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BAPTIST MEMORIAL

AND

MONTHLY RECORD.

DEVOTED TO THE



HISTORY, BIOGRAPHY, LITERATURE AND STATISTICS OF THE
DENOMINATION.

R. BAECOCK, J. O. CHOULES, AND J. M. PECK, EDITORS.

VOLUME III.

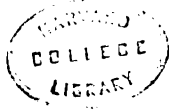
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THE
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Vol. III.]

NEW YORK, JANUARY, 1844.

[No. 1.]

HISTORICAL.

THE EARLY CHURCHES, No. 1.

BY REV. WM. CROWELL, BOSTON.

MUCH labor and learning have been expended in researches, among the literary remains of the early ages of Christianity, to ascertain what were the principles and practices in respect to church polity, discipline, ordinances, and worship, which prevailed in the churches at that period. The subject has, in our view, more of historical and literary interest than practical importance. For it is a principle fundamental with Baptists, that the Bible alone is sufficient, and the only authority; both for Christians and Christian churches—sufficient not only as a rule of faith and life, but sufficient if understood and practised, as a general directory of discipline for the churches. Any custom, therefore, proved beyond a doubt to have existed in the churches of the second or third century, but which is not supported by inspired testimony, has no authority with us. A custom proved to have existed in those early times may show how the scriptural directions were then understood; but yet, we have the same unerring word which they had, and we may say, without fear of contradiction, that we have, in many respects, better facilities for ascertaining its true import.

It is, however, an interesting subject of inquiry, how far the practices of the early churches were like our own. For although it is certain that corruptions very soon crept in, yet we may suppose, that for a

time, the churches would retain the impress of the apostolic mould. Such evidently was the fact. The scanty accounts of the churches of that period, which have reached us, show that like the kingdom represented in vision, they were "partly strong and partly broken."

Among the works which have been written on this subject, that of Sir Peter King is particularly valuable, for the scholarship, research, and impartiality with which the author conducted his inquiries. This eminent man was the son of a wealthy grocer, born at Exeter, in Devonshire, England, in 1669. He was intended by his father for his own occupation; but showing a strong predilection for study, he was befriended by the celebrated Locke, his maternal uncle, whose executor he afterwards became; and, by his genius and application, he made great progress in the study of the ancient languages, and ecclesiastical history. His attention was at first turned to the ministry, but by the advice of Locke, he devoted himself to the study of jurisprudence, for which purpose he visited Holland, and attended the lectures of the great masters in the science. On his return, he became a member of Parliament, was afterwards Judge of the Court of Common Pleas; in 1714 he entered the privy council, was made a Peer in 1725; and finally became Lord Chancellor of England, which office he sustained till a few months before his death, which occurred in 1734.

His principal literary works are an Inquiry into the Constitution of the Primitive Church, and a History of the Apostles' Creed. There are some circumstances connected with the origin of the first named production, which lend to it additional interest. Although King was a member of the Episcopal Church, yet the positions maintained in the book are nearly all of them adverse to the claims of Episcopacy. He was evidently a man of great integrity of mind, as well as a profound scholar. It is stated in the English Congregational Magazine that his doubts respecting the correctness of the Episcopal scheme led him to investigate the subject, and this investigation led to the preparation of this work. While in this state of mind, he visited the Bishop of Winchester, with whom he was on terms of intimacy. He told the bishop his difficulties, and expressed his fears that the Episcopal scheme was not according to the original constitution and design of the Christian church. The bishop replied, "Oh! if you are inquiring in that direction, I cannot do better than to recommend to you a book that has lately come out;" mentioning the title. It was the book of which King himself was the author, which had appeared anonymously. Finding that he was sent back to his own book for information, he perceived that nothing more could be expected from that quarter, and he abandoned the design of entering into clerical orders, and commenced the study of the law.

As might be expected, when the tendencies of the book were seen, it received little favor from Episcopalians. The copy before us, is probably one of the first edition, though it bears no date by which the time of its publication can be known, nor any marks of its origin, except that it was "printed at London, for J. Wyat." It is entitled, "*An ENQUIRY into the Constitution, Discipline, Unity and Worship of the Primitive Church, That Flourish'd within the first Three Hundred years after CHRIST. Faithfully Collected out of the extant Writings of those Ages. By an Im-*

partial Hand." The design, he tells us in his preface, was "in general to represent the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first Three Hundred Years after Christ; but more particularly and especially to describe their opinions and practices, with respect to those things that are now unhappily controverted between those of these kingdoms, who are commonly known by the names of Church of England-men, Pesbyterians, Independents, and Anabaptists." He declares that what he has written was "wholly collected out of the genuine and unquestionably authentic writings of those ages," and he continues, "I hope, with the greatest impartiality and fidelity, without any prepossession of mind, or any fraudulent dealing whatever." "As for the occasion," he adds, "of my publishing this treatise, it cannot be imagined to proceed from a spirit of vanity or ambition, since I so far conceal my name as that even my bookseller knows not who I am; much less, I hope, will it be construed by any to proceed from a spirit of contention and animosity, from an ill design to foment and increase our present feuds and divisions; since I assure the whole world, our unnatural quarrels do so much afflict and trouble me, as that I would sacrifice not only this book, but also all that I either am or have, if thereby I might be an happy instrument to compose and heal them."

Of his entire sincerity in making these statements, there is no reason to doubt. He also gives a list of the original authors from whence his facts are drawn, and the editions which he used, inviting at the same time any one to show in what respect he had not fairly represented the matter, with a promise to retract what he had advanced whenever any error should be pointed out.* He writes like a sincere

* Mr. H. J. Rose, the Cambridge translator of Neander's "History of the Christian religion and Church during the three first centuries;" says,

inquirer after truth, and a truly honest man. His ability and profound learning, no one will doubt.

The writings of the Fathers have always furnished the advocates of episcopacy with their chief arguments. Well aware that plain unprejudiced readers of the New Testament, would never spell out the least trace of the establishment or the existence of episcopacy, they resort at once to "the Fathers," in which general category they are careful to include writings which originated as late as the fourth and fifth centuries, and having found, as they say, the "three orders in the ministry," they at once commence a course of reasoning backward to the Jewish Priesthood, composed of High Priest, Priests and Levites; from thence they reverse their logic back to Christ and the Apostles, and we have the "three orders," with the doctrine of "Apostolical Succession," to boot, as so much clear gain. "The Fathers," says Bishop Onderdonk, "are consulted on this subject, because the fabric of the ministry which they describe, forms an historical basis, for interpreting scripture."* The Oxford writers frequently declare that episcopacy cannot be substantiated from the scriptures alone. It is the "concurrent voice of antiquity," to which they appeal, and if the scriptures have nothing directly contrary to it, many of them consider its authority binding.

They carry the principle above stated one step further; and say, virtually, "The

in a note to his preface, that "Slatyer's Original Draught of the Primitive Church is said to have made a convert of Lord King, against whose work on the church it was written." This assertion was disputed, and he gives his authority, which proves to be a mere vague report, the existence of which report depends only on the statements of a nameless author of 1739. Such a report of course deserves no credit, and it is well known that Slatyer's [or Sclater] reply was far from being a refutation.

* Episcopacy tested by Scripture—p. 94.

fathers of the Papal Church are consulted, because the fabric of the ministry which they describe forms an historical basis for interpreting the early fathers, and these together must decide our interpretations of scripture."

To Baptists, on the contrary, the voice of antiquity, since the apostolic age, is of no authority whatever. They have the scriptures as their guide, and they are content to interpret them by the laws of language, and the dictates of common sense. They see no reason why the sacramental wine should be poured down a screeching infant's throat, because such things were done in the second century, nor why we should kneel to receive the bishop's blessing because it was done previous to the dark ages; yet the researches of this learned and candid Episcopalian are interesting in themselves; and we doubt not the readers of the Memorial will be gratified to see how far the customs of the early churches, as set forth by him, resembled those of episcopacy, and how far they accord with the principles and the practices of Baptist churches. We intend, therefore, in this, and a few succeeding numbers, to present some of our author's facts and opinions, illustrative of the principles of church polity, following his own order, and combining the testimony of other writers.

The first inquiry to which his attention is directed, is to ascertain the meaning of the word *church*, *ἐκκλησία* as used by the early Christian writers. It is the *application* of this word, and not its derivation, or previous use by the heathen, which is particularly considered. Originally, it signified a select assembly, called together for any purpose, being etymologically made from *εκ*, and *καλέω*, *to call from*. This original idea of the word is peculiarly applicable to the nature, design, and destiny of a church.

The true and proper application of the term *church*, is a point of much importance. It is used with great latitude at the present day, and in such a way as to mislead the unthinking. We are gravely

told of the "Holy Catholic [i. e. Universal] Church," as though such a visible unity—such an organized body, actually does, or could, exist in the world. We hear of the "Greek Church," the Lutheran Church," the "Scottish Church," and the "English Episcopal Church." This may be a convenient term, owing to the poverty of language, to apply to those and other hierarchies of the same nature. But it should always be borne in mind, that the true and real idea of a Christian church, is, an assembly of Christians. It is a body called out of the world to the service of Christ. The probable origin of the English word *church*, τὸ κληρικόν, *belonging to the Lord*, or, as others derive it, from κερύον οἶχον, *the house [household] of the Lord*, confirms the same view. This is the prevailing use of the word in the New Testament. In five cases out of six, it signifies a local company of believers; and from this use the figurative applications of the word borrow all their force. When we are told of "the general assembly, and church of the first-born;" i. e. angels, Heb. xii. 23; or of the *church* which is his [Christ's] body," Eph. i. 23; we first think of such a body as was in the habit of meeting in the house of Aquila and Priscilla, Rom. xvii. 3—5; we take that as the literal idea of a church, and thence imagine all the truly pious on earth to be assembled in a similar manner, or direct our thoughts to the assembled angels in heaven.

Our author finds the word used with six different significations, by the early Christian writers; instances of which are quoted in illustration of each. The Episcopal scheme of a national or diocesan church, composed of many distinct congregations, having its "inferior clergy," and its bishop, or bishops, finds no support in the practice of this age. Sir Peter says, "I find the word *church* once used by Cyprian for a collection of many particular churches, who mentions in the singular number, *the church of God in Africa and Numidia*. Else, I do not remember that ever I met with it in this sense, in any writings either

of this, or the rest of the Fathers; but whenever they would speak of the Christians, in any kingdom or province, they always said in the plural, *the churches*; never in the singular, *the church*; of such a kingdom or province. Thus Dionisius Alexandrinus does not say *the church* but *the churches of Cilicia*.* Irenæus mentions the churches that were in Germany, Spain, France, the East, &c. So also Tertullian speaks of the churches of Asia and Phrygia, and the churches of Greece.† And so of every country, they always express the churches thereof in the plural number."

In this respect, then, the views and customs of this age correspond with those of the Apostles, and the expressions of scripture. We read of the "seven churches in Asia," "the churches in Galatia," the "churches in Judea," &c. which are plainly nothing more nor less than congregations of believers. The word, he continues, is applied by the Fathers to "a company of believers, who at one time, in one and the same place, did associate themselves together, and concur in the participation of all the institutions and ordinances of Jesus Christ, with their proper pastors and ministers." How much resemblance such a church bears to a national or diocesan establishment, having Archbishops, Bishops, Prebendaries, Deans, Priests, and Deacons, the reader must judge. Again, on p. 7, he says, "the usual and common acceptation of the word, and of which we must chiefly treat, is that of a particular church, that is, a society of Christians, meeting together in one place, under their proper pastors, for the performance of religious worship and the exercise of Christian discipline." This is a correct general description of a Baptist church.

As this is a point of great importance, inasmuch as from the time that separate independent churches were merged and lost in national religious establishments,

* Ἄτι της κιλικίας εκκλησίαι, Euseb. lib. 7 c. 5.

† Por Græciano ecclesie.

corruption has been rife, and religious freedom has been crushed; it may be instructive to trace out the course of events by which the change was brought about. Changes like this are gradual and imperceptible. Gieseler says, vol. 1, p. 96, that the first movement in this direction, was in the united testimony of the churches against the heretics. "By making common cause in this matter, the churches, which held to the ancient faith, came gradually to feel in some sort one, and thus was developed the idea of a Catholic church,* as opposed to and excluding all heretics, and this idea in its turn, as well as a common interest, led to a more and more intimate union, of which the Apostolic churches [i. e. those formed under the personal ministry of the Apostles] formed the centre, though without exercising any absolute authority over the rest. In the Catholic Church alone, true Christianity was to be found; and all without its pale were abandoned to the wrath of God." Thus by seeking to accomplish a good object in a wrong way, was the first step insensibly taken towards corruption. The natural result of this, he tells us, p. 151, was to increase the dignity and consequence of the ministers.

Neander, though he corroborates these views generally, is less definite in tracing the first departure from primitive order to the same causes. He speaks of "a sisterly system of equality, in the relation of the churches to each other," which was soon succeeded by "a system of subordination," originating in the practice of forming branch, or daughter churches, in the country, each considered as a part of a city church, receiving its pastor by the appointment of the pastor of the city church, who thus became, in some sense, a modern Bi-

* This term, according to Gieseler, first occurs in the Epistle of the church in Smyrna, concerning the martyrdom of Polycarp, found in Eusebius, Book 4, Chap. 15. Polycarp is there said to have prayed for "the whole Catholic Church throughout the world," i. e. for all the pious.

shop, having country pastors subject to him. "Thus arose the first great church union between the churches of the city and of the country, which together formed one whole." Next followed the subjection of all the churches in a province to the church in the metropolis, the pastor or bishop of which was called "*primus inter pares*." On the same principle all the churches centred in the church of Rome, the then capital of the world.

Closely connected with this course of things was another grand error. This was "the confusion between the visible and the invisible church, an union of spirit which consists in faith and love, with the outward unity of the visible church, which is dependent on certain and outward forms." In accordance with this error, men began to think more of an outward relation to the visible church, than an inward conformity to the spirit and precepts of the gospel. Salvation was exclusively in *the church*, so called, that is, it was necessary to sustain a visible union to that body, whose headquarters were at Rome, and of which the Roman Bishop was the head.

Thus the original method of separate independent churches, composed of believers united for worship and discipline, was set aside. But nothing is plainer than that this was the original regimen. Such is the united testimony of scripture, and the early history of Christianity. The Baptist churches of the present day retain this original form. It is an inestimable blessing; and they should beware of every movement which threatens it. Whenever churches step out of their proper sphere, even to accomplish a good object, there is danger. It might be very desirable to the early churches, that heresy should be destroyed, but the plan of combining their power to do it, by creating a public opinion against wickedness, resulted in destroying the churches themselves. Conventions of pastors and churches met to put down any evil, by an aggregation of influence, are of the same tendency. It is better to let the tares grow with the

wheat, than to root up both together. If the ancient churches had extended their church action to the exclusion of heretics, each from its own body, and no farther, all would have been well. Their example is a warning to all churches to beware of attempting to do a good thing in a wrong way, or of overstepping their proper bounds, with the hope of doing more extensive good.

BIOGRAPHICAL.

ROBERT THOMAS DANIEL.

ROBERT THOMAS DANIEL was the fifth son of Samuel and Eliza Thomas Daniel. He was born the 10th day of June, 1773, at their residence, in Middlesex county, Virginia. Soon after the close of the Revolutionary war, the family emigrated to North Carolina, and settled in Orange county, near Hillsborough, where most of them remained until the close of their earthly pilgrimage.

At the age of twenty-three, March 1st, 1796, the subject of our present notice was married, to Miss Penelope Cain Flowers, of Chatham county, in the same State, with whom he lived most happily forty-five years. The deep piety and ardent zeal, for the cause of salvation, of this excellent and devoted lady, I will be permitted to remark, qualified her to be, and she was, eminently, a co-worker with her husband, in his numerous labors in the Gospel field. She closed a life of consistent piety, and unwavering fidelity in her Christian profession, at Salem, in Mississippi, on the first day of January, 1840. She brought up five sons, and three daughters, and lived to greet twenty-seven grand children and great-grand children. For several years previous to her death, she had been the subject of deep bodily affliction. She felt that she had done her work on earth, and pressed with irrelieva-

ble suffering, she wished to depart. At length, "the Angel of the Covenant" came—

"———And faithful to his promise, stood Prepared to walk with her through death's dark vale."

She met the summons with a serene heart, and ascended expressing her perfect confidence in the boundless fulness of Christ, and that in him she was safe.

Mr. Daniel professed in July, 1802, to have obtained a hope in Christ. He was then in his twenty-ninth year. Under what instrumentality this event occurred, cannot now be determined; probably, as has been the case in many other instances, the influence and exhortations of the lovely, blooming, and pious girl, who had connected herself with the church in very early life, and who, six years before, had united her earthly destinies with his. Having found peace in believing, he did not delay to put on Christ, in the divinely appointed form, but the next month—in August—was, at Holly Springs, in Wake county, North Carolina, of which church he became a member, "buried with Christ in baptism," by the Pastor, Rev. Isaac Hicks.

The sacred fire that burned in a soul so ardent and ingenuous as his, could not be depressed or concealed. During the early part, therefore, of the succeeding year, 1803, he began publicly to address sinners, and at the meeting of his church in April,

was formally licensed to preach the Gospel. His education was extremely limited, and had he been in a condition to apply himself, no facilities were then at his command; but he had less need of this species of preparation, than any man I ever knew. His extraordinary abilities were at once perceived, and three months afterwards he was called to ordination. He submitted with trembling, and the solemn rite took place at Holly Springs, at their monthly meeting, in July of that year, when he had been a member of the church but eleven months. The officiating Presbytery were Elder Isaac Hicks, his Pastor, and Nathan Gully, both of whom, eminently useful ministers in their day, have long since gone to their rest. From this hour, in which he took upon him the solemn vows of the Episcopal office, until that day in which he went up to inhabit "that temple not made with hands, eternal in the heavens," he magnanimously devoted himself exclusively to the ministry, in the duties of which he expended his fortune and his life. Of the several pastorships he sustained, I will, for the sake of brevity, limit the notice to a bare catalogue.

The Church at Mount Pisgah, near his youthful home, was the first, of which I have information, over which he presided. After some years, he changed his place to Rocky River, in the same county, and took charge of the Church at May's Chapel, in the vicinity. Thence, on their invitation, he removed to Sawmill Church, in Marlborough district, South Carolina. From that place, he returned to May's Chapel. While here, he accepted the call of the Church in Raleigh, and removed to that metropolis. After some years, he resigned his pastorship there, and accepted the oversight of the Church in Greenville, Pitt county. Thence, he removed to the Church at Black Creek, in Southampton county, Virginia. His next and last place of residence on the other side of the mountains, was Bellfield, Greenville county, Va. Leaving this, he

emigrated with his family to Tennessee, and, after spending some time in itinerant labors in the middle part of the State, he settled in Lexington, Henderson county. He soon after took charge of the Church in Paris, in Henry county; and after a few years residence there, removed to Holly Springs, Mississippi; whence, he finally changed his residence to Salem, in that State, where expired the affectionate companion of all his journeyings, and which he regarded as his home, at the time of his death.

From this rapid sketch, it will be seen, that Mr. Daniel was emphatically a wanderer. He had literally "no continuing city." This feature in his history, was the result of causes, not difficult to be ascertained. His temperament was sanguine. He was easily discouraged, and as easily induced to change his place, by the prospect of greater usefulness at some other. The revival spirit had a permanent home in his heart. Where religious excitement prevailed, for the time, he was powerfully attracted, and strongly disposed to fix his residence. But the consideration which, I apprehend, more especially governed his movements, was the just conviction, that Divine Grace had designed and fitted him peculiarly for the labors of an Evangelist. He was, therefore, desirous of being constantly in the itinerant service. These, and not any dissatisfactions of his churches, or difficulties with them, were the causes of his frequent removals. No man had more than he of Christian urbanity and kindness, was more ardently beloved by his people, or more deeply regretted when he considered it his duty to leave them. These facts, if we had no other proof of their truth, were sufficiently demonstrated by the enthusiastic joy with which the people of whom he had once presided, always greeted his subsequent visits among them.

Another prominent characteristic of our departed brother was, an abiding desire to unite the people of God in evangelical action, by which, he was assured, they could

accomplish more than in their separate and individual capacity. He understood and appreciated the advantages, of which we may in this way avail ourselves, for the more thorough and extensive preaching of the Gospel, in our own and other lands. He was, consequently, a zealous actor in the origination of many religious and benevolent associations, and the chief instrument, in the region of his labors, by which they were sustained. Much of his time was occupied with these duties. During a greater part of his life, he was either a missionary or an agent, of some one or another of them. In these capacities he served successively, besides, perhaps, several others whose names do not now occur to me: the North Carolina Baptist Missionary Society, and Baptist State Convention; the Baptist Board of Foreign Missions; the Baptist General Association of Virginia; the American Baptist Home Mission Society; the Baptist State Convention of Tennessee; the Education Societies of Tennessee and Mississippi; and the South-Western Home Mission Society. When he was overtaken by the message which called him hence, he was on a tour which he had projected for the benefit of the last two of these Societies, which he purposed to extend through Tennessee, Virginia, North and South Carolina, Alabama and Mississippi.

When not especially employed as a missionary or agent, the whole region of country, within from a hundred to two hundred miles of his residence, was frequently visited by him, and especially such places as gave indications of revival. In these excursions, his labors were often attended by the most glorious results. He was not, consequently, much with his churches—and yet, most of them were, by his instrumentality, built up, and greatly enlarged and strengthened. It is, therefore, matter of no surprise, that during the last thirty years and more of his life, he filled so large a space in the public eye, in the South and South-West. He

was honored, as the instrument of originating or advancing many powerful and extensive revivals, from which the churches have been replenished with members, and out of which, have gone forth numerous ministers into the Gospel field. In a letter to me, written from his death-bed, referring to these subjects, he says:—

“During the thirty-seven years that have passed away since I commenced the work of the ministry, I have travelled for the purpose of preaching the Gospel, about *sixty thousand miles*, preached upwards of *five thousand sermons*, and baptized more than *fifteen hundred* people. Of that number, many are now ministers of various grades, but *twelve* are men of distinguished talents and usefulness, and *ten*, mostly through my procurement, are regularly and thoroughly educated. Of all these,” he adds, “I have nothing to boast, only in Christ Jesus, my Lord. I regret, much, that I have done so little for his dear cause, and been so cold-hearted, and remiss in duty.”

The readers of this article are aware that an Evangelist seldom baptizes more than a very small proportion of those who profess religion under his ministry. If, then, our lamented brother baptized fifteen hundred, we may safely conclude, that he had been the instrument of the conversion of five times that number, or, at least, *seven thousand five hundred* persons.

Mr. Daniel was emphatically, the friend of young ministers. Affectionate and sympathetic in his intercourse with them, he was ever ready to impart instruction, and to encourage and sustain them by his countenance and influence. His advice was always in favor of a close and constant study of the Bible, joined with ardent prayer, humility, and exclusive devotion to the glorious cause. Many a young minister has felt, for years, the influence of a few hours intercourse with him.

“His eye was meek and gentle, and a smile
Played on his lips; and in his speech was heard

Paternal sweetness, dignity, and love.
The occupation dearest to his heart
Was to encourage goodness."

To no man more than to him, is the Church in the South and South-West indebted, for the spirit that now prevails, and the means at her command, for ministerial improvement.

He was truly apostolic in his sentiments and actions, regarding the spread of the Gospel. His solicitude could not be circumscribed by the boundaries of a town, a county, a State, or even continent. His soul was too expanded to move in so small a circle. The cause of Christ was the same in all lands to him, and had the same measure of his prayers, labors, and anxieties. In the last article he ever wrote for publication, he earnestly, as professedly his dying admonition, solicits the *ministry* to give themselves wholly to the work; to avoid all feelings of selfishness; in their addresses to be plain, brief, perspicuous, and to preach to the heart; to be affectionate to other denominations; to seek self-government, and continued mental advancement; to indulge no jealousies towards each other; to seek out and encourage young men whose duty it may be to preach; and to avoid secular and political stations and honors; to be faithful in private intercourse; to be industrious in preparations for the pulpit; to abjure all egotism; never to ordain any man, of whose fitness for the sacred office they are not entirely satisfied; and to remember that, whatever may be their literary and philosophical attainments, without a thorough knowledge of the Bible, they are unprepared to perform the duties of a minister of Christ. In the same paper, he exhorts the *churches* to be indissolubly united in their efforts for the spread of the Gospel; to sustain the ministry by their co-operation, their prayers, and their contributions; to provide means, for the education of those who are preparing to enter the field; to see that they are all devoted to the work; to secure the services of able and efficient deacons; and to

cultivate among themselves, assiduously, the spirit of concord. Thus is his character illustrated, with reference to the general cause of salvation.

Than our lamented brother, few men have ever possessed in a higher degree, the qualifications necessary to a successful minister of the Gospel.

He had not the learning of the schools, and yet, if education consists in the discipline of the mind; the expansion, and energy, and discrimination of the intellect; the ability to perceive the nature, the relations, the bearings and influence of any subject he wished to investigate, his was unquestionably, most extensive and thorough. The Bible, and the human heart, were his chief books. He read little else. His rhetoric, he drew from his own elegant taste; his logic, from his discriminating and enlightened judgment, as to what is true in argument; his metaphysics, from his constant contact with the human mind; his ethics, from God's revelation; and all the sciences and arts, from their original sources. In literature, the knowledge of his vernacular, without pretensions to critical accuracy, supplied him with an easy, copious, and beautiful style of speaking, which for perspicuity and force, if not elegance and splendor, has not often been equalled by those who are classically read.

His manner was natural and affectionate. Highly polished as a gentleman—grave, dignified and courteous, in social intercourse, he was in the pulpit, lucid, spiritual, and impressive. As a friend, he was gentle as "the first mild beams of morning's glorious sun;" when he ascended the pulpit, he blazed as the noontide rays of the same solar orb.

"The breath of air that stirs the harp's soft string,"

is an emblem of his spirit in the circle of his friends. On the walls of Zion, that zephyr "rose into the whirlwind and the storm."

“———All attitude and stare,
And start theatric, practised at the glass,”

were his perfect scorn. Possessing a tall and manly person; a countenance of the finest mould, intellectual, and benevolent; a voice in which was mingled the sweetness of music and affection; and during many years past, locks upon his brow as white as wool; his whole aspect and manner, instantly enchained his hearers, and made them feel that they were in the presence of a great and good man. His piety was consistent, ardent, and cheerful. He was uniformly prayerful, ready to every good word and work, ever prepared to weep with those who weep, and to rejoice with those who rejoice, to instruct the inquirer, and to point all to “the Lamb of God, who taketh away the sin of the world.”

As a divine, his orthodoxy was above suspicion. His knowledge of the profound doctrines of the Gospel, was extensive and minute, and his ability to make them understood by his audience, was unusual. These, he always associated in the mind with their practical bearings and relations to experimental religion. The cross of Christ was his favorite theme. Thence, he derived all his own hopes, and to that he ever directed the hopes of the people, as the fountain of salvation, and the source of eternal life.

Such as a man, a Christian, and a minister, was our beloved and lamented Father in the Gospel. That he was free from imperfections, and even grave faults, we do not pretend. We claim not for him exemption from the common lot of humanity. He would himself have shrunk from such an intimation, as fulsome and revolting. There are dark spots in the sun. Nor did he escape, entirely, the withering breath of calumny and detraction. All these, however, are now covered by the dust of the grave-yard, which lies upon his bosom; and never did it press a purer, a warmer, or a more generous heart. He has descended to the tomb,

without a spot to disfigure the escutcheon of his fame.

To his closing hour, he retained his accustomed vigor of mind. Of his last sermon, the writer of this article was an auditor. His subject, was “*The Christian Brotherhood*,” with a valedictory address to the people from the text, 2 Cor. xiii. 11: “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.” His body was worn down and emaciated with disease, but he was evidently much interested, and soon became warm with his subject. His eyes were partially lighted up with their usual fire, and his thoughts occasionally arose, and sparkled with glowing brilliancy; but they were like the distant flickering of the lightning, in the far off storm cloud, which had expended its force, and nearly passed away. He tottered from the pulpit to his bed, where he lingered until Saturday evening, the 12th of September, 1840. He then called to him his sons resident in Paris, Tenn., whither his friends had conveyed him from Lebanon, and announced to them, that he was about to go—that chilly death had commenced his actual work. He gave them calmly all necessary directions, and addressed to them, and the numerous friends that crowded around him, his final exhortations. Still he lingered. The holy Sabbath passed in devotion, and Monday arrived.

“———All around was calm,
While on the bed of death the pious saint
Was waiting for his passport. Not a voice
Broke on that holy stillness—not a groan,
To tell of nature's sufferings, met the ear.
All—all—was peace. The healing aid
Was proffered by the hand of love; but he,
The dying one, now knew his hour had come,
And looked, alone, to Him in whom his soul
So long had rested. With an eye of faith
He saw the heavens opened—waiting spirits stood
To bear him upwards; and he seemed to hear
Some notes from angels' minstrelsy.”

He had given his all to God, and only whispered audibly—these were his last words—“Lord Jesus receive my spirit,” and *fell asleep*.

There lay his body, but his soul had gone, after a weary journey of sixty-seven years on earth, to tune its golden harp in the presence of the Saviour. He who had wept, and prayed, and toiled so much, had ascended to dwell with those, who long before, had crossed the flood of gloomy Jordan. We will not now ask—how could he be spared? Who is to take his place in the battle field? God is infinitely wise and good.

We will only add, that not a pang or groan marked his exit. “Ravished with a view of Heaven’s glory, he forgot to live, and left on his pale corpse, now a fallen ruin, such a peaceful smile, as well might prove his victory in death.” Oh, it is gain thus to die! When rich atoning blood purifies the spirit, and faith lays her strong hand on the blessed Lamb, who bore our load of guilt and wo, then darkness flees away, and through the dreary vale of the King of Terrors, a glory shines which tells of immortality. And there are angel *bands* of bright attendants—angel *notes* to greet the joyful spirit, as it bursts away from its cold prison; and beyond that valley, all is God and HEAVEN.

R. B. C. H.

OBITUARY OF MRS. S. L. SOMMERS,
OF NEW YORK.

OUR readers may have observed, the most of them, in the journals of the day, a notice of the death of Mrs. Sarah Lockwood Sommers, the wife of our esteemed brother the Rev. Charles G. Sommers, pastor of the South Baptist Church in the city of New York. It seems but fitting that some more extended remarks should be made on occasion of the removal of a

Christian of rare excellence, whose meek, devout, and consistent course, adorned the faith she professed. The pages of the Baptist Memorial seemed to afford no inappropriate niche for the insertion of such a record. To write her eulogy is neither intended, nor is it needed. The influence she exerted and the recollections she has left in the hearts of those who knew her, will form a better and more endearing memorial than any it would be in our power to rear. Her husband mourns the departure of the wife of his youth, taken from him after a long and happy union, that only taught him the more, year by year, the worth of the partner God had given him. Her children weep for an affectionate parent, whose fervent prayer was continually offered for their conversion; and who has been removed from them, whilst some of their number, from their tender age most needed a mother’s care, and yet were least able to appreciate the greatness of their loss. The church over which her husband is pastor, lament a beloved sister, in the meek lustre of whose graces they had rejoiced, from their first constitution as a church to this day; whilst a large circle of kindred and friends unite in deploring the death of one, generally esteemed and beloved. But in her case, death was robbed of its bitterness; and as God was glorified in our sister’s life of watchfulness and devotedness, he was honored also, in the tranquil triumph of her departing hours. It was one of those instances in which the scriptural image of the disciple’s death, as a “falling asleep in Christ,” seems peculiarly applicable, as describing the serenity of mind enjoyed in the prospect of eternity, and the gentle dismission that at last separates the spirit from the body it had tenanted. Some in the last conflict, struggle, and groan, and gasp. But it is the favored lot of others, to breathe out life as a child sinks into slumber, when pillowed on a parent’s breast.

Such was the peaceful dismissal of our sister. The silver cord was loosed as by

the gentle untwining of its strands, and the weary wheels of life stood at last motionless at the cistern, and the golden bowl seemed rather to be crumbled silently away, than to be violently dashed as into fragments.

Mrs. S. had kept, as many Christians have done, some records of her religious feelings and history; they were confined to herself, and from their brevity, their unstudied simplicity, and the irregular intervals at which they were made, were evidently expected to meet no other eye than her own. They may, (mere hints and fragments as they are) be useful to others, as furnishing the secret of the lovely symmetry of her religious character. She was, as is generally known, a daughter of Thomas Skelding, Esq., one of the deacons and original members of the South Baptist Church, but who, during the early years of her life, resided at Troy. Although she was never sensible of the feelings of dislike with which some of the unconverted regard the disciples of Christ, she shunned their appeals to her own conscience. But in a revival of religion at Troy, the remark of a child eight years of age, as to her own deep sinfulness, awakened, by the blessings of the Divine Spirit, the attention of Miss Skelding to her own condition and character before God. She thought, that if one so young was a sinner, how much more must she be such in the sight of a holy God! After a period of distress, in which her friends cherished hope of her conversion, ere she could herself be persuaded of it, and in which the perusal of the Bible, especially of the 8th chapter of the Epistle to the Romans, seemed chiefly instrumental in relieving and enlightening her mind, she was, in the nineteenth year of her age, received into the church at Troy, having been baptized by him, who afterwards became her husband, and who was at that time, pastor of the Baptist Church in that city. Graceful, amiable, and accomplished, there was much to commend her to the world; and its flatteries awaited

her. But in the strength of God, she was enabled to renounce its gaieties and vanities for a better portion; and with Ruth to flee, taking refuge beneath the wings of the God of Israel. The larger part of her religious career was spent in the responsible and difficult station of the wife of a Christian pastor. We speak of it as difficult, because of the many and apparently contrary claims that are made on the Christian woman, occupying such a place. The sphere which God in his Scripture and his Providence has assigned to her sex, is especially that of the home. To adorn, cheer and govern that sphere, to shed around the lustre of her gentle nature and her more refined taste; and by affection and the law of kindness, by prudence and the meekness of wisdom, to guard its interests and uphold the household charities, furnish for this sex their noblest and happiest province. But the wife of a Christian minister, seems also required to bear her part in meeting the demands of a less retired and a wider sphere. It is expected of her, not only beneath her own roof to strengthen the hands of her husband, and lighten his toils, but beyond it, and abroad in the homes of his flock, to be found aiding his work and extending his influence, especially among the female members of her husband's charge. Her position makes her the mark of many eyes, and the theme of many tongues. To unite in any just degree these opposing claims, without the sacrifice of those of either class—to regard the interests of the church without leaving those of the family to go to wreck, and to consult those of the household, without being so engrossed by them as to become indifferent or useless in the church, is a difficult and rare attainment. Few, more happily than our lamented friend, seemed to reconcile and satisfy alike either class of duties; neither in her devotion to her husband and children, overlooking the interests of the church, nor in her wakeful and prayerful government of her family, losing her interest in the sanctuary, or losing sight of

the claims which the world around had upon her sympathies and her prayers, her efforts and her time.

Of her excellence in the relation of a wife, no language would probably seem strong enough to express the deep sense of her worth and affection, her piety and prudence, which a long and harmonious union had given to him who is now her bereaved husband. His heart safely trusted in her, and whilst there was no pretension in her manner, there was a sound sobriety of judgment, that made her to him a valued counsellor. The anxiety she felt for his usefulness and the prayers she offered in behalf of his pastoral charge, her diary sufficiently indicates. All their extent the last day only can fully reveal. Her anxiety for others, of her near connexions, and especially for her beloved children, the same records again and again attest. We will not extract largely from them, for the hand of another, nearly connected with her, and who knew her in the retirement of home, may at some other season present them more largely than our limits will admit. Her chief desire, the controlling anxiety of her soul, seems to have been the conversion of her children. In the case of four of their number it is believed that her prayers have been granted. She records the change which divine grace had wrought in a child, as with the feelings of one who had found great spoil; and in her last sickness, spoke of herself as willing to depart, if her death might be but the means of bringing another of them to the Saviour. For the church, and its meetings for prayer, especially those of its female members, whose place of meeting was at her residence, she shows in these her manuscripts an impassioned interest; and mentions one instance of a meeting delightful to her own soul, when, from some cause, not one came to unite in her prayers. Some inquirers have found peace, while she has been in that meeting, kneeling and commending their case to God.

Her labors for others, and her uniformi-

ty of character, the meek lustre of a piety that neither blazed ostentatiously at one time, nor wavered and sunk at another time, but shone serenely and steadily on, were not maintained without cost, and without struggling against a heart whose inconstancy she deplored. The language she uses would seem surprising to those who know not the internal warfare of the believer; the humiliation that lays the true disciple in the dust, seems often but affected and insincere to those who know neither the spirituality of God's law, nor the plague of their own hearts. To those who saw only her serene progress, calm and noiseless as the growing light of day, the following language may seem strange, which she uses of herself. "Searching into the sinfulness of my heart, I find great vanity and unfixedness of mind; and get little victory, even now when freed from many cares, formerly unavoidable. My passions are strong and peevish, disquieting my spirit too often upon little temptation—my words are not as they should be—my spirit is too slothful and dull; my time little improved for God's honor, and for my own and other's good—my mercies are more used for self than God—my spiritual seasons add but little to my growth in grace. I come short in all personal and relative duties. My secret duties are seldom vigorous, or the impressions of public exercises lasting. I seem languid in spiritual vigor, to my shame and grief—Lord, pardon and strengthen the things that remain." Such is the language of self-depreciation, in which her heart found vent in secret.

It is at such seasons of deep and penitent abasement before God, that those graces spring, which flower so beautifully and fragrantly in the eyes of man; and the significant language of the prophet is understood, when, in God's benediction upon Israel, it is said "He shall grow as the lily, and cast forth his roots as Lebanon." In the upper air is seen only the lowly flowret, odorous and resplendent, but its hues, and fragrance, and life, are to be

traced to unseen sources: they come from a deep contrition that shoots its sturdy roots into the lowest depths of the soul; and a struggling faith that sends down its strong fibres, like the roots of the cedar of Lebanon, large, massive, and deep, into the fulness of the grace of our Almighty Father and God. Of the same tenor is her language on another occasion, when her style seems to have the pithy, antithetical strength of the old Puritans. "I find that my strength consists in knowing that I am weak and constantly depending upon Christ; my progress in the divine life, on the conviction that I am every hour liable to go back; my success on the persuasion of my fallibility; my safety on the assurance that to retreat from danger is my highest glory, and to decline the combat, true courage."

But the most prominent feature in her Christian character, was her attachment to the Bible. She was an assiduous reader of the Scriptures. Never allowing any engagement or religious employments even, to prevent her from commencing the day with the perusal of God's word. "Sometimes," she says, "it has been difficult for me to leave off reading. I perceive new promises on every page." And again, "May I never neglect that precious book till I change time for eternity. I find my greatest comfort and peace derived from it through faith."

As to afflictions, she had learned with the most experienced Christians to know their worth, and to extract sweetness from their salutary bitterness. "I had rather endure them longer," she says, "than to be delivered out of them with deadness of heart." And elsewhere we have the testimony, which, coming as it does, from so devout and diligent a student of the Scriptures, is of peculiar value: *I find affliction to be the best commentator—it explains many a hard text, and opens many a precious promise.*" From her gentle and staid temperament, she might not, perhaps, be prepared fully to adopt the stirring and tempestuous lives of the poet of Method-

ism, in which faith seems bounding over the prison walls of earth—

"The rougher our way,
The shorter our stay;"

"And the tempests that rise,
Shall gloriously hurry our souls to the skies."

But the principle of her religion was the same, and the language of a beautiful prayer, found in her diary, as made some three years since, was answered in her actual course, and in the spirit with which she met the messenger that bore her hence, we trust, to the Father's house: "May I live waiting for my Lord, not with feelings that will prevent me from discharging the active duties of life, but looking for my Lord—not building on long years below, not expecting great things here, but with a heart untied from the world, ready to go at the shortest summons to meet my Jesus." Much of this would seem the inditing of the Spirit, that maketh intercession for the believer, according to the mind of God, inscribing on her heart what, unconsciously to her, was God's actual will, as to her early removal from earth.

She was another of the innumerable victims of consumption. Its slow and uncertain approaches long allowed her friends and family to hope that she might yet be spared to them. Change of scene and of air was tried, but in vain; and she at length returned from a visit to the residence of her sister, to die at her own habitation. The writer of this hurried notice had at her request visited her twice in the earlier stages of her sickness, when her spirit was that of sweet submission, and calm reliance on God, with a delightful acquiescence in his appointments. Bound to the world by many ties, from her affection to her family she yet had no undue anxiety to remain, no fears to depart. Absence from the city denied the writer the privilege of witnessing the last scenes of her life. The expressions of her resignation, and her serene, unwavering hope, were frequent and emphatic. The language that fell from her pale lips in the last days of her earthly pilgrimage, was that of one comforted

of God, and thus prepared to comfort those who wept around her, and who were soon to lose her. Recovering from a fit of coughing that had threatened strangulation, she blessed the Lord for the relief granted her, and having exclaimed, repeatedly of the preciousness of Christ, she then continued, "I thank thee, Oh, Saviour!—I wish to be in heaven to praise thee for ever. That is the way to be happy. This is the point in which we all fail, we have not praised him sufficiently." On a dying bed, surrounded by those whom she tenderly loved, and could not leave but with a mother's feelings, such was the spirit of thanksgiving the Saviour had already given her, a prelude to the full burst of praise, that the disembodied spirit of the Christian pours forth over that death, which even to pious survivors, is the occasion of sighs and tears, and which to the ungodly causes the shuddering of despair—as they recoil from the verge of an untried eternity. The last Sabbath morning she spent on earth, she remarked that the night had been passed without sleep; but it had been a profitable season to her soul. "I have been enabled to examine my own heart, and I find that I do trust in the Lord." When her husband proposed remaining with her, she insisted on his "going to the house of God, to the last," to use her expression. "You cannot imagine," she went on to say, "the happiness and tranquillity of my soul." Then again exclaiming emphatically and repeatedly as to the preciousness of Christ, and his being all her trust, she said, "Oh! the glory and the majesty of Jesus Christ, Can it be possible that this great God of glory has taken up his abode in my heart? Can it be possible? Yes, I feel that it is so. I feel that I am his." Such were her overflowing consolations, *the peace* (in the language of prophecy) *like a river, and the righteousness like the waves of the sea,*

like the billows of ocean, bright, countless, and bounding heavenwards when its surface is rippled by gentle breezes beneath a summer sun. Such are the consolations ever fresh, sparkling with life, ceaseless and boundless, "a righteousness like the waves of the sea," that this dying disciple found in the Christ whom she trusted and adored.

Her last moments are described as being favored in entire exemption from suffering or convulsion. Without distortion of feature or any movement of the limbs, life lapsed silently away. She gently ceased to breath, and her head declined to the pillow; to use the language of our bereaved brother, her husband, "as one might suppose, the head of the beloved disciple sank when permitted to recline on the bosom of his Master and Redeemer."

May the Bible, she so prized and studied, and from whose living wells were drawn the bright lessons of her life, and the rich consolations of her death-bed, be the guide and stay of her children, and of that bereaved brother who is tempted to exclaim, "The Lord hath put out the light of my tabernacle." It would be selfish to wish her recall to earth, even if it were possible. And while lamentation is not forbidden, it is well that our lamenting should be at the feet of Him to whom went the disciples of John the Baptist, from the funeral of their friend, teacher, and guide—"And the disciples of John took up his body, and buried it, *and they went and told Jesus.*" Carried to Christ, and told in his ear, sorrow becomes salutary, and *loses its bitterness.* In Him death is robbed of its terrors; for He is the Resurrection and the Life. They that have died in the faith are gathered to Him, and when He shall return, "them that have fallen asleep in Christ, will God bring with Him."

W. R. W.

LITERARY.

BOOK NOTICES.

SCENES AND SCENERY IN THE SANDWICH ISLANDS, AND A TRIP THROUGH CENTRAL AMERICA, IN 1837—42. By JAMES J. JARVES. 12mo. pp. 341. Boston, Jas. Munroe & Co., 1843.

We are happy to meet Mr. Jarves again in the walks of literature; his former work we predicted would be a favorite, and it has had a very favorable reception on both sides of the Atlantic. In England it has been reprinted, and sold well. No one has had finer opportunity than Mr. Jarves to write well on this interesting part of the world.

We honor the author for his independence, and are gratified at his remarks of sober thought and careful investigation. We advise our readers, who desire to understand the condition of the Sandwich Islands to read this charming volume. It is well printed, and has several very beautiful steel engravings and maps. It is well adapted for a present, and would be more useful in a library than a showy annual.

THE REVISED STATUTES OF THE COMMONWEALTH OF MASSACHUSETTS, reduced to questions and answers for the use of schools and families. By WILLIAM B. WEDGEWOOD, A. M. Boston, Tappan & Dennett, 1844.

A more useful little book for the people of the Old Bay State, we have not lately seen. It should be in every house, and every child in Massachusetts should commit it to memory.

Similar books have been made by Mr. Wedgewood on New-York, New-Hampshire, Maine, and Connecticut, and no

mean service has this gentleman rendered to his country by his judicious labor.

THE TRIAL OF THE POPE OF ROME, FOR HIGH TREASON AGAINST THE SON OF GOD, TRIED AT THE SESSIONS' HOUSE, OF TRUTH, BEFORE THE RIGHT HONORABLE DIVINE REVELATION, THE HON. JUSTICE REASON, AND THE HON. JUSTICE HISTORY, taken in short hand. By A FRIEND TO ST. PETER—with an Appendix. Boston, Tappan & Dennett, 1843.

This is altogether the most caustic and truthful expose of Antichrist we have ever seen. We beg our friends to obtain this trial—your children will read it with great interest, and become acquainted with the iniquities of the Papal History. Especially do we urge it upon the attention of Sabbath School Librarians. The sale no doubt will be very great. The trial is admirably conducted. Emperors, historians, martyrs and confessors are the principal witnesses.

THE YOUNG PATRIOTS, OR A SABBATH SCHOOL INDEPENDENCE: Boston, New-England S. S. Union, 79 Cornhill, 1843.

This book is quite above the ordinary stamp of juvenile books, and is written by a thinker. It will perhaps occasionally startle the reader, but the conclusions are sound and irresistible, because they are Evangelical. We are greatly pleased with the recent publications of the New-England Sabbath School Union, and have read, with much satisfaction, two small volumes written by ladies who are sisters. We allude to "Not weary in well doing," and "Charity at Home." The discrimination of character in both these works,

constitutes their charm, together with the sober, rational, every-day view which is taken of piety.

These Ladies will, we doubt not, again contribute to the welfare of the young, by their judicious labors.

QUESTION BOOK OF CHRISTIAN DOCTRINE, for Bible Classes, and more advanced pupils of Sabbath Schools. By **BARON STOW**. Boston, New-England Sabbath School Union.

We only notice this work at present as one that has been highly spoken of by those who have employed it. At an early period, we hope to take up the subject of *Biblical instruction* in our schools and Bible classes, and then this and similar publications will come in for a share of our attention.

THE METHODIST QUARTERLY REVIEW: for October.

THE CHRISTIAN REVIEW—December.

We always receive these Quarterlies with pleasure, we are sure to find liberal and enlarged views in both of them. These periodicals are fair exponents of the views and characteristics of their excellent editors. From Dr. Peck we look for sound discrimination, accurate research—a Christian temper. From Mr. Smith we expect extensive learning, erudite investigation and beauty of style.—We are never disappointed.

“The Priesthood in the Church” is a capital article in the Methodist Review, and is founded on the presumptuous pretensions of the Diocesan of Maryland, set forth in two semi-papistical discourses. We are glad to see the Methodists of England and in the United States taking distinctive ground in opposition to the claims of a corrupt establishment, and an arrogant prelacy.

NEAL'S HISTORY OF THE PURITANS, with notes. By **J. O. CHOULES**; in 8 parts, at 25 cents—making 2 octavo vols.: with nine engravings. Harper & Brothers.

Of Neal's History, we can say what we please; *on the notes*, we of course shall be silent.

This invaluable work had long been inaccessible to the mass of our ministers. It could only be purchased at an expense of seven or eight dollars. In England it is a household book, every dissenter has it on his shelves, and his children study it. Convinced that we have to fall back upon the principles and practices of the puritans the editor determined to circulate this precious chronicle of *men of whom the world was not worthy*.

No pains or expense has been spared to render this edition complete. How much the work was *needed*, best appears from the almost unparalleled sale which it has met with. The Clergy of New England have welcomed it to their studys, and commend it to their people.

MEMORIAL OF THE LIFE, LABORS AND EXTENSIVE USEFULNESS OF THE REV. CHRISTMAS EVANS, a Baptist Minister in Wales. By **DAVID PHILLIPS**. New York, M. W. Dood.

It was our privilege to read this work in MS. and we strongly urged the worthy publisher to take hold of it for the good of the reading classes. A more interesting biography we have not seen for a long time. Mr. Evans was a great man—and in his own language had no rival. We have heard him—well do we remember, when describing the resurrection of Christ, he had his entire audience standing up, all over the spacious house. Mr. Dodd will find a large demand for this very neat edition, which we must not forget to say, has a capital engraving by Halphin. The likeness is perfect.

CHRONICLE.

[Editorial Correspondence.]

SKETCHES OF A SOUTHERN TOUR.

PART II.—GEORGIA.

NEXT to Virginia, Georgia is much the largest of the Southern States in extent of territory. But it should be remembered that it was considerably later settled than the other Atlantic States,—almost a century after some of them. It is now but one hundred and ten years since civilized man first made his home here. This fact requires to be kept in mind in any comparative estimate of this and the older states. There are some ninety counties in this State, and our hurried tour has led us through scarcely one-third of them. Some even of these, have been passed at rail-car speed, and in but few have we spent more than a single day. Still, as we have endeavored to go with eyes and ears open, and have had constant access to candid, intelligent, and communicative friends, with whom we have not failed to exercise all the reputed *Yankee inquisitiveness*, if our information is meagre, or radically defective, the fault must be our own. But according to our former custom, we will *journalize* first, and *generalize*, if at all, afterward.

On a beautiful moon-light evening, the latter part of October, we entered GEORGIA nearly midway on its eastern border, by crossing the bridge over the Savannah river, which connects Hamburg with Augusta. How often have the terms "from Maine to Georgia," as indicating the extreme points of our wide spread confederacy, been heard, and perhaps used, by us ever since our school-boy days. Now, without having purposed it, this tract had been swept over

by us in little more than three months time, not with the rapidity of a mere post-route traveller, for which one weeks time might suffice, but with such intervals as furnished happy opportunity for inter-communication with many excellent friends in almost every link of this chain of States. How utterly impossible it seems to enjoy such advantages of intercourse, and not have the heart expanded with a more comprehensive love of Christian patriotism!

The city of Augusta, though of moderate size, strikes the eye of a stranger favorably. Its broad streets, with a general air of neatness, order, and comfort, are farther set off to advantage by ranges of stores and dwellings, with here and there a public edifice of no unworthy pretensions. The stage carried us to one of the principal hotels, where we were making arrangements to pass the night, when a note was put into our hands, from our attentive young friend, the pastor of the Baptist Church, saying that his servant and carriage were in waiting, and would convey us directly to his home. There for the next three days we found a HOME indeed. The following morning, several brethren, to some of whom we had brought letters of introduction, called on us at the pastor's study, and evinced the friendliness and urbanity for which they are so distinguished. While we were sitting together, JACOB WALKER, the colored pastor of a very large African Church came in, and *slave* though he is called, seemed to enjoy the full privileges of brotherly reciprocal affection and esteem. We should like to introduce this favorable specimen of the race to our readers. As you see him enter the apartment, you notice first, his large size, his gray locks, his full benevolent eye, and a general expression of countenance, in which good

nature and sobriety, freedom and dignity, were happily blended. Then, on fuller consideration, you begin to admire the warmth and consistency of his Christian affection; the general correctness and clearness of his sentiments, and the devoutness which obviously, is not put on for the occasion, but rather seems the predominant habitude of his mind. To our inquiry whether he found his time sufficiently at his own command to enable him to give himself fully to his ministerial duties, he replied, "O yes; my mistress is very kind to me, and allows me to do as I please, and the church is generous, so that my temporal wants, which are not many, are fully supplied." How fortunate would it be, if all our ministers in this and the neighboring States, could, with truth, make a similar answer. This man, some few years since, had the offer of his freedom, but he thought it better, for some reasons, which we did not understand, to remain as he is. When we explained to brother Jacob that our errand was connected with the Bible cause—that our Missionary, in Africa was engaged in translating the Word of Life, into the language of some of its native tribes; that a printing press had been sent out, and we were now soliciting funds to print the New Testament for his countrymen, his large eye dilated, and his noble form seemed to thrill with emotion. "I had not known all this before," said he, "but I will explain it to my people on Sabbath morning, and you come and preach for us at night, and we will do what we can to help the good work." Waxing warmer, as the interview progressed, Jacob at length exclaimed, with great ardor, "it is good to be here. Bless God! my soul enjoys this news; and now I want you, my brethren, to come and help us in a protracted meeting, to begin to-morrow night." All the ministers at once promised their aid, and with a fervent "God bless you all," which seemed to come from the depths of a rejoicing heart, which God had renewed and comforted, he took his leave.

The First Baptist Church is now favor-

ed with the services of the son of its founder and first pastor. More than a quarter of a century ago, the Rev. Dr. Brantley, now of Charleston, S. C., was for some years engaged in an extensive and highly distinguished Seminary here. He found no Baptists in the place, but commenced preaching the gospel, and soon gathered a church, and was mainly instrumental in their erection of an elegant and commodious edifice, where they meet for the worship and the ordinances of the Lord. After he was called away to Philadelphia, they enjoyed a succession of pastors, some more and some less successful; but about three years since when they were very considerably reduced, they welcomed with peculiar emotions, the son of their original pastor. God's blessing has attended his labors: the church is revived, and the congregation numerous and highly respectable. The morning and afternoon of the Sabbath we worshipped with them, and received their willing and generous offerings to circulate the word of life.

At night we fulfilled our promise to the Africans. Their large house of worship seemed full when, at an early hour, we entered it. But for some time afterwards the dark flood rolled on, till really there seemed to be no room even about the door. Brother Jacob had sounded out the notice to some purpose. The pews, the aisles, the galleries, stairs, and lobbies were all crowded to their utmost capacity. Their large choir filled the gallery opposite the pulpit, and very satisfactorily led the song, in which the whole congregation seemed to join with heart and voice. During prayer and preaching there was, for the most part, attentive silence with an occasional brief response, which seemed to come from the heart. So did their contribution at the end, which contained more five and ten cent pieces, than we ever saw gathered on a similar occasion. Some exercises followed with particular reference to their protracted meeting, and at an early hour, with great sobriety and decorum, they dispersed. Who could witness such an as-

semblage of Africa's sable children,—could learn the prosperity of their church, now numbering more than nine hundred communicants; and witness their sympathy and self-denying liberality for their pagan countrymen,—at that very hour, perhaps, dancing around the devil-bush, or offering up human sacrifices—and not feel that though the injuries they have suffered by enslavement and transmission hither, men may have meant for evil, yet God meant them, and has overruled them for good! If, too, through their agency, the light of gospel truth and hope, shall be reflected back upon the dark shores of their fatherland, will it not in the end appear that the things which have happened to them, have fallen out rather to the furtherance of the gospel?

The next evening, at 7 o'clock, we took our seat in the cars, and a little after midnight reached Union-point, where we stopped and wished for the day. After an early breakfast, we walked to Brother Thornton's, to whose kind care we had been commended, to conduct us to Penfield. We were soon on horseback with that good brother for our guide and companion. Thus beguiled, the miles did not seem long, and early in the forenoon we reached the spot which our friends have caused to cluster their denominational interests of education, especially for the State. Here too, the religious paper, the *Christian Index*, is now issued. Its printer, Brother Brantly, and its editor, Brother Baker—well and extensively known in all the South, and whom we had met years ago in Virginia—received us right cordially, in the Printing Office, where we first called. Other beloved brethren soon came in, and free, fraternal converse upon the great objects of common religious interests filled up the hours till dinner. We enjoyed the hospitalities of our excellent Brother Saunders; and at his house also, saw a select company of brethren, till the hour of departure arrived.

Penfield seems to have been chosen for its healthful and retired situation. The

little village which is now built up, consists mainly or exclusively of those who have been attracted to this spot by the facilities for education.

The principal brick edifice for the purposes of the Mercer University, was destroyed by fire sometime since and has not yet been rebuilt. The committee of the Trustees having this matter in charge, are now fixing on a plan for an edifice to be devoted to a chapel, library, and recitation rooms. Their funds are ample, and seem to be husbanded with wise and provident care. May they be eminently successful in filling the important vacancies in their faculty of instruction, so that the institutions here, may be as attractive and successful as this great and growing State can reasonably require.

Our interview with those members of the State Convention's Executive Committee, which could here be called together was highly satisfactory, evincing on their part an earnest desire to co-operate in all reasonable efforts for filling this dark world with the light of life.

The two following days we spent in Madison, where the Convention held its last session, and where two more of the Executive Committee above-named reside. A very pleasant town we found it, the seat of justice for Morgan county. Several delightful families, whose hospitality and kind attentions we were permitted to share, will have an abiding place in our recollections. The Baptist Church, though small, possesses materials of the right character, and could their pastor, Brother Thornton, give up a large portion of his secular cares, remove into their midst, and supply them every Sabbath, instead of once a month, as at present, our hope would be sanguine that they would soon rise to the standing to which they seem so fully entitled.

After a fruitless effort, three mornings in succession, to find a vacant seat in the mail stage for Columbus, we were constrained to take the northern route, through Lagrange. Nor had we in the end occasion to regret it. Our stage left while it was

yet dark, and with only two companions, neither of them particularly interesting, our prospects for two days and a night were not the most cheering. In just that uncomfortable mood which disappointment, and such company conspired to produce, we reached the place for breakfast. Just as we were seated at the table, a beautiful young lady who, unperceived by us, had observed our egress from the stage, came and seated herself by our side, and in tones of respectful familiarity, introduced herself as one well known to us in former years, in the city of brotherly-love. The school-mate of our own daughters—the favorite pupil for years of our early friend. She was recently married, and now with her husband, met us here in the interior of Georgia, where, as we had just been thinking, we were many, *many* miles away from all that knew or cared for us; how could the interview be otherwise than most pleasing and welcome! How many kind, mutual inquiries to be answered; how many grateful memories awakened; how many cherished hopes, in faint outline sketched, can be crowded into such a quarter of an hour. As we were hurried away from that fair, lovely bride, and her rejoicing husband, with scarce time for an “*adieu, and God bless you,*” how different was the tinge of thought and feeling with which we regained our seat, and pursued our journey from those which had immediately preceded them! Such, thought we, is life:—the sunshine and the shadow ever chasing each other over the plain. Happy he who can look forward to a state where all the darkness shall have fled away for ever! And thou bright, beautiful bud of fragrant promise and rich hope, whose sunny smile could awaken thoughts and spread out scenes so transcendently cheering! may all thy onward course be richly imbued with His blessing, who maketh rich and addeth no sorrow!

All day and all night we rode on, and on, and on, passing successively the head waters of the Ocmulgee, the Flint, and the here narrow bed of the Chattahoochee rivers,

as well as many a county seat, and many a wide cotton plantation, and the still wider and more fragrant primitive forest, which, as yet, has not yielded to the dominion of man. Nothing, indeed, has more surprised us, ever since we left Virginia, than to see that so small a proportion of the soil has ever been cultivated. Nor is it the poor and the worthless alone which is thus passed by. Much of that which remains uncleared, is highly fertile, easily accessible to market, and in most respects eminently eligible for settlers. Were it not for a love of wandering, and that kind of wild adventure which finds its highest gratification in gaining a position remote from the habitations of civilized man, the new states and territories need receive no accessions for a century; for there would be ample room in the old for the natural increase, and the tide of emigration from abroad.

Just as the sun was rising, the following morning, we crossed the western line of the State, at West Point, and entered Alabama. Reserving for another number our wanderings there, we will take up our line of march some twelve days later, as we entered Georgia again, on our return.

We then recrossed the Chattahoochee some forty miles nearer its mouth, and found ourselves immediately in the good little city of Columbus, which our efforts to reach a fortnight earlier, had all proved so unavailing. It now proved, however, that the friend we had with so much impatience sought to meet there, had all this time been confined by indisposition at Athens; only a short distance from the very spot where all our former feverish importunity to go by the stage to Columbus to see him, had been evinced. So short-sighted are we!

So, then, we had at length reached the city and missed our friend. Our letters to him remained uncalled for at the office, and of course, our coming at this time was unexpected. In vain we inquired for other individuals, to whom we thought it practicable to make ourselves known.

The impracticable inn-holder would not know any of them. To add another ingredient to our uncomfortableness, the physical of our nature, began to complain of the hard usage to which of late, it had been subjected, and really, we thought ourselves nearly sick. After a slight supper, we strolled out to take the air. The church-going bell, commenced its merry notes, and learning that it belonged to the Baptist chapel, we soon found our way thither. It was yet early, and we had time to interrogate the benevolent sexton, who answered all our inquiries, much to our satisfaction. But he, too, began to question in turn, and our character of "a stranger traveller," did not hold out against his earnest inquisitiveness. Away he hastened, and speedily a select company of brethren gathered around us. One had been our hearer in Philadelphia, years ago; and another had been on the look-out for us, from the conviction that we must return that way. In short, we found ourselves surrounded with those, determined to make us at home. It was their lecture night; and though, since the shepherd was smitten, [with illness] the sheep, as too often happens, were scattered abroad, we soon found ourselves addressing a little flock, one of whom, at the close of the service, insisted on taking us to his house. The kindness of that man—whose elder brothers had been our pupils, in the Columbian College, more than twenty years since—and that of his excellent lady, helped soon to cure us; and we left their hospitable mansion the following evening, feeling greatly improved.

Another night's ride in the stage was before us; but we hoped it was the last, and screwed up our courage and patience for its endurance. The first part went off quite pleasantly, and as we had been insured to reach our *terminus* by eight o'clock in the morning, we were already beginning to felicitate ourselves. Alas, for the conspicuousness of all appearances! Just before the grey of morning's dawn, clash went one of the wheels of our lightly-

loaded stage coach. It proved to be an irreparable break-down—in the woods, in the dark, in the mud, far enough from any habitation, where either help or comfort could be obtained. Added to all the rest, we had a profane, inefficient old coachman, very much inclined to do the things he ought not, and leave undone, those which the exigency required. Suffice it to say, the whole forenoon was consumed in a substitutionary repair of damages, and we reached Barnesville, where we were to have taken the cars for Macon, some seven or eight hours after their departure.

Oh, the misery of such a disappointment! It was Saturday, and we had an appointment for the following day in Macon, forty miles distant. With us, appointments are very sacred things. We learned this, and much more, which we hope never to forget or undervalue, from an honored father's lips and life. But what could be done? One fragment of a hope remained. The freight train had gone above, with the promise of returning in the night, and going on to Macon. We engaged our passage, mounted to the top of a lofty pile of cotton-bales, where, without much comfort or safety, (but it consoled us to think, with less inconvenience than often rested on Him, who had not where to lay his head, and who has taught us, that it is enough for the disciple to be as his Master, the servant as his Lord,) we pursued our course. But, as if mischances would not come alone, half a dozen miles before reaching our destined point, we were again arrested by a break-down;—not, in this instance our own, but the train coming in the opposite direction. By this, we were hindered, and *hindered*, and *HINDERED*, till, as a last resort, Sabbath, as it now was, we found our way to the nearest farm-house, and told the tale of our miseries. That good man was a Methodist, but he proved himself a friend and a brother. He fed us at his generous board,—the like of which, had not come before us for many a hungry hour,—and

then he saddled his best horse, and sent with us a servant, and by this kindness, we just reached the spot in time to relieve our anxious friends, and meet the assembled waiting worshippers in the house of prayer.

This Macon is a city, and a more considerable and important one than we had anticipated, containing, at this time, about seven thousand inhabitants, and giving decided evidences of a brisk and prosperous business. The throng of huge wagons, drawn generally by six or eight mules or horses, and heavily loaded with cotton bales, indicates the nature of its chief trade. Here the planters can dispose of this grand staple, and procure their requisite supplies. The river Ocmulgee, though shrunk by the present drought to much narrower dimensions than usual, showed still, some half dozen steamboats at its bank, and by these to Darien, or by the rail-road to Savannah, all this immense bulk and value of the planter's product, finds its way to an ultimate market.

The principal religious denominations in our country, are all represented here. Our Baptist interest, which was waning almost to hopelessness a while since, is now greatly revived, and under the acceptable and highly esteemed ministrations of its present pastor, (an alumnus of our beloved Alma Mater, at Providence,) its prospects are eminently cheering. Our fathers were friends and coadjutors in the service of Christ and the Churches, in dear New England, scores of years ago; and now that they had both fallen asleep, it was pleasant for their sons to meet and labor together, here, in this far off section of our common country.

The interests of education have received considerable attention here. Another alumnus of Brown University, has a fine classical school for boys, which is well patronized; and the female *College*, under the direction of the Methodists, has a respectable standing, and far higher pretensions. Aside from its lofty name, it

does not seem to differ from many other institutions for female education.

We wished to describe, at full length, a two day's excursion which we made into the remote part of the county of Twiggs. By the kindness of a friend, we were enabled to take this tour alone, in a little buggy, and as we went and returned, could mingle freely with the rustic yeomanry of the country. We would love to delineate their not unpleasing manners, and especially their unsophisticated kindness to a stranger. Several incidents occurred, which interested us much, and would, perhaps, more please and profit our readers, than the monotonous descriptions of cities and towns. "God made the country, but man made the town;" and the difference between the natural and artificial, under the most searching power of the solar magnifying lens, is not more obviously in favor of the former, than is the comparison of country with city, regarded as a study for the development of nature's wide and beautiful variety. But we have not room for these details at present.

The motive for this episode in our journey, was found in the person of the reputed Nestor of our cause in Georgia, the Rev. C. D. Mallory; who, though not a native of the State, nor yet advanced beyond the early meridian of life, has won for himself the esteem and confidence of his brethren, for wise counsel and efficient action, in a surpassing degree. Having gone thus far, intrenching on the sacred rights of the individual, how strongly our fingers incline to complete the picture, by a full delineation of all the domestic and personal features of the scene, to which we were admitted. But for this once, we will restrain the propensity; nor shall his unaffected kindness, with that of his excellent family, or similar traits in the good friends in Macon, be farther exhibited in our etchings.

A day's ride over the Central rail-road, brought us with ease to Savannah, a distance of one hundred and eighty miles:

thanks to the diminution of friction, and to the power of steam. We were expected here, and welcomed in a most cordial manner. The city occupies a sandy plain elevated some forty or fifty feet above the ordinary surface of the Savannah river, on the southern bank of which, about fifteen miles from the sea, it was laid out by Gen. Oglethorpe, on the first settlement of the State. It has experienced various alternations of fortune. For many years, and while the lands in immediate proximity to the city, were inundated for the culture of rice, it was unhealthy, which greatly retarded its growth. Once, too, within our recollection, it has been laid in ashes by a desolating conflagration. It now appears more flourishing, than any other southern city we have visited. Its population, trade, and attractions of every kind, are annually increasing. The chief points of interest to us, on this occasion, were the Baptist churches. There are four or five of them. The White Church—whose planting and early history, are eminently instructive and pleasing. They are now destitute of a pastor; having given up the Rev. Mr. Binney and wife, though greatly endeared to them, to go forth to the Karens as Missionaries. The trial of parting with so endeared a pastor, has been very severe. If our costliest sacrifices, when cheerfully made, are the most acceptable, and most beneficial to the offerer, then may this now desolate church hope to receive a rich recompense. They number at this time about three hundred communicants, and have a large attractive church edifice, 60 feet by 100, eligibly situated, fronting on one of the public squares of the city. They are understood to be a united, loving, zealous, and intelligent church. What a field for one well qualified, to act as their pastor!

But the three African Churches in this city, embracing between three and four thousand members, were more especially interesting, as presenting some features of novelty. The pastor of the 1st, Abraham Marshall, now near ninety years old,

is in every respect a very uncommon man. He appears remarkably vigorous in mind and body. He and the pastor of the 2d African Church, Brother Anderson, officiated along with us in the public services of the sanctuary; and sure we are, no one need feel himself disparaged by such a connexion. All these churches have good houses of worship, large, tasteful and convenient; and the congregations which we addressed in each were highly intelligent, and perfectly decorous. Many of them read the Scriptures, hymns, &c., with facility: and it was unusually gratifying, to notice the interest and the generous liberality they evinced for printing the Scriptures in Africa. May every shadow of restriction which now limits their religious privileges be speedily removed, and they be enabled to enjoy and profit by all the means of religious instruction and improvement, now shared by any portion of the community!

A small, but efficient company of "disciples," were ready with their generous offering, to aid the work of Bible distribution.

Georgia contains, according to our best information, nearly if not quite 60,000 Baptist communicants at this time. There is very much to love and approve among them, and not a little to deplore. Deficiency of faithful ministerial labor, is the prolific source of much that is discouraging. Still, when the present is compared with the past, hope predominates over fear, and we cannot but exult in anticipation of what these churches might be and do, if all the people had a mind to work. Many of the ministers are secularized; and not a few are wealthy. These last cannot plead necessity for so much neglecting the work of the Lord. May pastors and people speedily reform; the one giving themselves wholly to their official duties, and the other cheerfully ministering to their necessities.

The Methodists are the next most numerous denomination, and have gained upon us considerably within the last fifteen years.

The Presbyterians are very much smaller than we had supposed, and the Episcopalians still less. Both these sects united, would not probably equal one fourth of the Baptists or Methodists.

Our last sheet is full; farewell, dear readers, till another month. R. B.

THE VOICE OF WESTERN MICHIGAN.

Just as this number of the Memorial was going to press, we had the privilege of perusing the following letter, addressed to the Corresponding Secretary of the American Baptist Home Mission Society, and with his assent, insert it for the benefit of our readers. It is a very important communication, and will, undoubtedly, be read with deep interest. We trust that it will also awaken the spirit of co-operation with the Society, throughout our denomination, which is essential to the gratification of the applicants for missionary aid.

Kalamazoo, Michigan, Nov. 23th, 1843.

TO THE SEC. A. B. H. M. Soc.

At a meeting composed of ministers and laymen assembled at Kalamazoo, Nov. 8th, 1843, to consider the best means for extending and strengthening the churches in this vicinity, Rev. William Taylor, of Schoolcraft, was chosen. Chairman, and Rev. J. A. B. Stone, Secretary. After prayer, consultation, and free interchange of views and feelings, the following, among other resolutions, were unanimously passed:

Resolved, That in the opinion of this meeting the destitution of the means of grace and the feeble state of the churches in the western part of this state are such, that the cause of God would be greatly promoted by the labors of a pious and efficient evangelist in each county.

Resolved, That in the absence of the means of support among ourselves, we will make an earnest appeal to the A. B. H. M. So. for both men and means to support them, at least in part.

Resolved, That the Secretary be directed to communicate these resolutions to the Secretary of the H. M. S. and also to the board of our own Convention, entreating them to intercede with the H. M. S. that the wants of this region may be considered.

Resolved, That the Secretary be request-

to communicate such statistics and information as may serve to make known to the board of the H. M. S. the religious condition, wants, and claims of this portion of the Lord's vineyard.

The above will show the purport of this communication. We have here a fertile land: rather a sparse, but fast increasing population: generally one considerable village in each county and oftentimes more. The rest of the population are farmers—ministers are few—churches small and feeble. In some counties there is not a single preacher. Christians are poor, generally—and among some there is not as high a standard of public effort as there should be, and none but Christians think of assisting in the support of the Gospel. This region is all missionary ground. Your Society have done something for our assistance, but most of the labor and expense has been borne by the ministers themselves, who have come here and preached at their own cost. I have never seen any class of men who I thought were sacrificing so much for the Gospel's sake as the ministers in this region. In the Eastern States, they have churches to lean upon. The missionary in a foreign land looks to his society for support, but many of the preachers here can look only to God and themselves. Some have preached for years without compensation—one who was present at this meeting has preached in this way some 6 or 8 years and built his own meeting-house, in addition to working with his hands six days in the week to support his family and carry on his plans of benevolence.

In Kalamazoo county we have five preachers, two of them being constantly employed as teachers, but three or four more could be most usefully employed. But in Van Buren and Barry, two adjoining counties, I do not know that there is a single Baptist minister employed. In the northern counties, brother Jones, your missionary, has field enough for several men.

We want evangelists. By this we do not mean, technically, revivalists, but one who shall take his stand in a county and preach in as many places as he shall find practicable and profitable. Something could be collected on the ground for his support but in some instances not very much, for a while at least. Western Michigan might have been Baptist ground if as strong efforts had been made by our own as by other denominations.

Give us one man, give us two, give us ten. We want twenty, but would be thankful for a much less number. We must look to the East mostly for men. Yours truly,

J. A. B. STONE.

MISCELLANY.

TO-MORROW.

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."—*Prov.* xxvii. 2.

To-morrow! Mortal, boast not thou
Of time and tide that are not now;
But think, in one revolving day,
How earthly things may pass away.

To-day—while hearts with rapture spring,
The youth to beauty's lip may cling;
To-morrow—and that lip of bliss
May sleep unconscious of his kiss!

To-day, the blooming spouse may press
Her husband in a fond caress;
To-morrow, and the hands that pressed,
May wildly strike her widowed breast.

To-day, the clasping babe may drain
The milk-stream from its mother's vein;
To-morrow, like a frozen rill,
That bosom current may be still.

To-day, the merry heart may feast
On herb and fruit, and bird and beast;
To-morrow, spite of all thy glee,
The hungry worms may feast on thee!

To-morrow! Mortal, boast not thou
Of time and tide that are not now;
But think, in one revolving day,
That e'en thyself may pass away!

Knox.

A MOTHER'S LOVE.

Happy is he who has known a mother's love!
What is so pure? The patriot expects fame,
the friend sympathy, and the lover pleasure.
Even religion while she waters her faith with
tears, looks forward to the best of her labors and
her love. But maternal affection springs from
the breast uninvoked by the wand of hope, un-
adulterated by the touch of interest. Its objects
are the weak and woful. It haunts the cradle
of infantile pain, or hovers near the couch of the

faint and the forsaken. Its sweetest smiles break
through the clouds of misfortune, and its gentlest
tones rise amid the sighs of suffering and sorrow.
It is a limpid and lovely flow of feeling, which
gushes from the fountain-head of purity; and
courses the heart through selfish designs and
sordid passions, immingling and unsullied.

What is so firm? Time and misfortune, pen-
ury and persecution, hatred and infamy, may roll
their dark waves successively over it, and still it
smiles unchanged; or the more potent allure-
ments of fortune, opulence and pride, power and
splendor, may woo her—and yet she is unmoved!
a mother "loves, and loves for ever!"

What is so faithful? From infancy to age;
"through good report and through evil report,"
the dews of maternal affection are shed upon the
soul. When heart-stricken and abandoned, when
branded by shame and followed by scorn, her
arms are still open—her breast is still kind.
Through every trial, that love will follow—cheer
us in misfortune, support us in disease, smooth
the pillow of pain, and moisten the bed of death.
Happy is he who knows a mother's love!

RATIONAL AMUSEMENT.

The love of literature has prevailed from very
early times among the inhabitants of the remote
island of Iceland. There the way in which the
evenings of their long winter are spent furnishes
a most agreeable contrast to the miserable pot-
house debauchery which fills up the leisure of too
many uncultivated Englishmen, and proves the
value of well regulated knowledge as an auxiliary
to virtue. A distinguished traveller, who spent
a winter in Iceland, has described a winter even-
ing in an Icelandic family, as rendered instructive
and pleasing in the highest degree, by the
prevailing love of useful knowledge among all
ranks. As soon as the evening shuts in, the
family assemble, master and mistress, children,
and servants. They all take their work in their
hands, except one who acts as reader. Though
they have very few printed books, numbers of
them write excellently, and copy out the numer-
ous histories of their own island. The reader is

frequently interrupted by the head of the family, or some of the more intelligent members, who make remarks or propose questions to exercise the ingenuity of the children or servants. In this way the minds of all are improved in such a degree, "that," says my informant, "I have frequently been astonished at the familiarity with which many of these self-taught peasants have discoursed on subjects, which, in other countries, we should expect to hear discussed by those only who have devoted their lives to the study of science." Let me not omit to add, that the evenings thus rationally and virtuously begun, it, by these well instructed people, closed with an act of family devotion.

GEMS FROM ANCIENT AND MODERN AUTHORS.

JUNE 1.—Prayer, like Jonathan's bow, returns not empty. Some prayers have a longer voyage than others, but then they return with a richer lading at last.—*Gurnal*.

2.—If amidst affliction, we be in subjection to the Father of Spirits, and while we mourn, do not murmur, we attain the highest perfection of which human nature is capable.—*A. Fuller*.

3.—Religion is man's bringing to his maker the fruits of his heart.—*Elliot*.

4.—The tears which burst out of a heart oppressed with grief for sin, are like an April shower, which though it wets a little, yet it begets a great deal of sweetness in the herbs, flowers, and fruits of the earth.—*Bolton*.

5.—If 'tis happiness to be nobly descended, 'tis no less, to have so much merit, that nobody inquires whether you are so or no.—*La Bruyere*.

6.—There is no security in evil society, where the bad are often made worse, the good seldom better.—*Sir P. Warwick*.

7.—Self-denial is an excellent guard of virtue; and it is safer and wiser to abate somewhat of our lawful enjoyments, than to gratify our desires to the utmost extent of what is permitted, lest the bent of nature towards pleasure hurry us further.—*Townson*.

8.—It is not possible for Christian piety to exist without the brilliant light of truth and the burning zeal of charity.—*Fletcher*.

9.—Hear much and speak little; for the tongue is the instrument of the greatest good and the greatest evil in the world.—*Sir W. Raleigh*.

10.—Sanctified afflictions are an evidence of

our adoption: we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden, and possess life.—*Arrowsmith*.

11.—Actions done admit a correction, not a nullity. Although I will endeavor to amend what is gone by amiss, yet will I labor never to grieve for anything past but sin, and for that always. A small loss should never trouble me; neither shall the greatest hinderance make my heart not my own. He spake well that said—He which hath himself hath lost nothing.—*Fellham*.

12.—Take away from the conversation of the generality of persons, in most companies, the slander against the absent, their shallow criticisms, their political opinions, and their barren witticisms against religion, and you will find that upon a just calculation, those who speak the most do not say any more than those who keep profound silence.

13.—Doing good is the only certainly happy action of a man's life.—*Sir Philip Sidney*.

14.—The nettle mounteth on high, while the violet shrouds itself under its own leaves, and is chiefly found out by its fragrance. Let Christians be satisfied with the honor that cometh from God only.—*Dr. Manton*.

15.—A tomb is a monument situated on the confines of both worlds.—*Andrews*.

16.—There cannot be so much bitterness in the cup which Providence puts into his hands, as there is sweetness in "the cup of blessing which we bless."—*Grosvenor*.

17.—Man's life is a stream, running into death's devouring deeps.—*Boston*.

18.—As troubled water is unfit to receive the image of the sun, so the heart filled with impure and disorderly affections is not fit for Divine communications.—*Boston*.

19.—Why do I not account all hours lost wherein I enjoy not God?—*Bishop Hall*.

20.—The end of learning is to know God, and out of that knowledge to love him and imitate him, as we may the nearest by possessing our souls of true virtue.—*Milton*.

21.—We are but poor casuists in our own affairs.—*Dr. Payson*.

22.—Our happiest hours generally succeed our most serious ones.—*Mrs. Hofland*.

23.—Corrupt company is more infectious than corrupt air.—*Lord Burleigh*.

24.—He is the best physician, not who talks best or who writes best, but who performs the best cures.—*Wesley*.

25.—Afflictions are as nails driven by the hand of grace to crucify us unto the world.—*Anon.*

26.—As soon as pride is humbled enough not to enter into controversy with God, about the justice of his own declarations, every man confesses himself a guilty sinner, in danger of eternal ruin.—*Venn.*

27.—The greatest sins may be found in conjunction with the greatest knowledge. Light is only a blessing when it guides the soul into the way of duty and obedience.—*Flavel.*

28.—There are no greater objects of pity in the world, than those who are admired by all around for their nice discernment, and fine tastes for every thing of a worldly nature, but have no taste for the riches that endure for ever, no love for God or his word, no love for Christ or their souls. In such a state, however respected or admired, they cannot see the kingdom of God.—*Cecil.*

29.—He that overcomes evil with good, overcomes three at once,—himself, his adversary, and the devil.—*Anon.*

30.—I call a complete and generous education, that which fits a man to perform justly, cheerfully, and magnanimously, all the offices, both public and private, in peace and war.—*Milton.*

SIGNS OF A BACKSLIDING CHRISTIAN.—1. When you are indifferent about attendance on the House of God.

2. When a small hinderance will keep you from Christ's table or communion with the Church of God.

3. When you find prayer wearisome.

4. When you read the Scriptures more as a duty than a pleasure.

5. When you think you know enough.

6. When you attend the meetings of the week more from fear of the opinion of the Brethren, than of God's all-seeing eye.

UNPROFITABLE LABOR.—“Walking in the country,” says the Rev. W. Jay of Bath, “I went into a barn, were I found a thresher at his work; I addressed him in the words of Solomon; ‘In all labor there is profit.’ Leaning upon his flail, and with much energy, he answered, ‘No sir; that is the truth, but there is one exception to it: I have long labored in the service of sin, but I got no profit by my labor.’”

CHRISTIAN ACTIVITY.—In the interesting Memoirs of that beloved servant of Christ, the late Rev. John Townsend, is this striking entry from his diary: “I long to think, to speak, to act, as one stepping into eternity.” Oh, if we were all to think, and speak, and act as if we were just stepping into eternity, what manner of persons should we be! And are we not all stepping into eternity? Is it not true, as one says, that life is like a lamp, which may suddenly go out, and which must soon burn out? There is but one object more important than eternity, and that is the God and Father of eternity. And should we not, then, do all that is in our power while we have life and opportunity? Should we not be anxious about our own welfare? Of what avail would it be, if we could gain the whole world to the knowledge of Christ, if we ourselves, like Judas, should be cast away and rejected? Yet we should not be so intent upon our own welfare as to neglect the welfare of others. A Hindoo once said to me in India, “Why are you so very earnest to save others? What is it to you if they should all be lost?” I said to him, “If you should see a poor fellow-creature sinking beneath the waves of the Ganges, and your boat was passing by him, would you not put out your hand that you might save him?” “No;” he replied, “I should look to myself.” And shall we do so? shall we let our perishing fellow-men alone, because we are safe ourselves? We have reason to doubt our own religion if we do. One part of religion is sanctity, and sanctity is love; and how can we have love in our hearts, if we be not zealous for the salvation of the souls of others? If the sentiment which we quoted from the diary of our respected friend were impressed on our minds, we should be all on fire with zeal, and should combine our energies for the good of our fellow-men. Union is life; it is vigor, it is power. It has been said that two dry sticks will light one green one; and we should endeavor to get our souls warmed and set on fire by what we see and hear. Those are very remarkable words which were uttered by the Almighty in reference to the builders of Babel “Behold, the people is one, and they have all one language; and now, nothing will be restrained from them which they have imagined to do.” Was union so desirable, and were its influences so mighty in Babel-building, and shall we not be anxious to unite in building a temple for our God?

FROM A PASTOR'S NOTE BOOK.

SAMUEL S*****.

FOR one or two years I had noticed in my congregation, a young man named Samuel S*****. There was nothing extraordinary in his appearance, or conduct; but his figure, occupying as he did, one of the gallery seats in front of the pulpit, and in rear of the choir, was so long and so constantly a prominent object to the eye, that his whole outline is still before me, though years have rolled away.

In one or two seasons of revival which we enjoyed during this period, he was one of those who seemed to be affected. More than once he went so far as to present himself as a subject of prayer, and professed deep concern for the salvation of his soul. Indeed, his regular attendance in the house of God, his apparent tenderness of conscience, and strict attention to the preaching of the Gospel, had led me to consider him as one of those, for whose conversion ere long, I might confidently hope.

He resided in the family of a valued member of the church, and enjoyed at his family altar, seasons of rich and invaluable instruction. However much disposed he might have been to forget God and the salvation of his soul in the business or pleasures of life, the reading of the Scriptures and family prayer at the morning and the evening, forced him to think of God. Whenever, too, the family surrounded the table, and devout thanks to the Giver of all good were offered, the same all-important topic was presented. In addition to all this, he was the subject of faithful and affectionate admonition concerning the interests of his soul by his employer, and not unfrequently by his pastor. Samuel would express himself satisfied of the indispensableness of religion, and would wish he were a Christian; but like the multitude in similar circumstances, was content to postpone the great concern.

I shall never forget the shock I received, when the melancholy tidings I am about to relate, fell upon my ear. The gentleman with whom S. lived, entered my house one day while I was seated at dinner, and at first I did not note the unusual solemnity of his countenance. In his reply to the customary question concerning the health of his family, he replied that all were well that were *alive*. "*Alive!* who is dead?" "Samuel is gone." "Gone! he was

at church last Sabbath." "He is gone notwithstanding." He then proceeded to state, that on the day preceding he had labored at his customary avocation as usual, had partaken of his noon-tide meal with his ordinary relish, and soon after, complained of slight indisposition. His illness increased, and his symptoms became more alarming, and medical aid was called; but the skill of the leech was baffled,—Death must have his prey.

His bodily tortures were agonizing, but when he found that he must die, these were forgotten in the acute anguish of the mind.

O ye votaries of gaiety and sin, how vain would have appeared all your deceptive follies, could you have stood at that death-bed!

But some did stand there; and they received impressions of the dreadfulness of a death-bed remorse, that nothing can ever efface. How precious time appeared to him, when life had dwindled from years to minutes, and these rapidly fleeting away!

"Oh!" exclaimed he to Mr. K. his employer and friend, "I am a wretch! if you can pray for me, do pray!" "I will replied the other, and have not ceased to do so."

His symptoms grew rapidly worse, and at last it was manifest that the hand of Death was upon him. His eye glared with unnatural brilliancy, and the hand writing of Death was legible in the distorted features of his countenance. He called again to his bedside his employer. "O ****," says he, naming him, "can you forgive me for neglecting your instructions,—I have abused and slighted them, and it is now too late!"

"Tell Mr. B." says he, (his pastor) "that I ask *his* pardon—I have neglected his kind exhortations, and have *lost my soul!* Tell him, I have abused him. I remember well what he last said to me; he took me by the hand, and remarked that he knew not what to say to me that he had not said;—and I do not know what more he could have said to me, but I despised it! Oh! it is a fearful thing to die!"

He then called around him his youthful companions. That was a solemn hour to *them*. They looked on his ghostly visage, his half glazed eye, and listened to the husky yet earnest tones of his voice, as he warned them from the borders of the grave. He took them each by the hand and delivered his last message.

"You see," said he, "that it is a dreadful thing to die. I have put off repentance till this time, and I am dying! *Oh!* I am dying! Be warned! don't do as I have done—you see

this is no place to repent. Oh! seek the Lord, and do it now! I postponed it as you are doing, and *have lost my soul!*"

The above quoted broken sentences, can give but a feeble idea of the deep earnestness of these warnings; they were the warnings of a man who felt that the lamp of life was expiring, and that within a few moments he must meet an insulted God—a rejected Christ.

Having finished his last address to man, he called upon his God. Heedless of the many standing around him he besought audibly the compassion of a neglected Saviour. Oh! how he pleaded! He prayed as if the bottomless pit yawned at his feet—as if he felt its flames kindling upon him. He turned his face to the wall and prayed; he lifted his eyes to Heaven and prayed,—and the death-rattle closed his last petition. We leave him in the hands of God, but when I see a young person willfully postponing the day of repentance, I think of Samuel S——. His illness was but twenty-six hours.

CHRISTIAN REPROOF.

We have before us a series of letters, a correspondence between Mr. Berridge and Mr. Thornton. The first of the letters to which we allude is dated Everton, September 21, 1775, and in it Berridge gives a whimsical account of his loss of a tooth, of the ill effects of this loss on his utterance, of his supplying the cavity with bees' wax, which fell out in the midst of a sermon, and compelled him to conclude abruptly in horror of the hissing and indistinct sounds he uttered. He goes on quaintly to relate a struggle between himself and Lady Pride, who advises him to go to London and have a new tooth, but to apply to Mr. Thornton to advance 10*l.*, which would be necessary for the journey and the operation. To this curious letter of the vicar of Everton the following delightful and instructive reply was sent by Mr. Thornton, under date of Clapham, October 17, 1775:

"TO THE REV. JOHN BERRIDGE.

"Dear Sir,—Your favor, with the enclosed note, I received; we merchants are better taught than to be offended at any that inclose us good bank bills, for they are always acceptable; there is more danger of my being awkward in the acknowledgement of the receipt than offended.

I recollect but one instance that any of your cloth put me to the test, and that was through roguery, so I did let it travel back again to Dr. Shylock, but I promise you I have not a thought of it now. I shall only add, I thank you for the opportunity, and desire you will be free with me at all times.

In some discussions we have had relative to '*The Christian World Unmasked*,' I could not help laughing with you, though at the same time I felt a check within; your reasons silenced, but did not satisfy me. Your vein of humor and mine seem much alike; if there is any difference between us it lies here, I would strive against mine, while you seem to indulge yours. I fight against mine, because I find the ludicrous spirit is just as dangerous as the sullen one: and it is much the same to our great adversary, whether he falls in with a capricious or facetious turn of mind. I could not forbear smiling at your humorous allegory about the tooth, and was pleased at the good sense displayed in it; yet something came across my mind—Is this method agreeable to the idea we ought to entertain of a father in Israel? It would pass mighty well in a newspaper, or any thing calculated for public entertainment; but it certainly wanted that solidity or seriousness that a Christian minister should write with. What the Apostle said in another sense, will apply here, 'When I was a child, I spake as a child,' &c. An expression of yours in your prayer before sermon, when at Tottenham-court, struck me; that *God would give us new bread, not stale, but what was baked in the oven that day*. Whether it is that I am too little, or you too much used to such expressions, I won't pretend to determine; but I could not help thinking it savored of attention to men more than to God. I know the apology frequently made for such language is, that the common people require it, it fixes their attention, and affords matter for conversation afterwards; for a sentence out of the common road is more remembered than all the rest. This may be true; but the effect it has is only a loud laugh among their acquaintances, not one person is edified, and many are offended by such like expressions. Some ministers I have known run into the other extreme, and think something grand must be uttered to strike the audience; but this seems to me as unnecessary as the other, and both have a twang of self-conceit, and seem like leaning to carnal wisdom. Truth, simple truth, requires no embellishments, nor should it be degraded; we are not to add or to

take from it, but to remember the power is of God wholly. My reverend friend, as an old man, might be indulged in his favorite peculiarities, if they would stop with him: but others catch the infection, and we find young ministers and common people indulging themselves in the same way: they think they are authorized so to do by such an example. Wit in any person is dangerous and often mischievous, when used improperly, and especially on religious subjects; for as the professing part of an audience will much longer retain a witty or a low expression, than one more serious; so will the wicked part of it too, and turn it to the disadvantage of religion. I recollect but one humorous passage in all the Bible, which is that of Elijah with the Baalites; and when the time, place, and circumstances are properly considered, nothing could be more reasonable, nothing so effectually expose the impotency of their false god, and the absurdity of their vain worship. The prophets often speak ironically, sometimes satirically, but I do not remember of their ever speaking ludicrously. Our Lord and his apostles never had recourse to any such methods. The short abstracts we have of their sermons and conversations are all in serious strain, and ministers cannot copy after better examples. I dare not say that giving liberty to a man's natural turn, or an endeavor to put and keep the people in good humor, is sinful; but this I may assert, such a method is universally followed on the stage, and in all places of public entertainment; and therefore it seems to me to savor much more of the old man than of the new.

"I remember you once jocularly informed me you was born with a fool's cap on: pray, my dear sir, is it not high time it was pulled off? Such an accoutrement may suit a natural birth and be of service, but surely it has nothing to do with a spiritual one, nor ever can be made ornamental to a serious man, much less to a Christian minister. I waive mentioning Scripture injunctions, such as 'Let your speech be with grace,' &c., as you know these better than I do. Surely they should have some weight, for idle and unprofitable words stand forbidden. If it should please God to give you to see things as I do, you will think it necessary to be more guarded; but should you think me mistaken, I trust it will make no interruption in our friendship that I am thus free with you, as it proceeds from a sincere love and regard. The Tabernacle people are in general wild and enthusiastic, and delight in any

thing out of the common, which is a temper of mind, though in some respects necessary, yet should never be encouraged. If you and some few others, who have the greatest influence over them, would use the curb instead of the spur, I am persuaded the effect would be very blessed. Wild fire is better than no fire; but there is a divine warmth between these two extremes which the real Christian catches, and which when obtained is evidenced by a cool head and a warm heart, and makes him a glorious shining example to all around him. I desire to be earnest in prayer that we may be more and more partakers of this heavenly wisdom, and ascribe all might, majesty, and dominion to the Lord alone. I am, dear Sir, yours affectionately,

"JOHN THORNTON."

The reply to this letter is an honor equally to both correspondents: it is addressed to John Thornton, Esq., and dated Everton, October 22, 1765.

"Dear and honored Sir,—Your favor of the 17th requires an answer attended with a challenge. And I do hereby challenge you, and defy all your acquaintances to prove, that I have a single correspondent half so honest as yourself. Epistolary intercourses are become a polite traffic; and he that can say pretty things, and wink at bad things, is an admired correspondent. Indeed, for want of due authority and meekness on one side, and of patience and humility on the other, to give or to take reproof, a fear of raising indignation instead of conviction, often puts a bar on the door of my lips; for I find where reproof does not humble it hardens; and the reasonable time of striking, if we can catch it, is when the iron is hot—when the heart is melted down in a furnace. Then it submits to the stroke, and takes and retains the impression. I wish you would exercise the trade of a Gospel limner, and draw the features of all my brethren in black, and send them their portraits. I believe you would do them justice every way, by giving every cheek its proper blush, without hiding a dimple upon it. Yet I fear, if your subsistence depended on this business, you would often want a morsel of bread, unless I sent you a quarter loaf from Everton. As to myself, you know the man: odd things break from me as abruptly as croaking from a raven: I was born with a fools' cap. True, you say, yet why is not the cap put off? it suits the first Adam, but not the second. A very proper question, and my answer

is this : a fool's cap is not put off so readily as a night-cap. One cleaves to the head and one to the heart. Not many prayers only, but many furnaces, are needful for this purpose. And after all, the same thing happens to a tainted heart as to a tainted cask, which may be sweetened by many washings and firings, yet a scum remains still. Late furnaces have singed the bonnet of my cap, but the crown still abides on my head ; and I must confess that the crown so abides in whole or in part, for want of a closer walk with God, and nearer communion with him. When I creep near the throne, this humor disappears, or is tempered so well as not to be distasteful. Hear, sir, how my Master deals with me : when I am running wild, and saying things somewhat rash or very quaint, he gives me an immediate blow on my breast, which stuns me. Such a check I received whilst I was uttering that expression in prayer you complained of ; but the bolt was too far shot to be recovered. Thus I had intelligence from above, before I received it from your hand. However, I am bound to thank you, and do hereby acknowledge myself reimbursed for returning your note.

"And now, dear sir, having given you an honest account of myself, and acknowledged the obligation I owe you, I would return the obligation in the best manner I am able. It has been a matter of surprise to me how Dr. Conyers could accept of Deptford living, and how Mr. Thornton could present him to it. The Lord says ' *Wo to the idle shepherd that leaveth his flock.*' Is not Helmsley flock, and a choice flock too, left altogether, and left in the hands, not of shepherds to feed, but of wolves to devour them ? Has not lucre led him to Deptford, and has not a family connexion overruled your private judgment ? You may give me a box on the ear for these questions, if you please, and I will take it kindly, and still love and pray for you. The Lord bless you, and bless your family, and bless your affectionate servant,

"JOHN BERRIDGE."

HONOR.—When Captain David Gum fell in the battle of Agincourt, King Henry V. knighted him as he lay expiring on the ground. What are all earthly distinctions, but honors conferred on dying men ? and what superior glory does Christ confer on his dying Saints ! He crowns them Kings in the very article of death !

WARD, THE MISSIONARY.—Every thing in connexion with the early history of the Baptist Mission is interesting to the Christian, and there are names associated with that work of mercy, that only rank in our affectionate veneration as second to apostles and martyrs. In the vestry of a small meeting-house in England, the minister having written over the fire-place the following verse from Dr. Watts :

'Tis to thy sovereign grace I owe
That I was born on British ground,
Where streams of heavenly mercy flow,
And words of sweet Salvation sound.

The beloved Ward, when last in England, was in that vestry and reading the stanza, subjoined with his pencil, the following lines :

But oh ! if in the Judgment day,
Hindooes and Musalmen should rise,
And to the Judge of all should say,
"They heard, but heeded not, our dying cries !"

SUCCESSFUL AND UNSUCCESSFUL PRAYER.—
Three prayers never speed for a blessing :

First. A fearful prayer, when we believe not that we shall be heard.

Second. A lukewarm prayer, when we pray in deadness of heart and drowsiness of mind, without fervency of spirit.

Third. A rash prayer, when we pray either without wisdom or due consideration.

Three prayers speed for a blessing :

First. A fearful prayer, when we are persuaded that, in Christ, the Lord will grant all good things unto us.

Second. An humble prayer, when we (considering the greatness of God's majesty, and our own baseness and unworthiness,) in all humility and lowness call upon his name.

Third. A fervent prayer, when we pour out our hearts before God, when we pray with zeal and entire devotion of the soul.—*Greenwood*, A. D. 1618.

IMPROVEMENT OF TIME.—The lights of heaven do not shine for themselves, nor for the world of spirits, who need them not ; but for us—for our pleasure and advantage. How ungrateful and inexcusable, then, are we, if when God has set up these lights for us to work by, we sleep or trifle away the precious moments given us, and thus burn our master's candles, but mind not our master's work ! *This day*, when passed, can never be recalled. Oh for grace to improve it to the glory of God, and the salvation of souls !

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THE EARLY CHURCHES, No. 2.

BY REV. WM. CROWELL, BOSTON.

HAVING settled the prevailing use of the word *church*, by the early Christian writers, as signifying a local society of believers, Sir Peter proceeds "to inquire into the constituent parts of a particular church, or who made up and composed such a church." As a body they were usually called *Εκλεκτοί*, *the elect*; *κλητοί*, *the called*; *ἁγιασμενοι εν θελήματι Θεου*, *the sanctified by the will of God*; they were called *Ἀδελφοί*, *the brethren*, on account of their brotherly love; and *Πιστοί*, *the faithful*. This method of speaking is in exact accordance with that of the apostles, and shows that the true idea of the nature of a church was not yet lost. This is a point of great importance, although it is passed over by the author of the book with very slight notice. This fact is not to be wondered at when we recollect how entirely the barrier between real and nominal Christians was swept away in his day. Churchmen, Presbyterians, Papists, and Congregationalists, had in different ways effaced this scriptural line of separation, and only the Anabaptists, as they were then called in reproach, were left to bear practical witness to the great truth that the only ones who have a right to the Christian profession, the Christian hope, and to the ordinances of Christ, are such as are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

B

Baptists have always held this as a fundamental principle. This is indeed the first great principle on which their churches are built. This, and not their views of what action is necessary to constitute real baptism, is their distinguishing peculiarity. They insist that nothing but true faith, that which "works by love, and purifies the heart, and overcomes the world," the faith which is connected with the "washing of regeneration and the renewing of the Holy Ghost," can give any person a right to become a member of the church of Christ, or to receive its ordinances, baptism and the Lord's supper. These ordinances they do not regard as means of grace to the unconverted, but the privileges of real believers, beneficial to, and designed for them, only.

This fundamental principle, that persons who have been born again, and those only, should be admitted to church membership and ordinances, is practically set at naught in three ways. The first is, in admitting *children* to Christian ordinances on the faith of their parents. This is to say, virtually, that grace runs in the blood—that regeneration follows in the line of natural generation. For if each individual must receive the spirit, or be born again, as a direct gift of God, and come to the exercise of individual faith, in order to become an heir of salvation, and if baptism be the outward token of the grace already received, why should an infant be baptized? It is, and long has been, a disputed ques-

tion among Congregationalists and Presbyterians, whether baptized children are members of the church or not; some contending that their baptism makes them members, others that they must give evidence of piety before they have a right to the privileges of the church.

This was a troublesome question for Congregationalists long before the agitation of it drove Edwards from his church, in Northampton, and has been to the present day. They have found by woful experience how essential to the welfare of their churches is the fundamental Baptist principle, that personal piety is the qualification for church membership. This qualification infants cannot possess. Are they then church members? "No," says one party. "But," replies the other party, "baptism is acknowledged by all to be the initiatory ordinance, or door of admission to the church. If their baptism does not make them members of the church, what does it do for them? or what does it signify? The scriptures declare that 'as many as have been baptized into Jesus Christ, have put on Christ;' or have assumed the Christian profession. As baptism is the initiatory ordinance to the church, it follows that baptized children are as really members, as any others."

Such is the dilemma to which the practice of "infant baptism," as it is called, reduces Congregationalism. The Papal and Episcopal schemes are more consistent with themselves, although at the expense of rendering the absurdity of the practice more apparent.

The second is the notion that the grace conferred in ordinances comes through the administrator, and its reception depends on his being duly qualified by being apostolically descended. This is the Episcopal and Popish scheme. According to this view, ordinances administered by any minister who was not ordained by a bishop, are of no validity, and have no promise of the spirit of the Lord. No matter what may be the sincerity or the piety of the minister or the recipient,

it is all an idle ceremony unless performed by one episcopally ordained. And on the other hand, if the bishop's hand have really been placed on the administrator's head, all his acts are valid, and the ordinances which he administers efficacious, whether he is a truly pious man, or a wine-drinker, a fox hunter, and a profligate. That is to say, the real efficacious principle in church membership and ordinances, that which is the thing to give them value, is transmitted down the line of bishops from hand to head and from head to hand, "by bishops ordaining bishops, and they their successors, and so on from the apostles to the present day."* This mysterious, clerico-ecclesiastical fluid, it is maintained, descended for many ages through the bishops [i. e. popes] of Rome, none of whom proved non-conductors, notwithstanding their known profligacy and impiety! It is not to be supposed that this is the view of all Episcopalians, but it is fully and unblushingly maintained by Papists, and is the real theory on which the exclusive claims of episcopacy are built. The Puseyites carry it through logically and boldly.

The third scheme which is opposed to the fundamental principle above stated, is, that of a national or geographical church, which claims all who are born within certain limits as its members. This scheme is in practical operation in most of the nations of Europe. In the Papal States it is in full force. All who are born within those dominions are regarded as belonging to the state-church, or the church-state, a departure from which is sure to be punished in the severest manner. Such is the case in Denmark, Sweden, and the German States. In England the same theory prevails. The reigning sovereign is the head of **THE CHURCH**, and in theory all who are born in the realm owe to him, or her, spiritual as well as political allegiance. Children who have not received the initiating rite of the

* Percival on Apostolical Succession.

national church, are regarded, and frequently treated, as aliens from the soil, and denied the rite of Christian burial within the parish churchyard. But the spirit of British freedom will not suffer this theory to be fully carried out, and therefore "dissenters" are "tolerated" by paying heavy taxes to support the national church establishment, and then supporting their own institutions besides.

But how simple and beautiful is the scriptural principle that churches should be composed of the sanctified in Christ Jesus only, bound together, not by civil authority, nor by the fear of bishops and priests, and popes, but by Christian fellowship, and a mutual holy covenant to watch over each other in Christian love. On this point, it is important that the views of Baptists be fully understood. High church writers have misunderstood, and grossly misrepresented our views of the nature and origin of a Christian church. We are represented as maintaining that a church is a mere voluntary association, which Christians are at liberty to form or not, and when formed to join or not, as best suits their taste—in short, to treat it as we do the common voluntary societies of the day. On this ground, Mr. Palmer, a High Church writer, says of all "*dissenting*" churches, "they are human societies. The will of man makes them, regulates them, unmakes them. They are, in a word, purely voluntary associations, and therefore cannot be any part of that church which is formed by the divine command. * * * * As every officer of a voluntary association or club, derives his commission entirely from those who create him, so the dissenting minister is commissioned not by God but by man. He is the minister of man only, and therefore the dissenting communities being destitute of a true ministry, which is essential to the church, are not churches of Christ."* Severe and undeserved as this reproach is, the incautious language of Baptist writers may have

misled sincere inquirers respecting their views of the nature of a church, and the estimation in which it ought to be held. Dr. Wayland says,* "a church of Christ is, manifestly, a voluntary association." If by this assertion nothing more be meant than that no person ought to be a member, or receive its ordinances, except those who do so voluntarily, the remark is unquestionably correct. Such appears from what follows to be the meaning; yet taken by itself, the assertion is capable of a very different construction. A Christian church, it should be distinctly understood, is *not* an institution which exists merely for the convenience or by the caprice of men, which Christians are at liberty to connect themselves with or not, as they choose. Every Christian is under obligation to become a member of a church; of one whose laws, ordinances, and practices, are according to the scriptural model.

Sir Peter next examines the internal structure of the early churches, and divides them "into the people that composed the body of the church, and those persons who were set apart for religious and ecclesiastical employments." This division, in the Episcopal manner of speaking, is into clergy and laity; in scriptural phrase, ministry and brethren. Their employments he examines in the following order: 1. The peculiar acts of the clergy. 2. The peculiar acts of the laity. 3. The joint acts of them both. This order will be followed in our remarks.

The first question that arises is, "whether in the apostolic and primitive days, there were more bishops than one in a church;" the term *bishop* being understood as meaning the same as pastor or elder. After citing the well known language of Clemens Romanus, which is thought to imply the affirmative, and that of Ignatius, Tertullian, and Cyprian, in the negative; who "affirm that there was and ought to be but one in a church;" he continues, "I shall then lay down as sure, that there

* Palmer on the Church, pp. 407, 414.

* Limitations of Human Responsibility, p. 127.

was but one supreme bishop in a place, that was the *ἐπίσκοπος*, the bishop, by way of eminence and propriety: the proper pastor and minister of his parish, to whose care and trust the souls of that church or parish over which he presided, were principally and more immediately committed." The meaning of the word *supreme*, as connected with *bishop*, will be understood when his views of the *office* of Presbyters, [elders,] as existing in the early churches, are exhibited. He gives a very full array of authorities showing that there was but one bishop to a church, who was related to his flock, according to Cyprian, "as a pastor [shepherd] to his sheep, and a parent to his children." In the office of bishop, then, Sir Peter finds no trace of diocesan episcopacy, nor of bishoprics made up of many congregations of Christians.* A bishop, in the language of the early churches, is simply the teacher, pastor, overseer, or leader of a congregation of Christians.

Having shown that there was but one bishop to a church, he next shows that there was but one church to a bishop. Thus Tertullian says, "Polycarp was ordained bishop of the church in Smyrna,"† not "Bishop of Smyrna," like the modern titles, "Bishop of London," "Archbishop of Canterbury," "Bishop of New-York," "Bishop of Massachusetts," etc. He goes farther, and says, "as for the word *diocese*, by which the bishop's flock is now usually expressed, I do not remember that ever I found it used in this sense by any of the ancients; but there is another word still retained by us, by which they fre-

quently denominated the bishop's cure, and that is *parish*." After quoting a number of passages from Eusebius, in which the charge of a bishop in Alexandria, in Ephesus, in Corinth, in Carthage, &c., is called a parish,* he adds, "a parish is the same with a particular church, or a single congregation; * * and consequently a bishop having but one parish under his jurisdiction, could extend his government no farther than one single congregation: because a single congregation and a parish were all one, of the same bulk and magnitude."

This point is still further illustrated, by several contemporaneous circumstances, which place the proof beyond question.—As 1. all the people of a diocese, or parish, all who belong to a bishop's charge, assemble in one place and perform divine service. Justin Martyr says, "on Sunday all assemble together in one place, where the bishop preaches and prays."—Iguatius says, "where the bishop is, there the people must be." 2. "The bishop had but one altar or communion table in his whole diocese, at which his flock received the sacrament from him." "There is," says Ignatius, "but one altar, as there is but one bishop." So Cyprian "we celebrate the sacrament, the whole brotherhood being present."† So Justin Martyr, in his apology, says, "The bishop's whole diocese met together on Sundays, when the bishop gave them the Eucharist; and if any were absent, he sent it to them by the deacons." 3. Baptism was administered by the bishops in their own churches or dioceses. 4. The charitable contributions of the churches for the poor, for widows and orphans, strangers and the persecuted brethren, were deposited with the bishop, as a common almoner. 5. All the people of a diocese were present at church censures. Origen describes an offender as appearing before the whole

* In Acts i. 20, we find a specimen of the policy of the Episcopal translators of King James' Bible: "his *bishopric* let another take." The word is *ἐπισκοπήν*; and is quoted literally from the Septuagint version, which was made several centuries before the Christian era, and of course could have had no reference to a modern bishopric. It is correctly translated from the Hebrew, Ps. cix. 8—*office*.

† Polycarpus in Smyrnis ecclesiæ constitutus episcopus.

* From *παροικεῖν*, to live together, as neighbors.

† Sacramenti veritatem fraternitate omni presente celebramus: Epist. 63, § 12.

church,* and at Carthage three offending church officers were tried by the whole people.† 6. "No offenders were restored again to the church's peace without the knowledge and consent of the whole diocess." Cyprian says that before they were re-admitted to communion, they were to plead their cause before all the people.‡ 7. "When the bishop of a church was dead, all the people of that church met together in one place to choose a new bishop." Sabrinus was elected bishop of Emerita *by the suffrage of all the brotherhood*,§ which, says King "was the custom throughout all Africa." "And so Fabianus was chosen to be bishop of the church in Rome by all the brethren, who were met together for that very end."|| 8. The whole body of the people were present at the ordination of their bishop. 9. Letters from church to church were read before the whole body. 10. "The whole diocess of the bishop did meet altogether to manage church affairs." This is fully illustrated by quotations from Cyprian, Ignatius, &c.

Incidental facts in regard to the size of dioceses, are also exhibited. Polycarp, it is stated, knew personally every member of the diocess of Smyrna; he baptized them all, and solemnized all marriages.—In the diocess of Ephesus, there was but one communion table. Such was also proved of the churches in Magnesia, and Philadelphia. After exhibiting many quotations confirmatory of these points, he adds: "how long it was before these dioceses swelled into several congregations, is not my business to determine, since it happened not within my prescribed time; i. e. the three first centuries."

The four greatest dioceses, or churches which were in existence in those days, Antioch, Rome, Carthage, and Alexan-

dria, deserve a particular examination in reference to this point, for if diocesan episcopacy did not exist in them during the first three centuries, it certainly existed no where. The church or diocess in Antioch had in A. D. 265 but one house for worship according to Eusebius, Book 7, c. 30. That the same was true also, of Rome, is evident from the same writer, who mentions the assembly of the whole church for worship, for the choice of a pastor, for celebrating the Lord's Supper, and to hear letters from other churches. In Carthage the bishop was personally acquainted with all the members of the church, all could have one speaker, all could be present at the Lord's Supper, at ordinations, church censures, the restoration of penitents,* &c. In Alexandria it is evident that several congregations were formed in the third century, all of whom were under the oversight of one bishop. The reason of this was mere local convenience; the people being scattered throughout the city and suburbs. At the same time being unwilling to separate from their bishop, or pastor, which was then considered the sin of schism, they did not form separate, independent churches. This appears to be the true explanation of the facts, so far as Alexandria was concerned, yet it is easy to see how such a custom would be likely soon to grow up into an established episcopacy.

From this examination of the churches existing in the first three centuries, it appears that they were substantially what churches ought to be. It is evident there were many irregularities, arising from the prevailing ignorance, the half heathenish habits of many who professed some regard to christianity, and the persecution and intolerance of the heathen governments which then held undivided political sway. It is evident, too, that ambitious love of office was a passion among professed ministers of Christ, then, as it was when our Saviour was on earth, and

* *Ἐπὶ πάσης τῆς ἐκκλησίας.*

† *Plebe universa.* Cyp. Ep. 28.

‡ *Acturi causam plebem universam.* Ep. 10.

§ *De universæ fraternitatis suffragis* Cyp. Epis. 68.

|| Eusebius, lib. 6, cap. 29.

* Cyp. Epist. 58, 64, 34, 55, etc.

as it has been in every age, to the present day. There have always been those who "love the pre-eminence," and this spirit is the essence of prelacy, whether existing in the form of popery or episcopacy. No scriptural reason can be given for a ministry in ranks or orders, since every pastor is a shepherd, and an overseer, accountable to Christ; nor do the spiritual wants of men, or the interests of christianity require it; and that the system arose from among the irregularities of a comparatively dark age, is capable of clear historical proof.

As a diocese, parish, or church, was anciently the same thing, viz: a congregation or brotherhood of christians, each being under the care of one pastor or bishop, the next inquiry will naturally be into the office and duties of a bishop, and the manner of his induction into office. These points will be attended to in our next number. It is clear from the facts already exhibited, that the plan of aggregation of churches, was not a part of the christianity of the first three centuries.

From the London Baptist Magazine.

ATTACHMENT OF THE BAPTISTS TO CIVIL AND RELIGIOUS LIBERTY.

Two hundred years ago, Bailie, the presbyterian, said, "the Baptists were *very fond of religious liberty*, and very unwilling to be brought under the bondage of the judgment of any other." This is no mean eulogy, drawn from the rigid presbyter by many well established facts. He meant it as a reproach; we view it in the light of praise. In all ages the baptists have made a noble stand in favor of civil and religious liberty; around whose altars they have rallied with indomitable energy, and for the preservation of which many have sacrificed property and life itself. On this subject, Robinson of Cambridge made the following remarks: "When in any age baptists appear in despotical go-

vernments, they are seen struggling for liberty; and the end of the struggle is burning, banishment, or freedom. They cannot live in tyrannical states; and free countries are the only places to seek for them, for their whole public religion is impracticable without freedom. They differ, as other denominations do, about the best means of obtaining and preserving liberty. The old German baptists fought for liberty; so did many in Oliver's time: and the only principle in which they all agree is, that the civil magistrate hath no right to give or enforce law in matters of religion and conscience. Whether this be an anabaptistical error, or a first principle in good government, must be left with the Miltons, and the Lockes, and Montesquieus to determine."* Bunyan endured twelve years' imprisonment in Bedford jail; Keach stood in the pillory both at Aylesbury and Winslow; De Laune and Bamfield died in Newgate, rather than bow before the idol of religious uniformity, or submit to ecclesiastical domination. All the facts of history prove, that in the early part of the seventeenth century no men understood the rights of conscience so well and so generally as the baptists; for in the year 1615, in a book entitled "Persecution for Religion Judged and Condemned," they pleaded for liberty of conscience as the right of all men, denied that Christ had appointed the sword as a remedy for false teachers, and contended that the duty of man to examine for himself the principles of religion was anterior to all magisterial authority, or even to human governments.

"The enlarged and accurate views which this pamphlet broached, evince an astonishing progress in the knowledge of religious freedom, and fully entitle its authors to be regarded as the first expounders and most enlightened advocates of this best inheritance of man. Other writers, of more distinguished name, succeeded.

* History of Baptism, page 470.

and robbed them of their honor; but their title is so good, and the amount of service they performed on behalf of the common interests of humanity is so incalculable, that an impartial posterity must assign to them due meed of praise. It belonged to the members of a calumniated and despised sect, few in number and poor in circumstances, to bring forth to the public view, in their simplicity and omnipotence, those immortal principles which are now universally recognised as of divine authority and universal obligation.*

Mr. Hanbury, in his "Historical Memorials relating to Independents," disputes the claim of the baptists to be regarded as the first expounders of the principles of civil and religious liberty. The following are his words:—"It is admitted by us that Jacob did not, on his side, dissent upon or argue for religious liberty *in the entire breadth of it*: the plea which he set up courageously is, however, the ground on which all that has ever followed is rested; and the limitation against the papal supremacy over free countries and kingdoms, is but a consistent restraining of that sinful dominancy which would debar all else from the exercise of their privileges under the gospel dispensation. *Palmam qui meruit ferat.*"†

To this argument against the baptists we reply, as early as the year 1615, they did argue for religious liberty *in the entire breadth of it*, and courageously asserted the right of men to worship God in accordance with their religious convictions, without exposing themselves to civil penalties, or to the tender mercies of spiritual courts. Mr. Hanbury acknowledges that Jacob held the principles of religious liberty "under a certain limitation, or consistent restraint" (*is any constraint consistent with those principles?*) but the baptists did no such thing. They were exceedingly jealous of the papal supremacy, and deter-

mined enemies of antichrist, whether found in the Romish or in the English church; yet they advocated liberty of conscience without any limitation, as the inalienable right of men, and the privilege of Englishmen, irrespective of their religious opinions or modes of worship. Let him bear the palm who deserves it.

Charles Butler, a Roman catholic writer, had the candor to acknowledge that "the baptists *first* propagated the principles of religious liberty:" and other authors have confessed that since the rise of antichrist, the first human government which gave equal and entire liberty to all therein, was established by a baptist minister, the persecuted but immortal Roger Williams. The ancient worthies of our denomination were among the first to understand and revere the claims of conscience, and, through honor and dishonor, amid evil report and good report, their descendants have maintained the great principles of freedom with a firmness and heroism which many have equalled but none have surpassed. There is abundant evidence to prove that during the civil wars, and under the protectorate of Cromwell, the opinions of the baptists respecting civil and religious liberty were substantially the same as our churches hold in the present day. In a confession of faith published by seven of the London churches, so long ago as the year 1646, the following passage is found, which does equal credit to the writer and to the churches which sent it forth to the world: "There is but one Lawgiver, which is Jesus Christ, who hath given laws and rules sufficient in his word for his worship: and for any man to make more were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough, for his house: surely it is our wisdom, duty and privilege to observe Christ's laws only. So it is the magistrate's duty to tender the liberty of men's consciences, and to protect all under them from all wrong, injury, op-

* Price, vol. i. pp. 520, 523.

† Historical Memorials, vol. i. p. 225.

pression, and molestation; so it is our duty not to be wanting in any thing which is for their honor and comfort, and whatever is for the well being of the commonwealth wherein we live. And as we cannot do any thing contrary to our understandings and consciences, so neither can we forbear doing that which our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise we are to yield our persons in a passive way to their power as the saints of old have done. And thrice happy shall he be that shall lose his life for witnessing of the truth of the Lord Jesus Christ.”*

Great numbers of men who had embraced these noble sentiments took an active part in the patriotic cause in which Hampden and thousands beside him lost their lives, and while they fought for their *civil rights* they valued still more dearly their *religious liberties*. It is almost certain that John Bunyan was engaged at the battle of Naseby, which proved a death blow to the cause of “King Charles of blessed memory!” Captain Deane, writing to the bishop of Lincoln, said, “I confess to your lordship, I never heard of any anabaptists in the king’s army during the contest between his majesty and the parliament; and perhaps, because there were some in the parliament’s and none in the king’s army, some persons have from thence taken occasion to affirm that the opinion of anabaptism in the church is opposed to monarchy in the state.”

Baptists in the army of Charles I. truly! How could the friends of liberty fight under the banners of tyranny? How could the enemies of persecution confederate with men who had shed the blood of the saints like water? So strongly were they attached to liberty, that when Cromwell made himself protector, and intimated his intention of removing all the baptists from his army, one of the officers,

a baptist, said to him, “I pray do not deceive yourself, nor let the priests deceive you, for the baptists are men that will not be shuffled out of their birthright as free-born people of England.” Their well known opponent, Dr. Featley, accused them of holding the following opinions: “that liberty of conscience should be granted to all men in all countries; that persecution in case of conscience is guilty of all the blood of the saints crying for vengeance under the altar; hence they beseeched parliament to review and to repeal the laws against separatists, to permit a *freedom of the press to any man who writes nothing scandalous or dangerous to the state*, to prove themselves loving fathers of all good men, and to invite equal assistance and affection from all.” Baptists of the present day have no reason to be ashamed of such noble-minded ancestors, whose writings and apologies in favor of toleration and freedom have scarcely been surpassed by any in the English language, excepting those of Milton and Locke. In their letter to Charles II., dated A. D. 1655, and presented to him at Bruges, they call upon him to pledge his “word that he will never erect, nor allow to be erected, any such tyrannical, popish, and anti-christian hierarchy (episcopalian, presbyterian, or by what name soever called) as shall assume power over, or impose a yoke upon, the consciences of others; but that every one of his subjects should be at liberty to worship God in such a way as shall appear to them agreeable to the mind and will of Christ.”*

The restoration, which brought back to our land the iron age of episcopacy and the divine right of kings, severely tried the principles of nonconformity; and, like other friends of liberty, the baptists had to choose between the loss of their dearest rights and the vengeance of a licentious

* Crosby, vol. i. Appendix, p. 24. Art. 48.

* Clarendon, vol. iii. p. 359; Philip’s Life of Bunyan, p. 370; Crosby, vol. i. Appendix, p. 85

monarch, backed by an intolerant church. With them there was no indecision, no temporizing policy, no idea of compromise, no consulting with flesh and blood: unmoved by threats, unseduced by promises, they stood firm as a rock, though fines, prisons, and death stared them in the face: they resolved to be free at any price, they refused to be slaves under any circumstances, and by thus acting they have left an example for mankind to admire and imitate. Religious liberty was dearer to them than riches, honors, or life itself: hence they determined to preserve its sacred altars or to perish in their defence. The year after the *unhappy* restoration, nonconformists of every denomination were grievously persecuted by the civil and spiritual authorities. Fearless of consequences, the baptists had the courage to publish a protest against "those unchristian principles of persecution for conscience, which trouble the world, the guilt whereof is able to sink the most flourishing kingdom into an ocean of misery and calamity." After this avowal of their design they bring forward arguments to "prove how contrary to the gospel of our Lord Jesus, and to good reason, it is for any magistrate, by outward force, to impose any thing in the worship of God, on the consciences of those whom they govern; but that liberty ought to be given to all such as disturb not the civil peace, though of different persuasions in matters of religion. And all that we desire, *which is dearer to us than our lives*, is that our spirits and consciences may be left free to serve the eternal God; which ought to be granted us, seeing we shall every one of us give an account of himself to God."*

This appeal to the monarch was made in vain. These noble sentiments had no good effect upon the royal debauchee. His ministers in the state, and his parasites in the church, were carrying things with a high hand, and making desperate

efforts to quench the last spark of civil and religious liberty. In every quarter the baptists were dragged before magistrates, by means of spies and informers paid by the bishops and superior clergy, who cherished unmixed hatred towards these stern and noble-minded advocates of Christian liberty. None of these things, however, moved them from the defence of those principles which they had derived from the word of God, and which they viewed as the birthright of every man, whatever might be his rank, education, or profession. In vain did the ruling powers pass the Five Mile Act, the Conventicle Act, and the Test Act; in vain did they fill the dungeons of their protestant inquisition with men who refused conformity to the established church; and in vain did they breathe out threatenings and slaughter against the ministers and churches of the baptist denomination: for nothing could move them from their holy and unalterable purpose "to obey God rather than man."

The same spirit animated them during the succeeding reign of James II., who first endeavored to crush the dissenters, and after failing in this project, offered them his royal indulgence. Some of the baptists were deceived by this crafty measure, and seized the opportunity of assembling in public for the worship of God; but the *great majority* refused to avail themselves of it, resolving to wait till passing events should place their liberties on a legal and sure foundation. On the 5th of November, 1688, the sun of freedom arose on Great Britain,—the prince of Orange landed at Torbay as the liberator of England from arbitrary government and from popish domination. James fled from a throne of which he was unworthy, and from a people by whom he was despised; while the great bulk of the nation rose up with one accord, and, clapping their hands at the last of the Stuarts, hissed him out of the kingdom. On this occasion the baptists vied with other friends of constitutional freedom in expressions of joy, and felt a

* Crosby, vol. ii. pp. 108, 109.

rapture proportioned to the greatness and duration of their former sufferings. Hear their grateful acknowledgment of the divine interposition: "We do with great thankfulness to God acknowledge his special goodness to these nations in raising up our present King William, to be a blessed instrument in his hand to deliver us from popery and arbitrary power, and shall always be ready to join our hearts and hands for the preservation of the protestant religion and the liberties of the nation."* The year following the revolution, representatives from upwards of one hundred baptist churches assembled in London, and after eight or nine days spent in prayer and deliberation they sent forth to the world a confession of their faith. In the 21st chapter, which treats "of Christian liberty and liberty of conscience," they avow their belief that "God alone is Lord of the conscience, and hath left it free from the commandments and doctrines of men, which are in any thing contrary to his word or not contained in it. So that to believe such doctrines, or obey such commands, out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and absolute and blind obedience, it is to destroy liberty of conscience, and reason also." Three years later than the publication of this document, Mr. Piggott, a baptist minister in London, preached and published a sermon occasioned by the death of King William, and the following extract from it may be looked upon as a just exposition of the political opinions of his brethren. "Magistracy is an ordinance of God; and we are bound by divine revelation not only to fear God but to honor the king. But if a prince once break his coronation oath, and invade the liberties of his people, he is no longer a prince but a tyrant; for certainly the people have as just a right to the legal government of the prince, as the prince has to the legal obedience of the people."†

* Ivimey, vol. i. p. 501.

† Ivimey, vol. iii. p. 28.

The baptists of the present day have no reason to be ashamed of these sentiments, taught by one of their leading ministers during the last century, whether they view their accordance with the principles and facts in the New Testament which bear upon the duty of Christians to the civil magistrate, or whether they look at their agreement with the spirit and letter of the British constitution. At this time the state of things was alarming. Civil and religious liberty was in the greatest danger: toryism had gained the ascendancy: intolerance was rampant, and bigotry could no longer be kept within bounds. The trial of Dr. Sacheverel had caused extraordinary excitement from the centre to the remotest parts of the kingdom; and this valiant son of the church by law established, this apologist and advocate for the divine right of kings, this hero and martyr, was led in triumph through the west of England amid the loud and prolonged shouts of, "No Popery," "Down with Dissenters," "No Church, no King." Violence and outrage were committed on the persons or property of dissenters by these *pious* and *peaceable* sons of our venerable establishment. Many who refused allegiance to the late king were raised to places of trust, emolument, and honor: the doctrine of hereditary right was avowed in addresses to the queen, and in books widely distributed among the people: while vigorous efforts were made to revive and restore popery by some of the clergy, who went so far as to propose a union between the French and English churches. Just about this time the Schism Bill passed both houses of parliament and received the royal assent, but the very day fixed upon for it to come into operation, the misguided queen was removed by death to a tribunal where tyranny will receive its recompense. Properly enough, the dissenters looked upon this as a signal interposition of providence, which called forth their devout and united thanksgivings to him who wrought their deliverance by

turning the counsel of Ahithophel into foolishness. In an address issued the year after this event by the ministers of the Western Baptist Association, they reminded the churches of the design which their enemies had formed against their "civil and religious privileges," how the Lord appeared for them in time of distress and fear, and "by a marvellous providence has disappointed our enemies, outdone our faith, and prevented our fears:" hence they recommended "that a solemn day of prayer and thanksgiving be observed by all the churches in the association to bless our most gracious God for hearing and so seasonably answering the prayers of his people."* These proceedings were honorable both to their piety and to their patriotism. They were thorough friends to genuine protestantism and to true liberty. Peace to their memories!

About the middle of the last century many dissenters of other denominations degraded themselves by receiving the Lord's supper in the established church, as a qualification for municipal honors or for office under government. In the year 1742, there was a case of occasional conformity by a member of the baptist church meeting in Unicorn Yard, London. The offender was censured by the church, who sought advice from the board of ministers. In their condemnation of the practice, they made the following remarks about the principle which led our forefathers to separate from the national establishment of religion. "They could not, they durst not, submit to any religious constitution but what was strictly regulated by the word of God; nor receive as the rule of their faith, their worship, or their discipline, what appeared to them to derive its origin only from the inventions and decisions of fallible men. They could not hesitate one moment in their refusal of communion with a church, the very frame

of which is contrary to the appointment of our Lord and his apostles: a church that owes its constitution, its officers, its discipline, and many of its modes of worship, merely to human policy and power: and a church that assumes the arbitrary right of imposing its prescriptions on the consciences of others."* These advocates of their civil rights were equally jealous about their religious liberties, knowing full well that if the former were lost the latter would not be safe; and if we are to preserve our *privileges as Christians*, we must defend our *rights as citizens*. Can this be done by standing aloof from political movements? Would not absolutism in the state be soon followed by intolerance and despotism in the church? Did religious freedom ever flourish in any nation, ancient or modern, where civil liberty had no existence? Our ancestors believed that the "enjoyment of civil liberty is essential to the development and exertion of the noblest energies of the human mind; that there exists an indissoluble connexion between the civil and religious freedom of a nation; that religious liberty, chilled in the deadly atmosphere of despotism, can open and spread only in the sunshine of political freedom; that religion grows and blooms among the highest and most palmy branches of the tree of liberty, and ripens in luxuriance among its topmost boughs."†

In the year 1745, the baptists gave renewed proofs of their love to constitutional government and to religious liberty; for during that convulsive period of English history they came boldly forward to defend the liberties of the nation against domestic faction and foreign invasion. Though excluded from every situation under government, by the infamous test act, and, like all other dissenting communities, were told to be thankful for *the blessings of toleration*; yet no sooner did the enemies to the Hano-

* Ivimey, vol. iii. p. 108.

* See more in Ivimey, vol. iii. p. 233.

† Hall's Works, vol. vi. pp. 264, 265.

ver succession threaten to sweep away the safeguards of our civil and religious liberties, and to restore the ascendancy of Romanism, than many of our own people rushed into the conflict and hazarded their lives in putting down the rebellion. After the victory of Culloden, Joseph Stennett preached and published a sermon entitled *Rabshakeh's Retreat*, in the course of which he exposed the plea for the divine right of kings in the following words: "Blessed be God we have received such notions of those liberties which were bought at so dear a rate by our forefathers, that we are *not easily entangled again with such a yoke of bondage as this*. The dictates of reason and revelation speak of no such indefeasible right in any man, and the histories of all nations show, that these principles have everywhere been obliged to give way to the common rights of mankind. Government is founded on contract; and as those subjects who break through the fundamental laws of it suffer justly as traitors to their prince, so if kings break through the fundamental engagements they entered into by their coronation oaths, they righteously forfeit their dignity and their power; and their posterity, in such cases, will always surely be glad of some better title to succession than this pretended inalienable inheritance."*

In bringing this paper to a close the writer cannot forbear quoting once more from the writings of Robert Robinson on the subject of religious liberty. "Individuals are born free, each with liberty to dispose of himself. Several individuals congregated, carry together separate power, and deposit it in any degree, more or less, as the *whole* think fit, in one aggregate sum, in one or more hands, for the public good. Officers chosen by *all* to hold and dispense this delegated power, are in trust only, and consequently responsible to their constituents, and all their power is consti-

tutionally revertible to the source whence it came, on abuse of the trust, or at the demise of the trustee. And as all this power is spiritual, power extends over only spiritualities. Life, liberty, property, credit, and so on, are all insured in another office, entrusted in other hands, under the care of civil governors. Here, then, is religious liberty. Various churches enjoy it in various degrees; but in those churches where infants are excluded and where all are volunteers, where each society pleaseth itself and injures nobody, where imposition is unknown and where blind submission cannot be borne, where each society is a separate family, and all together a regular confederacy, unpaid for believing, and far from the fear of suffering,—there does religious liberty reign."*

We have thus glanced at the opinions and conduct of the baptists during the last two hundred years, respecting civil and religious liberty; and the same opinions are in substance held by most of our people in the present day. Whatever others may think or say about their distinctive peculiarities, form of church government, discipline, or practice, it is beyond controversy that they have earned the reputation of steady and zealous advocates of freedom. Evidences which cannot be resisted, facts which cannot be denied, testimonies which cannot be impeached, will point them out to remote posterity as the champions and defenders of equal rights and universal liberty. During the long, and dark, and dismal period of the Stuart dynasty; amid the convulsions, the struggles, and the issues of the civil war; whether living under a popish or protestant government; whether episcopalians or presbyterians were striving to set up the idol of religious uniformity; in the presence of kings, in both houses of parliament, before magistrates, and in prisons; in the midst of honor and dishonor, of evil report and

* Ivey, vol. iii. p. 246.

* Life of Claude, prefixed to his Essay, vol. i. p. 36.

good report; from the pulpit, from the platform, from the press, and from the stake,—they have fought against tyranny, and defended the altar of freedom. In the Hanover succession they most heartily rejoiced; like multitudes of dissenters belonging to other denominations they opposed Lord Sidmouth's bill against village preaching; and they never gave over agitation till the Test and Corporation acts were repealed. To the *principle* of church establishments they are determined and unyielding foes; against church rates and church extension they have protested, petitioned, and complained; in every modern contest, whether against parliamentary corruption and spiritual usurpation, or in favor of just and liberal measures to promote the diffusion of knowledge, the improvement of society, and good will among men, they have made a noble and resolute stand. They have had their martyrs, confessors, and champions. Their martyrlogy contains names that will be held in grateful remembrance when the memory of tyrants and persecutors has perished from the earth. Their first appearance in this country, their sufferings, and their history, are connected with the progress and triumphs of civil and religious liberty. In these facts the writer rejoices, and no man shall stop him of this boasting.

THE PRICE OF MERE WORLDLY ENJOYMENT.—A Grecian soldier, for breaking out of the ranks, in reaching after a bunch of grapes, was by martial law condemned to die. As he went to execution, he fell to eating his grapes; upon which some of his fellow soldiers were surprised, and said, that at such a time he should mind something else; to whom he said, "Sirs, do not envy me my grapes, they have cost me dear—you would be sorry to have them at the rate I pay for them." Oh! saints, do not envy the men of the world because of their riches, their honors, their pleasures, for you would be sorry to have them at the rate at which they pay for them.

THE PLEASURES OF RELIGION.

BY THE REV JOSEPH BELCHER,
Late Secretary to the English Baptist Union.

—“Which nothing earthly gives, or can destroy,
The soul's calm sunshine, and the heartfelt joy.”

WHEN the importance of religion is considered, as designed to prepare men for the happiness of a future world, it might be expected that all who heard of it would very readily believe its truths, and submit to its government. But facts strongly contradict the supposition; for even among those who do not avow opposition to it, there is often seen a determination to defer its claims to a future season, and a disposition may be discovered which in reality entirely opposes its requirements.

And what reasons can rational creatures assign for the neglect of what professes to be so intimately connected with their best interests? Strange to say, the vast mass of those who occasionally listen to the demands of christianity suppose that an attention to the things of another world will lessen their enjoyments in this; that a consideration of eternity will destroy the happiness of time; and that the service of God will lessen the value of the mercies of which he has put us in possession. If these ideas are correct, men act wisely in their conduct; for certainly a Being of infinite benevolence would never have formed creatures to make them unhappy, or have required duties which should make them miserable. If, then, it can be proved that the religion of the Bible will indeed tend to gloom and melancholy, advocate it who will, I will do what I can to explode it from the world, and induce men to follow the bias of their own wills. Whatever comes from God, must in its very nature be happiness; and whatever he requires from his creatures must in its performance inspire them with feelings of satisfaction.

But may it not be worth while to inquire for a moment or two what kind of persons they are who thus tell us that christianity is opposed to rational enjoy-

ment? We never think of asking a blind man to give us a dissertation on the beauty of colors, or a deaf man to lecture on the harmony of sounds; nor can we reasonably expect those who never heartily studied religion, and who never submitted to its government, to give us a correct statement of its nature or tendency. Ask the venerable Christian who has walked in its ways for thirty or forty years, and he will tell you that though he has been called to endure trials, afflictions, and bereavements, yet has the religion of the cross sustained his mind, enabled him to approach the fountain of felicity, and to hold intercourse with the world of infinite and eternal bliss. He would be willing to part with all his possessions on earth, all his most beloved connexions, yea with life itself, rather than the pleasures he derives from vital piety.

But yet it will be said by many that religion will make its professors melancholy. Let us, then, entreat the attention of the reader for a few moments while we very briefly examine the subject, and endeavor to ascertain what part of christianity it is that lessens the happiness of man. We are not afraid of submitting our principles to the most rigid scrutiny, and are perfectly willing to abide the test of truth.

Shall we find this melancholy in the nature of the religion of the gospel? Is Christianity a system of truths to be believed, and what is there in truth unfriendly to happiness? Is it a right order of feelings towards God and man? And is not correct feeling happiness itself? Is not man very far gone from God, and is not religion that which restores him to Jehovah? Does it not bring us near to the throne of heaven, enable us to seek, and to enjoy the pardon of our sins, and to worship the Being who made us? And what is there in all this to lessen the happiness of man? True, personal religion commences in heartfelt sorrow for sin, and the tear of contrition must flow down the cheek of every penitent; but is it indeed a source of unhappiness to the dutiful and affec-

tionate child to weep over the faults he has committed against an indulgent father? Rather is it not felt that these tears produce a father's smile, and thus lay the foundation of solid joy? Yes, Christians indeed know "the joy of grief," and can tell the sweets which spring from sorrow. If angels are happy because they live near to God and enjoy a sense of his favor, must not we, when we return to him, be filled with holy peace and delight?

But perhaps this gloom may be found in the employments to which religion calls us. We see the vast mass of mankind busily engaged with the pursuit of what is connected with the present world. They toil hard to amass its riches, and to grasp its honors. And were this the only world in which man was to reside, their conduct would be right and praiseworthy. But if it be indeed true that after our transient stay in this state, we shall be introduced to one that is unchanging and eternal—then our attention to the concerns of that world, and a preparation for it, must be the highest wisdom of the human race. Religion, then, calls us from the pursuit of what only belongs to this state, to those things which are connected with the glory of our Maker, and our best and eternal interests. We are called to adore Him who is alike infinitely great and benevolent; and to supplicate His favor who alone can make life sweet, death desirable, and eternity blessed. We are invited to escape from the evils and the enemies by whom we are surrounded; to shun all that is sinful, and pursue all that is good; and to be intent on whatever can contribute to the happiness of our neighbor as well as our own. And what, we firmly ask, what is there in any part of these requirements, or in all of them combined, to make a man unhappy? We confess that we have been unable, either from examination, or experience, to discover it.

But the objection, possibly, has not even yet vanished from the mind of the reader; let us then see if this melancholy is to be found among the connexions to which reli-

gion introduces us. The spirit of the gospel acts on the social principle of man, and leads him to associate with those whose feelings and pursuits are in accordance with his own. He who embraces religion, then, becomes united with the *Saints*. We know well the fashion which heaps calumny and sneers on this name; but we know too that he who is truly a saint has been set apart and purified by the blessed God, for his own service and glory. We know that saints are recognised by him as his jewels, his portion, and his children; and we cannot imagine the possibility of any thing but peace and joy arising from a connexion with those who are so entirely the objects of the Divine regard. But the religion of the Bible introduces us to a union with *angels*. These high and holy beings are happy in the favor and service of God, and are always contemplated by man as more noble than himself. The apostle Paul congratulates Christians as having "come to an innumerable company of angels," and inspired writers long before his day, represent these holy beings as encamping round about them that fear God, as sustaining them in danger, and supplying their wants. Nay, the whole tenor of divine revelation shows them as rejoicing over the penitent sinner, attending him through all the intricacies of life, and conveying his disembodied spirit to the throne of God. And must it not be happiness to be united with them?

But the most delightful fact is, that we are thus introduced to a union with the blessed God. He who condescended to take our nature into connexion with his own, has been pleased to unite us to himself. He not merely becomes our friend, but our elder brother; nay, he is the head, and we form the members of his mystical body. While we derive every blessing from him, we have his gracious assurance that because he lives we shall live also. Now may holy men exult that their "fellowship is with the Father, and with his Son Jesus Christ." Let rational be-

ings try what argument can be drawn from these facts to show the melancholy nature of religion; or rather let them honestly admit the truth, that all here is happiness and peace.

But we have said that we court investigation; we therefore proceed a step farther, and inquire whether there be any thing in the *dispositions* required by religion, which tend to lessen the happiness of man. For this system of duties demands the entire government of the feelings, as well as of the conduct. Well; it calls us to the exercise of *love*. Indeed love to God and man may be said to be the very essence of religion. And must it not be happiness itself to love a Being of infinite perfection, who stands in the most endearing relations towards us, and whose future designs, as well as his past dealings, are all wise and gracious? Can there be any hardship in entertaining affectionate feelings towards the creatures whom God has made, who sustain our nature, and whose love to us in return must greatly contribute to our enjoyment? Christianity demands *contentment* with the dispensations of Divine Providence. As we cannot raise our station to our desires, it teaches us to bring our minds to our condition, or rather it inculcates the feelings of entire *resignation* to the will of heaven, under the full persuasion that God cannot act wrong, and that conformity to his will is the very spirit of heavenly blessedness. Thus religion inspires the soul of man with the Spirit of God, raises him entirely above the concerns of the present world, gives him a portion of the pleasures of heaven while he yet is but a traveller towards it, and fills him with a confident expectation of eternally growing joy. Is the gloom which christianity is said to inspire to be found in this part of the system?

One view more of the subject, and we will draw our paper to a close. And this will relate to the *ends* it designs to accomplish. But here we are entirely lost in the immensity of our subject. We cannot

paint the horrors, the torments, the darkness, and the despair of hell, from which it relieves its possessor; we cannot enumerate or weigh the manifold sorrows connected with humanity from which it either saves us, or under the weight of which it administers support; we have never felt the agonies of death under which it has enabled its adherents to triumph; and still less can we unfold the glories of the heaven to which it conducts its friends. All this deliverance, all this blessedness, has it conferred on the millions of its friends. Say, then, is the charge of its leading to gloom and melancholy well founded?

Why, then, are not men happy? Simply because they are destitute of vital religion. And why are some professors of religion possessed of but little enjoyment? Solely because they have but a small portion of the spirit of piety. Let men be found believing the truths of God, forsaking their sins, trusting in Christ for salvation, devoted to the duties of religion, and surrendering their hearts to the government of the Holy Spirit, and they must be happy. Let them neglect these things, and the curse of God will continue to rest on their souls; the wrath of Jehovah will for ever pursue them with unutterable anguish; and the ages of eternity shall witness them wandering farther from the Source of happiness, and increasing in their torments and anguish of spirit. Reader, flee to the Saviour of sinners, and be happy for ever.

Chelsea.

Speak not of thy good life, but let thy life speak. Gregory said of Athanasius, that his life was a continual sermon. I have read of a gentlewoman, (says Mr. Brookes,) that turned atheist because she attended a great Doctor who preached excellently, but lived licentiously.

Aim to have but few wants of your own, o that you may have much for others.

CHRONICLE.

SKETCHES OF A SOUTHERN TOUR.

PART III.—ALABAMA.

Settlement of the State—Incidents of Stage travelling—Montgomery—First Sabbath in Alabama—Tuscaloosa and the University—Foster's Settlement—Marion and the State Convention, &c.

THIS is indeed one of the *new* states. Its territorial government was not organized till 1817, and it became one of the United States two years afterward. Its settlement has been rapid, and the increase of baptists for a portion of this period has been unparalleled. Much of this increment has been from emigration. The neighboring states of Georgia and the Carolinas especially, have poured into this agricultural El Dorado, by thousands, some of their most enterprising inhabitants. As the baptist denomination predominates in those states, it would be natural to expect a large infusion of this persuasion among the emigrants. The northern tier of counties were first settled; furnishing a fine range of soil, climate, and all that is inviting to the thrifty enterprise and vigorous toils of the successful planter. We regretted that our tour did not lead us through that part of the state, where, as we are informed, some of the earliest and most flourishing churches are found.

Just at the dawn of day, on a pleasant morning early in November, we crossed the eastern line of the state at West Point. One of our stage companions, mentioned on page 21 of the last number, had already left us. And the Jehu charioteer of our stage coach, impatient at the idea of coursing over the remainder of his route with so small a freight, determined to overtake the "extra" of the previous day;—which being more heavily loaded, and having stopped for part of a night's rest, were not many miles in advance of us.

Thus impelled, he applied such persuasions to his panting steeds as sent us over the road at a rapid rate, and soon after breakfast we overtook our predecessors. Three ladies and four or five gentlemen were snugly seated, and in moderate movement, when we dashed abreast of them, arrested their course, and the next moment were informed that we were to be crowded into their coach, and our own suffered to return. We saw the hard looks of those who had doubtless thought themselves thickly stowed enough for a warm forenoon without this addition; and both for their sakes and our own, we disrelished the change. But willing or not, we must submit. Perhaps there is no other situation in which fellow travellers are thrown together, with more temptations to mutual repugnance than such an one as we were now experiencing. "It is a severe trial to good nature," said we to our new associates, as we were annoyingly thrust into their midst; but kindness and real good nature improve by exercise; and we proved in the end how needless were our forebodings. Two Christian brethren with their wives were among this company, to one of whom, as it subsequently appeared, we had a warm written commendation, and all of whom evinced the characteristic influences of the renewing of God's spirit; their conversation was of heavenly themes, and seemed to savor of a better world.

Rapidly passed away the hours of this closing day of the week. The country through which we travelled, covered for the most part by lofty forest trees, with frequent and wide openings for cotton plantations, had a general uniformity without monotony, congenial to the spirit which seemed to reign within. Just before sunset we reached Franklin, the northern terminus of a railroad leading to Montgomery. After supper we took our places in the car, and before 10 o'clock were safely in our quarters at the principal hotel. What little we could see of the town, by the bright moonlight, gave a favorable impression of the place, and wearied with the

fatigues and sleeplessness of the last few days, we found the quiet and repose of our private chamber most welcome.

First Sabbath in Alabama.

How grateful is the hallowed rest of the Lord's day, even in a land of strangers, and at a great hotel. At sunrise, when all was hushed to silence, and the night's rest had prepared us to hail with gratitude the ennobling privileges and duties of the Sabbath, we sallied forth, hoping to find the early prayer-meeting. And though we failed in this, the opportunity of communing with the great author of nature, in contemplating both his works and word, was not lost. Soon after breakfast, a pious colored servant led us to the pastor of the baptist church—a native of the South, but a recent graduate of our own Hamilton Institution, with whom the *order of the day* was soon arranged. In their pleasant and commodious sanctuary, fitted up with good taste and inviting neatness, we found a thronged audience, who seemed to listen to the word of life with deep interest. The afternoon of the Lord's day is uniformly devoted to the benefit of the colored congregation; we attended with interest and pleasure, and listened to a sermon by one of their own race. CÆSAR, the speaker on this occasion, is a middle-aged man, of ordinary height, spare, and somewhat bent in form, with pleasant countenance, voice and manner, and sometimes really eloquent. On this occasion he delivered a plain, instructive discourse, apparently well adapted to the occasion. At the close of it, they allowed a brief appeal in behalf of the bible cause, to which they liberally contributed. Then came the conference of the colored church members, and the examination of candidates for baptism. This was conducted principally by Cæsar, in conjunction with the pastor and clerk of the white church, of which all of these descendants of Africa are members. This examination was intensely interesting to us

for some special reasons. It has been often said disparagingly, that very little care and discrimination were manifested in the reception of colored members especially; and here an opportunity was furnished us of testing the accuracy of such representations. The opening address of Cæsar to these candidates, argued well in this respect. He seemed to understand that he was dealing with unlettered, imaginative, impulsive beings, and he cautioned them accordingly. "Don't tell us now about dreams, visions, voices, and such like, but let us know how you have regarded yourselves; how you felt, and how your character appeared before God. Then tell us how you were led to hope, and on what you rely." In brief, we may say, that both the examiner and the candidates before him, gave pleasing evidence that they were taught of the Lord. Immediately after their approval by the church, they went forth to the water side, and Cæsar baptized them. Many of the whites, as well as the colored people, were present on this occasion, but the utmost order and decorum marked the whole proceeding. Indeed, we much doubt whether in any of our northern cities or towns, such a procession of colored persons could have gone forth through the most public streets, singing their spirited songs, and then have administered this sacred rite, in presence of such a multitude, with so marked and unusual indications of respect from them all.

Cæsar is still a slave; and what is very peculiar, his ownership is now vested in the association of which this church is a member. He is constantly employed by them in ministerial and missionary labor, and God greatly blesses his efforts. Would to heaven, that all of us who have been bought with an infinite price, and profess that we are not our own, might serve our better Master, as faithfully as this humble, but devoted minister!

At night we met a congregation similar to the morning's, who generously contributed a sum sufficient, with that from the Africans, to constitute both the pastor and

Cæsar, Life Members of the American and Foreign Bible Society.

We had enjoyed some pleasant intercourse of a social character with the excellent brethren in Montgomery, and early the next morning, while it was yet dark, the stage bore us away for Wetumpka. This is a considerable town, nearly north of Montgomery; and though it presents rather an uninviting aspect to a stranger, yet seems to be a place of considerable business. The Baptist Church here has been flourishing of late, and with the blessing of God on their enterprises and efforts, if union and peace can be preserved, they will fulfil the high hopes cherished for them. Our ride from Wetumpka to Tuscaloosa was accomplished in a day and a half, with the intervening night. The stage route lay through an almost entire wilderness, and, to add to its dreariness, we were without a fellow passenger for the entire distance. A little after the sun of the second day had passed the meridian, we emerged from the forests which had environed our path, and entering a beautiful plain, came in sight of the lofty and extensive edifices of the State University. How greatly the force of contrast heightens the interest which such structures awaken! Soon after entering this capital town (or city) of the state, the stage defiled to the left, around a garden filled with roses in full bloom, and we were set down at the Athenæum. This is another noble edifice, erected for the promotion of female education. But we quite forgot to admire the architecture, when our early friend and brother, the Rev. J. L. DAGG, came forward to greet and welcome us with his accustomed smile. With him and his excellent family, we spent the next three days, except the time occupied in a short excursion to Foster's Settlement, where a protracted meeting was then in progress, and where we met several ministers and other brethren, whom it was a pleasure to know and love. Returning to Tuscaloosa, we found time to visit DR. MANLY and the University under his care, and were not

a little gratified with what we saw and heard, indicative of his success, and the deservedly high reputation which the Institution is now attaining in this and the neighboring states. It has an ample endowment, an able faculty, the beginning of a good library and apparatus; and if the radical and intermeddling spirit of empirical legislation will leave the fruit which has been so favorably planted, to ripen unmolested, there is every reason to hope for bright and cheering results.

Friday morning, in the carriage of President Manly, and accompanied still by our late host, we set forth to attend the Baptist State Convention. Our road lay in a different direction from the one by which we had reached the capital, but still the general features of the scenery were not essentially different. At noon, we stopped for an hour by the side of a sluggish stream, which furnished water for our horses, and when we had taken our substitute for dinner from the supplies kindly put in our carriage for the purpose, we were glad to slake our own thirst from the same stream, and then speed on our way.

That night we passed in Greenboro', a very pleasant town, with the Baptist Church in which, as well as with its esteemed pastor, we formed a pleasant acquaintance. Next morning, at an early hour, we were on our way, and passed some of the noblest and most extensive cotton plantations which we had yet seen. Stretching away in the distance, far as the eye could reach, their brilliant whiteness contrasted and relieved with the golden rays of the morning sun, presented a picture to be garnered up in the chambers of imagery, and never forgotten.

State Convention at Marion.

A principal object at which we had aimed in coming into this state, was the Meeting of the Annual Convention of Baptist Churches and Associations. Fortunately for our interests, the place of their assembling the present year was central and attractive. The pleasant village of

Marion, Perry County, is already the seat of important literary institutions, male and female; and there, too, an infant Theological Seminary is just starting into life, intended to adapt itself as perfectly as possible to the rapidly increasing demand in our numerous churches for more thoroughly instructed pastors. To Marion, therefore, the tribes of our Israel were now repairing, for a solemn convocation before the Lord. We reached the appointed place just as the last notes of the sacred song were dying away upon the ear. When we entered the pleasant and inviting chapel of the Baptist Church, the man of God appointed to this service had already risen and taken his text to deliver the Introductory Convention Sermon. Late as we were, there was no mistaking the man or his subject. It was, it could be no other than our dear brother HARTWELL, more than a quarter of a century ago our chum in the University—for several years the Senior Professor in the Furman Institute, South Carolina, and now identified with our denominational interests in this flourishing young state. How many stirring and grateful recollections were awakened by the sounds of that familiar voice, the aspect of that form and countenance! It was the same, and yet not quite the same, we had so familiarly and daily associated with in youthful years. Here and there gray hairs showed themselves plentifully on that head; there is not quite so much fire in that eye, nor vigorous, buoyant motion in that frame, as in by-gone days. Never mind this, for the same warm heart still responds to the call of friendship, and glows with the ardor of Christian love. More than the persons of his dearest bosom friends, he loves the truth of God, and now acts the part of His ambassador in its elucidation and defence. His theme on this occasion was selected from 2d Corinthians vi. 1, where the phrase, *workers together with Him*, as rendered in our version,*

* Has the learned Professor ever considered the reasons offered by McKnight for a slight, yet

gave him occasion to show—I. That the salvation of men was God's work. II. In what way we may be workers together with Him in the promotion of this sublime, benevolent object.

The sermon, and the mutual greetings which followed it, are now over, and we have a few moments to look around us and admire the beautiful location of this house of the Lord, just far enough away from the bustle of the town, in the margin of a noble grove of lofty trees, having in its rear the sepulchres of the dead. Why could not such propriety and tastefulness always govern the location and construction of our houses of worship? But we would not more heed the temple than the worshippers; and right glad were we to find so goodly a gathering of the choice brethren of the state. The organization of the body was consummated in the usual manner, and the afternoon chiefly occupied with preliminary arrangements. At night the house was again thronged, to listen to an attractive discourse from the pastor at Greensboro', full of rich and valuable instruction, set off with more than usual brilliancy. Nor was the interest less on the following (Sabbath) morning, when "the Missionary Sermon" was preached, according to appointment, by a young brother from Wetumpka, who evidently proved himself a workman not needing to be ashamed. In the afternoon President Manly gave us one of his richest discourses, preliminary to the administration of the Lord's Supper by brother Dagg and others, and the evening was occupied with an appeal in behalf of the Bible cause, which was responded to in a most generous, liberal manner. Thus closed the second and last Lord's day of our brief sojourn in the state. It was a day filled up even to repletion; but still such had been its varied interest, that though nature was wearied, the appetite did not seem cloyed, nor the

important change, in the rendering of this verse, by which its large admixture of *italic*, or supplied words, may be avoided?

soul satiated. We ought perhaps to notice in this connexion, as characteristic of Southern liberality, that the Presbyterian Church tendered the use of their house also for the Sabbath services, and while the above mentioned exercises occupied the Baptist house, a beloved brother or brethren under the appointment of the Convention, there also held forth the word of life with great satisfaction to the hearers.

On Monday the business of the Convention, the Bible Society, the Education Society, &c., were duly attended to. One point of great interest to the prosperity of our cause, present and prospective, received early, deliberate, and prayerful attention. It concerned the educational plans and enterprises of the Convention; and having already been acted on, in a way which some thought premature, great was the danger apprehended of collision or schism. Never in our lives were we more gratified than in view of the wisdom, forbearance, and mutual concessions which characterized this part of the proceedings of our brethren. Really, thought we, almost aloud, this Convention does deserve the palm, for the exercise of the loveliest and noblest traits of Christian character. We doubt not that on both sides there is now justly felt the high and pure satisfaction of having won by yielding. Would to God that brethren on such occasions would oftener prove how blessed it is, in things not absolutely essential, not imperatively, immediately binding, to show how much and how readily and kindly they can yield to one another.

Monday night was devoted to an ordination service. One of the Professors in the Collegiate Institute, had been called to minister stately to a destitute flock in the vicinity, and they desired him set apart for the administration of the word and ordinances of life. This occasion, when so many bishops from this and other states were present, was seized on for this purpose. And we must say, though the candidate and most of the ordaining presby-

tery were almost strangers to us, we have never witnessed the solemn and simple services of such an occasion with deeper interest, and warmer delight. The tide of holy, tender, heavenward affection, was evidently rising to the very close of the services, and when, at a late hour we left the house, hundreds were responding to the sentiment, "Lord it is good for us to be here."

We wished to fill a page or two with some brief notice of the Judson Female Institute in this place, under the care of Prof. Jewett, widely and favorably known as the author of a brief but conclusive work on baptism, and who is now demonstrating his happy adaptedness to train the future mothers of the state. The princely liberality of brethren in the endowment of this institution, and especially of one, whose name will live when other **KINGS** will die, deserves a grateful and fragrant remembrance. A noble, extensive brick edifice, with lofty Grecian portico, richly and variously furnished with all needful apparatus and other appliances, evinces how justly its patrons prize the intellectual, moral, and religious training of woman. This entire property, costing from 30 to 40,000 dollars, has been conveyed by its donors to the State Convention, to be by them improved for its legitimate and designed objects. We were glad to learn that an arrangement is made by which the poor may here, to a considerable extent, be educated gratuitously. May future generations have occasion to bless the liberality of this early provision for their highest wants. How surpassingly beautiful is the appearance of more than one hundred young ladies here gathered as pupils from all parts of the state, and from many of its best families, as with their devoted and excellent teachers, they engage in their morning worship, and then apply themselves to the usual duties of the day!

The Howard Institute, for young men, is not yet in as full maturity; but it is the child of the same parents, and will one day, we trust, not fall behind its sister

school. May the patrons and managers of both, realize their most sanguine hopes!

These important seminaries, and the projected theological school before mentioned, of which our friend Hartwell is Professor, will give a peculiar charm to Marion. Its inhabitants, too, seemed of the right character—well adapted to cluster around such institutions, and give as well as receive benefit from the connexion. Their hospitalities on this occasion were of the most perfect and appropriate character. May it prove that the Convention has left a blessing behind it.

The time had now come when we must say adieu; and for the last time probably on earth, receive the warm fraternal pressure of the hand, from many of these excellent brethren.

Our own emotions were not easily repressed while the brethren rose and sung a parting hymn, and each bade us an affectionate farewell. * * * * *

To a late hour that night we rode,—lodged at Selma, and the next day reached Montgomery; where for a little while we enjoyed the society of the excellent friends before alluded to in these sketches. Soon after midnight we again set forward, and some twelve or fourteen hours afterward reached Columbus in Georgia.

On the whole we have been greatly gratified and encouraged by the aspect of our affairs in Alabama. The Baptists are nearly as numerous as all the other religious denominations. Generally they are in union and peace, and seem more fully imbued than some of their neighbors with a spirit of liberal enterprise. The fact that they are all *new men* in this state, prevents any thing like proscription or prejudice, and allays all jealousy of innovators. May they become each year more homogeneous, and find their efforts crowned with the richest of heaven's blessings!

In our next we will glean up the remaining incidents of our tour through the lower sections of the Carolinas and Virginia.

R. B.

A LETTER TO A YOUNG CLERGYMAN.

MY DEAR SON:—Maternal solicitude never slumbers. The very situation which, if possessed by others, would seem to be a guarantee for usefulness and peace, may, if occupied by a beloved object, appear fraught with temptation and with danger. Your sacred profession eminently illustrates this position. I once considered that spiritual influences, aided by holy habits, so perfectly sanctified a pastor, that enticement could create no conflict. I supposed that self-abasement, lowliness of mind, and humility of deportment, were increased by clearer perceptions of the Divine character, and by a deeper consciousness of the infinite degree to which human affections, in their best state, fall below the scriptural standard of love and devotion, for which the renewed heart unceasingly pants. But a closer scrutiny into the clerical character of good men, even, long since dispelled that delusion; and my anxious affection for you, has produced such a reaction of opinion, that your hallowed profession now seems the focus of spiritual snares, and the foundation of unutterable responsibilities and unnumbered trials. "Who, then, is sufficient" to sustain them? None, if the portrait has no reverse. "*A call to the ministry*," I believe, consists in lofty views of its requisitions; a profound conviction of *native* inability to meet them; and the fervent faith which yet exclaims, "I can do all things through Christ strengthening me!" This holy valor, which with one eagle glance beholds the whole armory of promises, and with fearless grasp appropriates it, is qualified alike to search and to subdue internal oppositions—to develop duty, and to discharge it.

You, my dear Son, I trust, have been thus called to your apostolic office. But although your teacher is the Holy Ghost, you will neither despise or disregard the monitions of maternal love. Let us together take a summary view of your pas-

toral duties; and let your Christian zeal and scriptural knowledge supply the deficiencies of my observation. Those duties may be properly classed into personal, domestic, and official; for no action can be considered abstractedly from your relative situation as "overseer of Christ's flock." Such even as seem to refer exclusively to corporeal concerns, have an important bearing upon your ability or manner—the suavity and cheerfulness of one, and the vigor and permanence of the other, depend much upon physical care and prudence.

Frequent and systematic ablutions and exercise are *essential* to cheerfulness as to health—the former are, at the least, as necessary as the latter. No household article could contribute more to comfort, or to elasticity of body and of spirit, than a bathing tub. Make use of it twice every week, if not oftener, both in summer and in winter. The temperature may depend upon your feelings and experience.

The glory of God should be not only the ultimate object of all that we do, but our ordinary actions should as much as possible *approximate* to that object, by exalting him in the estimation of our fellow men, or associating them in our schemes of personal benefit. The walks of a Christian, and especially of a pastor, may be consecrated to some higher purpose than even the promotion of health. Pastoral visits, which comprehend the temporal and spiritual welfare of your people, might be so arranged as to include the exercise that is necessary. And thus would our grand enemy, selfishness, be foiled by one of his own instruments. I believe it may be usually found, that frequent, rather than protracted seasons of prayer, are promotive of spiritual-mindedness. There is no self-knowledge more valuable to the Christian than that which instructs him in the hinderances and helps of personal growth in grace; and there is no self-denial more vital than that which enables him to adopt the one, and avoid the other. Separate seasons for the enumeration of mercies to excite gratitude, and for the acknowledg-

ment of specific sins, and petitions for their subjection, are very salutary to piety. The most effectual means that I have found to advance upon any spiritual foe, whether of feeling or of habit, has been that of spreading its invincibility and my own moral imbecility before the throne of grace. Your professional temptations are of a nature to enhance the worth of this practice. The subtlety of our arch foe is manifested in perverting the very means which were instituted to elevate the standard of piety and usefulness, and making them panders to popularity. When talents and education are indeed consecrated to the cause of Christ, they will effect objects of no dubious import, both in their possessors and others. Why are Howard's, and Brainerd's, and a few others names and memories so distinct in character from other benefactors of mankind? It is in consequence of their unequivocal devotedness to the glory of their Redeemer, rather than of the nature or extent of their extraordinary self-denial. Their terrestrial halo participates of the grandeur, the glory, and the ineffable sanctity of the beatitude to which they have been called. Self is the god that receives the homage and tribute due to the Saviour only. In the closet alone can you find armor for an effective combat with this puissant adversary. There seek, by prayer and self-examination, the true and tangible object of all your ministrations, and of all your efforts. Our besetting sins, and the means which facilitate their influence, are there best ascertained. In Brainerd's mortifications of the flesh, and in his earnest and incessant wrestlings, lay the secret of his personal sanctity, and of his professional success.

Assurance of faith is the duty of a Christian; and without such assurance, I cannot image much pastoral success. If it is a duty, it is attainable. It has appeared to me that some professors of religion considered incertitude an evidence of their conversion. If we should be merging into that state, let us search for the

cause—let us look into our hearts and lives for at least some incontrovertible “fruits of the Spirit.” If we are Christians, we *shall* find the “seed,” if not the “tree.” And if we should so far decline, that no ray or trace of the divine nature be legible, we must seek, as at the first. We must “lay aside” whatever we may suspect to be a “weight,” and “resist unto blood” every besetting sin, looking and *claiming* the promised aid; and we should soon find a “new song of praise to our God.” It is unscriptural to look back for evidences. We must “forget what is behind, and press forward to the mark.” I think deep and *sincere* investigation will ever prove that sloth, if not sin, veils the light of that blessed countenance, the smiles of which bestow infinitely “more joy than the increase of corn and wine.”

Every part of your domestic conduct will have an immense bearing upon your general character, and upon your professional success. In your family, will your children, your servants, your friends, and daily associates, realize what is the true fountain which supplies your public ministrations? And those who cannot reach the source by inductive reasoning, will arrive at it by a more concise, though no less conclusive means—intuitive feeling! There is no axiom more evident than that our public characters will eventually become that which we bear to our families—however long they may be obscured by prejudice and malignity, or beautified by specious and superficial qualities. If our hearts be daily scrutinized, and uncovered to the Omniscient Eye; and if our domestic department be unremittingly guarded by remembrance of our petitions, that spiritual savor which increasingly extends its hallowed influence, will hourly acquire strength and sweetness. I recommend to your periodical perusal an excellent little tract, called ‘Pious Resolutions.’ It brings the minutæ of private life distinctly and successively under consideration; and it would aid you alike in self-examination and in practice.

It is impossible that the unfaithful master and friend should be a faithful pastor. And how can he admonish or urge the solemn responsibilities of others, or the sanctifying influence of a Saviour's love, who gives no evidence to those about him, that he is actuated by these sacred motives? Such deficiency, I am persuaded by experience and observation, is the efficient cause of the reluctance of christians to bring home these subjects upon persons with whom they associate—the coldness with which the duty is performed, when it may not be evaded—and its utter uselessness to its objects.

Cheerfulness is a moral duty. When it is a characteristic of the *living* christian in his own family, it is a high evidence of "growth in grace." When it is a constitutional quality, it ebbs and flows either with physical feeling, or external events. But when calmly and uniformly exhibited in the servants of God, amidst personal disquietudes, domestic perplexities, and untoward, or afflictive occurrences, the beautiful image of the poet is exemplified:—

"Tho' round his breast unnumbered clouds
are spread,
Eternal sunshine settles on his head."

I have before observed that in the spiritual shepherd nothing is too trivial to be noticed. Example in the pastorage, which has any bearing upon the fashions of the day, is of immense importance. That dress, or furniture, or style of receiving company, which may be suspected even, to aim at *fashion*, appears to me as subversive of holy influence, as derogatory to the sacred profession of an overseer of Christ's flock; and as opposed to all pure, elevated spiritual feeling, as cards, dancing, or other vanities more ostensible, but no less offensive to Him, who measures the principle, rather than the practice.—True elegance may be defined to be—perfect consistency, refined by intellectual taste. Aside from all religion, I know of nothing which exhibits mental vulgarity in greater prominence, than parade of

any kind. And when manifested by the christian, it denotes a debased standard, both of sentiment and of spirituality.

Your pastoral relations may be subdivided into those which refer to the pulpit, and to your personal intercourse with your people. It appears to me that a few general rules comprise the most efficient and successful application of the latter duty. Never converse with others in a manner or spirit which may be irrelevant to the subject of religion. Never spend a half hour with one of your church or society, without direct queries, admonition, or advice, respecting his eternal interest. Or if too many be present for personal reference, let your conversation be such as may benefit all—such, as that each may perceive you to be actuated by affection as well as by principle—that you remember your vows not only to glorify your Saviour, but to seek the salvation of souls. Never speak evil or slightly even, of one to another. Such confidence can be proper only in a wife, who is influenced by motives similar to your own. Pay much attention to the spiritual welfare of your juvenile hearers. Let the unction of the spirit be manifest *after* you descend from the pulpit, through the Sabbath, and subsequently to devotional seasons. They are not a few times in my life, that an impressive sermon, or a quickening prayer, has been more than neutralized by the manner or conversation which succeeded. Lastly—be faithful. If convinced that either of your people is immoral, or a member of your church deficient in duty or spiritual-mindedness, neglect not the solemn and imperious claim upon your christian sincerity. If you meet this claim with a prayerful, a meek, and an affectionate spirit, be assured that it will be in some degree profitable, and cannot create resentment. The benefit to *yourself* in various ways, will be incalculable. Neither decision and elevation of character, nor a salutary and efficient influence, can be acquired without great and systematic self-denial. If the duty of faithfulness be unperformed,

the "blood of souls" may be required at your hands. The neglect may not interfere with the desire to be a *popular* pastor, but it must bring conviction, even to undiscerning minds, that the salvation of your flock is at most, a secondary object. You may have "the reward" which you seek, but the veneration, the deep and vital regard that scatter fragrance and flowers in the path of him, whose motives are high, and holy and perennial, may not be gathered by such a one.

The frequent absences and journeyings of pastors in modern times, is a subject well worthy of solemn and deliberate consideration. To the worldly, as to the religious, it bears at best, but a dubious character. I am aware, my dear son, that I am entering upon very unpopular ground. But when all creation, in its individual and aggregate forms, is investigated with discrimination and sagacity, shall a custom in your profession be unnoticed, which, both in its lineaments and bearings, attains increasing magnitude? No—such pusillanimity would be as unwelcome to the truly pious, as it would be hostile to the progress of improvement, and to the character of the times. Latent heart-burnings, the sly sarcasm, and the cold animadversion, are the least formidable, and the least injurious effects of this custom. That the evangelical clergy are becoming dissipated in their habits—and that a thirst of applause is one of the most striking features and consequences of this dissipation, should not be concealed from those of them who are too truly devoted to God, to persevere in a practice, when convinced that it is subversive both of piety and usefulness. Interruptions of stated seasons of private worship—the dispersion of mind when such seasons occur, and which results from a contact with new scenes and new persons—the increasing desire to please men—the inroad upon habitual duties; and the consequent loss to themselves, their families, their churches, and their people—the attenuation of pastoral ties—the influence of example—these

and many beside, are certain consequences, which, only in rare instances, can be counterbalanced by the benefits received. I hope, my dear son, that such an excuse alone as you may fearlessly present to your Saviour, will tempt you to remit any of the sacred duties that you have deliberately assumed.

Your pulpit will be, either the vehicle of vanity, or the palladium of piety. To me, it appears idolatry of heinous nature, to pervert an ordinance divinely instituted for the promotion of Christ's kingdom, into a pander to the very principle, which is emphatically styled "the sin that God abhors." If it is a preacher's duty to scrutinize the motive and object of any of his ministrations, it is surely those which pertain to his pulpit. Will the Searcher of hearts bless those means that are defiled in their source, and that seek the glory of the creature rather than that of the Creator? Can selfishness assume a shape more offensive to the omniscient Eye! Religion is accessible only by the sins and follies of its professors—and we should adore and praise God that, notwithstanding the "stumbling blocks," which His own people are continually casting in the way, revivals multiply, and souls are saved. And wherefore is it? His own blessed Word will ever be as "a hammer, to break the flinty rock," and "a sword, to separate joints and marrow," however it may be wielded. It cannot "return void." But I am persuaded that, if clergymen used their pulpits with a "single" eye to the Redeemer, Whitfield would be no longer considered as anointed with unattainable unction. The secret of winning souls lies in the vividness and devotion, of the love of Christ. Such a flame cannot burn solitarily. It is electrical—and its sparks will be blown by the spirit, until many hearts are ignited. Were success in converting souls regarded only as a personal honor, without reference to eternity, I should desire you to pursue a path widely different from the ordinary one.—Intellectual lectures, whatever may be

their mottoes, "blunt the arrows of the Almighty"—they find a welcome reception in the carnal heart, which may easily evade the doctrines so disguised. Worldly men perceive in such preaching a sympathy with their own views. It confirms them in their disbelief of devotedness to God; and deepens the conviction that the sacred office is assumed from motives like those which influence themselves. Be assured that a classical garb will encumber any aim at the conscience, and that the understanding will arrest it, ere it can reach its destination. Polish your phrases, point your periods; array your sermons in all the richness of rhetorical beauty—and you shall be admired, and applauded, and courted and caressed—but, if you really be the servant of the "meek and lowly Jesus," those sermons will be "thorns in your side," and will be among the sins of "scarlet and of crimson" hue, which will meet you in the dark valley. The gospel must be preached in "simplicity and godly sincerity," fully to effect its illimitable object. And, although it is highly desirable that clergymen be well educated, yet this advantage should have no further influence on their style than to purify it from whatever might be unseemly to its consecrated object. That sermon which attracts the notice of the mind, either as debasing or delectable, is desecrated by the vulgarity or vanity of its author. There is no measure by which I may compare the difference of feeling and of benefit with which I have heard the most illiterate sermon of a truly humble preacher, and the classic and finished productions of praised and popular ministers. No index more truly denotes its object, than will the fabric of a sermon, to men of the world even. And most certainly will the purpose be accomplished in proportion to the pains employed—whether that purpose be immortal souls, or the "praise of men." That servant of Christ who prepares for his pulpit by fervent prayer, self-examination, a recognition of the preciousness and responsibility of his charge, and

earnest desire that God will search him, and give him the needed wisdom and grace, will infallibly come to his people "in the fulness of the blessing of the Gospel." The ignorant, the worldly, the intellectual, and the religious, will alike feel and testify, that such a one "preaches, not himself, but Christ crucified." If ministers' meetings, associations, conventions, and other nominal means for "growth in grace" and effective ministrations, were conducted with such motives, and in such a spirit, pentecost-seasons would become ordinary occurrences.—"Ye receive not, because ye ask amiss, that ye may consume it upon your lusts." I can easily interpret the rich and manifold blessings which have attended three and four days' meetings into a performance of numerous scripture promises. Christians, on such occasions, it appears, have "single eyes to the glory of God"—they must therefore be "rewarded" of Him who reads the heart.

I cannot consider this division complete, without a reference to one subject, which to me appears to be often managed in a spirit alike hostile to scriptural precept, and to salutary influence. Does it comport with christian feeling, or with holy practice, to *attack* the peculiar tenets of any denomination? And to vaunt the proselytes acquired from other sects is as remote from policy as it is from the blessed and benignant religion of Jesus Christ. This sort of warfare debases its subjects, degrades the doctrines for which it contends, and defeats the object precious to the pious heart—that of winning souls to the fold of the good Shepherd. When evangelical christians forbear to revile, to reproach, and to retort—when they feel, and write, and act, as if the breaches in another's foundation, were not accessions of strength to their own—when they shall be satisfied with counting the towers of Zion, and recording her impenetrable bulwarks, and exhibiting the splendor and security of her palaces—and shall cease to assail the brief and feeble shelter of their neighbors

—when they tenderly invite and urge the weary and the wayfaring, the careless and the contemptuous, the proud, and the peevish, by arguments derived from their own happiness and safety, rather than from the darkness and danger of other's refuge. Finally, when their own atmosphere shall be bland with harmony and bright with love—when holiness shall be inscribed on their houses and their habiliments; when piety and not parade shall characterize their pulpits; when humility shall be as distinctly practised as preached; then, *assuredly*, will vital religion no longer seem to its opposers as “sounding brass and a tinkling cymbal,” but a glorious reality, a blessed and transforming principle!

My beloved son, the prayers of your mother accompany this letter, but the blessing of God alone will make it available.

Your affectionate

MOTHER.

AN ADDRESS:

On laying the Foundation Stone of the Second, or Wentworth-street Baptist Church, Charleston, S. C. By Thomas Curtis, D. D.

We have read this soul-stirring address with the more interest perhaps, because we have been permitted to see the completion of the good enterprise which was only incipient when these words were uttered. It can scarce fail to gratify a wide circle, who love the prevalence of scriptural views and practices, to know that in the good city of Charleston, there is at last two Baptist Churches; and this Second, worshipping in a beautiful and very attractive edifice, which their public spirit has reared, are waiting for and expecting the large augmentation of their numbers and influence.

Perhaps we cannot do a better or more acceptable service for our readers, than to allow them to peruse in our pages, a large portion of this able address:—

“We have deposited a stone which is a kind of symbol of our cause—plain, and solid, I hope, but aspiring. It is a foundation stone. We have deposited it with a strong feeling of the most important rights of man;—with a devout feeling, also, of the paramount rights of God.

We Baptists are a plain people. We have never lifted “a mitred front in courts or parliaments.” We contend for a plain, obvious construction of the New Testament. Our peculiarities, if we understand them, lie on the surface of God's word as well as in it.

Once it was said, (somewhat unkindly,) in another country, that Romanism was the religion of cathedrals, Church-of-Englandism, that of houses, and dissenters that of barns. On the part of our religion we must confess a still lower parentage: in some of its best days it was the religion of “dens and caves of the earth;” it wandered about in sheep-skins and goat-skins;—very successfully in “camels' hair.” The mountain side was its pulpit; the rough bed of the Jordan its baptistery. Its best hopes could be expressed in “great plainness of speech.” The plain building, therefore, that will subserve its purposes, would best seem to befit its pretensions.

And it will be in character with the architectural associations of christianity, considered at large. These are interesting. Man as a social being begins to build. Nature never taught him to live in Diogenes' tub, nor the grace of God to die on the pillar of Stylites. He loves society, and to perpetuate himself in social recollections, as the rudest beginnings, and most splendid ruins of architecture, alike testify. He localizes and domiciliates himself, wherever he flourishes. The stability of his prospects is written in the solidity of his buildings. The greater tombs of his vanity, a Herculaneum and Pompeii, Old Rome and the Pyramids, were once the temples of his social hope. And they all continue to speak a language, which finds a response in the very depths of the human heart of all ages—“I would live among

my fellows in thought and feeling, and that for ever." What, permanently, solidly, meets either aspect of this deep desire, but our holy religion—its social character, and its immortal hopes? Civil architecture belongs to man, as man. It is twin-born everywhere with agriculture, and among the earliest traces of civilization. It is the throne of his vicegerency over the earth.

Sacred, or religious architecture, had its highest triumphs in a preparatory dispensation of pure religion—that of the Jews. When beside were materials equally costly, selected by Wisdom claiming to be infinite? In the tabernacle of the wilderness, one wonders, both at the riches lavished, and the art displayed, by a people just born into independence. In the temple of Solomon, He whose service had shared their pilgrim character, claims the full homage of their prosperity; and a central edifice "grows together," of which, while the Jews were the parents and guardians, the benefits were designed for all the earth. It was the religion of mankind—Christianity, in its conception and incipency. It was made, therefore, to concentrate the riches of the earth, and the utmost of its architectural skill. When God, in the splendid cloud of Solomon's dedication, drove back his own ministers from their altars, it was the highest consecration of an outward architecture to his service, which he ever designed mankind to witness. It was with much interest that I read, the other day, of some few stones of this edifice being left in the very bottom of the valley where it struck its roots. They are worth more to the meditations of a religious philosophy, than all the springs of the Nile, or of Helicon!

But in the full development of a spiritual religion—in Christianity, come to the birth and established, God "dwelleth not in temples made with hands;" and to the very neighborhood of that Helicon, he commissioned the most learned of the apostles to say so. Architecture can now furnish only metaphors of his dwelling with "upright heart and pure"—his most glo-

rious, his only permanent abode on earth. Advantageously, however, may we remember that the history of all the greater religions of the world, and that of architecture, are convertible. You cannot study the one apart from the other—cannot make your son an architect of high order, without making him a skillful mythologist. You must send him by steam, or by books, to the temples of Egypt, of India, of Greece, and of Rome. He will become deeply indebted even to Catholic Europe, before he can claim to be a scientific architect in Protestant America. And when he understands what Thebes, or the caves of Ellora; the Parthenon, or the Pantheon; and the Gothic structures of remote ages, can teach him of his art, he will return more thankfully, as a religious man, to the characteristic simplicity of his country's sacred edifices. There he will not desire to see either the mysticism or the hieroglyphics of its prouder days renewed;—Greek elegance, Roman opulence, or Gothic magnificence, to distract him from the object of worship. He will remember how much all of them, instead of elevating men's minds, have debased them—have co-existed with, and assisted the lowest conceptions of Deity—have materialized God, and carnalized, brutalized man; and that at this hour, the most puerile superstitions of Christian worship, are celebrated in the most admired specimens of Christian architecture. Perhaps he will return "almost persuaded" to unite with us in the plain, scriptural worship of a Baptist Meeting-house!

But we claimed an aspiring character for the stone deposited. It shall attract others to it, and, in a sense, grow. Who lays a foundation without the hope of a top-stone! It shall germinate into "a holy temple in the Lord." And in coming here this day, in carrying out the designs of the Second Church, we would act on the aspiring, germinant character of the entire Christian system. It is all spiritual, that it may be diffusive. It mingles with the world to be known. Otherwise

it were a seed without a soil; a fragrant essence without an atmosphere. A plain Baptist Bishop, of the old Congregational character, I had not come here to-day, unless I could cordially adopt St. Paul's sentiment—"God hath not sent me to baptize, but to preach the Gospel." Preaching baptism is never with us a full Gospel sermon. Happy are we to see many others beside our Baptist brethren present, and to them we would make a remark. We shall construct a convenient font, or baptistery, for the performance of the initiatory ordinance of our faith, in this building; but it will not be *all* baptistery—not occupy the half, nor a third, nor a fourth of the space before us! For, *other* zealous and good men carry in these times their views of baptism much further than the regular Baptists. With them it is regenerating. With us regeneration is by the Spirit of God. To them it conveys pardon and justification; to us, are these blessings derived by the blood of Christ, and the grace of Christ. With them it brings men into a state of salvation. We require men to give evidence of being in that state before they are baptized.

Quite prepared are we, therefore, to rejoice in that universal action on the germinating character of our faith, which distinguishes modern times. We wish all the first Churches of Evangelical christians to yield second churches and many more; and hail the growing power and majesty with which a primitive christianity seems reviving itself among us. There are securities from disaster and retreat attending, as we believe, this movement. Jesus Christ is made the doctrinal corner-stone of it, at home and abroad;—the Bible and its simple polity, the ecclesiastical corner-stone. All that squares not with these, must fall. Does not "the stone cry out of the wall" against many a fair, ancient edifice, where this has been neglected? and "the beam out of the timber" answer it?

As the Second Baptist Church, we come

forth this day to colonize. We are a hive of young bees, gratefully claiming affinity with the old hive. Would that these our walls could be glass or crystal! They would show us, I trust, at work only for spiritual good—willing to welcome fellow-laborers, and to share with them rewards "more to be desired than gold, sweeter than honey." As a Second Church of the same faith and order, we came forth to fulfil a resolution of the First; were sent out with solemn pledges of its countenance and support, and are of them in our principles and our history.

Permit us to touch an interesting point or two of our records. So far back as the year 1685, William Scriven, an ancestor of the respectable family of that name connected with the Baptist Church in Liberty county, Georgia, driven from England by persecution, became the first pastor of the Charleston Church. Before the year 1700, he laid the foundation of the Old Church, on the site which the place of worship of the First Baptist Church now occupies. At this period, there was but one clergymen of the Church of England, and one of the established Church of Scotland, officiating in the city. To secure purity of doctrine, the Church subscribed what was called the Century Confession of the English Baptists—an outline of faith and practice which has expressed the principles of our body to the present day. Good William Scriven's last injunction to his people was, that they should remain "orthodox in the faith, and of blameless life." (Be this perpetually the motto of both churches.) Through six generations this body has freely chosen its own pastors; generally, and with increasing liberality, maintained them, and voluntarily assumed all its pecuniary burdens. It has yielded a Botsford and a Stillman of Boston, to other Churches, and many more than its own number of pastors to the State. It has once asserted a right to remove a minister for heresy, and a full and independent

power always, to discipline its own members. Blessings on the parent stock—(we must pray in parting)—that has produced such, and so much fruit! It has survived, you see, the government and monarchy of England here; the war of the Revolution, by which it severely, for a time, suffered; all the wars of party-spirit in Church and State, and the establishment of several more modern churches. Surely, its helper has been God. But without illiberality to other Church organizations, I would observe, here has been a long trial of the Voluntary System in religion! The world never was with us, as a patron, nor the world's law. Of all people on the earth we had need be personally conversant with the will of God—be enriched and supported by the fulness that is in Christ—for a true Baptist allows not a parent to choose a religion for him. Yet with no extraneous dependence, temporal or spiritual, with no Liturgical forms of service as a means of uniformity; with no subordination among our ministers except to Christ and his people's interests—here have been one Lord, one faith in the Lord, and one baptism into the faith maintained among us for a century and a half. Father Scriven might re-appear in Charleston, to conduct the services, administer the ordinances, and preach the doctrine of his own honored day—with but increased honor!

I have said we deposit this stone with a strong feeling of the most important rights of man. These we take to be, without controversy, those of his soul; the right to cultivate his own mind as he pleases, and to worship God as he pleases. As against all other men, and without further reference to them than not to intrude on their rights of the same kind, we uphold this claim, and dedicate our Church to the upholding it. He who even neglects religion, "wrongeth his own soul." Believing that our noblest powers, those of the mind, have a claim to be fed with spiritual knowledge, we erect this building for that feast of a better reason. Here may the

Lord of hosts make unto all people, as he hath promised, "a feast of delicacies and of old wines." Here shall we seek the discussion of truth, that it may spread; the temperate percussion of it against all popular and important errors, that it may explode them; the humble reception of it, that it may sanctify us. Maintaining that there is wholesome exercise for the soul in these discussions—that it may grow—may increase in the strength which it thus develops; we shall here afford it that right; and that for two worlds it ought to be educated—for death as well as life—for eternity as well as time—for a resurrection and God's judgment day, as well as for its comparatively small responsibilities to creatures, we shall here endeavor to yield it that claim. To the cause of the best education, then, we dedicate this building—to the cause of the noblest morals, those taught by religion, and without which the educated mind is often a curse, never a blessing—and to the cause of the only rational liberty of man, that of serving God and his generation on an eternal scale."

DUTY OF INSTRUCTING THE HEATHEN.—Let your charity begin at home, but do not let it end there. Do good to your family and connexions, and, if you please, to your party; but, after that, look abroad. Look at the universal church, and, forgetting its divisions, be a catholic Christian. Look at your country, and be a patriot—look at the nations of the earth, and be a philanthropist.—*Henry Martyn.*

LEARNING.—The following is an inscription over a Moorish college in Granada:—Learning is like a bright star to the great, and raises the humble to equal lustre. If when thine eyes are opened, thou resolvest to fly from evil, it will teach thee the road to truth. The sciences enlighten the heart, and guide it to rectitude and truth; they are our sincerest friends and counsellors.

NOTICES OF BOOKS.

The History of the Conquest of Mexico.

By W. H. PRESCOTT, Esq. 3 vols. 8vo. Harper & Brothers, 82 Cliff-st., New-York. 1844.

Very seldom has public attention been more excited than by Mr. Prescott's announcement of these volumes. His fame as the historian of Ferdinand and Isabella, justified the expectation that the romantic and bloody deeds of Cortes, would be in his hands a mine of mental opulence, whence he would coin a widely circulating production. We cannot express our gratification at the perusal of these elegant volumes; we hardly know which most to admire, his patient, laborious research, or his calm judgment. The sentiments avowed are noble, generous, those of the best men of the age; the author has written fearlessly, and speaks of men, systems, and institutions, as they deserve. The demand has been quite equal to the expectations of the public-spirited house under whose supervision the work appears.

The American press has never issued a more admirable specimen of the art of printing than Prescott's Mexico and Harper's Illuminated Bible.

Mexico as it was, and as it is. By BRANTZ MAYER. With numerous fine engravings. J. Winchester: New World Press. 1844.

We had no idea of receiving so much valuable instruction, and so large an amount of gratification from this work when we commenced its perusal. We have never seen a volume that so thoroughly satisfies the reader upon this charming country; then, too, Mr. Mayer has made his book just what a volume of notes and travels should be; he gives his own impressions, and very carefully affords his reader the views of the best travellers and scholars who have preceded him.

The work of Mayer will be a delightful accompaniment to the elaborate history of Prescott, and with Madame Calderon's "Life in Mexico," (one of the most fascinating books we ever read,) will form quite a library on Mexico. The book is beautifully executed, and does great credit to the New World office.

Chronicles of England, France, Spain and adjoining countries. By SIR JOHN FROISSART. New-York: New World Press. J. Winchester. 1844.

We never shall forget our early enjoyment when we used to read the black letter pages of this glorious work. We have spent whole nights in poring over the spirited portraits of by-gone days delineated by the enthusiastic and observing monk. This valuable history has been exceedingly rare, and so expensive that very seldom has the American student been able to gain access to its almost magic contents. With admirable taste and judgment Mr. Benjamin selected this precious work for reprint, and Mr. Winchester, with all his usual enterprise, has carried out the work. A more valuable volume very rarely comes from the press. Only let our young friends, our students and ministers get this work, and our word for it, their long winter evenings will be passed delightfully, profitably. To read Froissart through, in early life, is to have the mind filled with incident and anecdote, and a pretty sure way to obtain a taste for historical research. We heartily wish this book a far spread circulation, and a careful perusal.

Profit and Honor; or illustrations of humble life. By MRS. COPLEY. M. W. Dodd, New-York. 1844.

This excellent book is intended for the use and benefit of that valuable part of our community, who act as domestics in our families. They are too much neglected even by our pious heads of households. This is just the book for a Christian lady

to give to every inmate of her family who holds the place alluded to. Mrs. Copley is a Baptist, and a lady of deserved reputation as an authoress. The work is dedicated to that most excellent lady, the venerable Mrs. Bethune.

The Minister's Family; or Hints to those who would make home happy. By MRS. J. ELLIS. D. Appleton & Co., New-York. 1844.

Mrs. Ellis is so well known that her writings need no aid from us to help circulate them. This is a very readable book, with a great deal of *home scenery, home life*, in its pages. The friends of the temperance cause will find it quite to their taste.

Daily Manna for Christian Pilgrims. By BARON STOW. Gould, Kendall, and Lincoln. Boston. 1844.

This is a very nice little affair, beautifully gotten up, and prepared with judgment and taste. We think it *the best work* of this kind we have seen, and hope it may have a general circulation. The texts would make very suitable themes for *daily* meditation. Such is the design of the work.

JEWELS FROM AN OLD CABINET.

REVERENCE.—Charles the Great used to place his crown upon the Bible; intimating that all honor was due to God.

PITY.—If I weep, said Austin, over that body from which the soul is departed, how should I weep over that soul from which God is departed.

REPENTANCE.—To weep for fear is childish; to weep for anger is womanish; to weep for grief is humane; to weep for compassion is divine; to weep for sin is christian.

EARTHLY MINDEDNESS.—Satan cares not how heavenly our words be, if our thoughts be earthly. See ye then that ye walk circumspectly.

FORGETFULNESS OF INJURY.—It used to be said of Mr. Fox, who wrote the Book of Martyrs, "If a man would have Mr. Fox do him a kindness, let him do him an injury."

WORTH REMEMBERING.—Vows made in storms, are forgotten in calms. The Church is out of temper when charity is cold and zeal hot.

DESCRIPTION

Of the first place of Public Worship in Britain.

Lowly, unassuming shed,
Wrought with osiers peeled and white;
Thatch and moss thy roof o'erspread,
Modest, lovely to the sight!

Daily in that house of prayer,
Matins, vespers ever sweet,
Flow from worshippers, while there
Bending at the Saviour's feet.

To the sun's reflected beam,
Like a mirror in the light,
Near it glides a limpid stream,
Sparkling to the gazer's sight.

On it flows—it knows no rest;
Clouds and beams in sportive train,
Course across its peaceful breast,
As it hastens to the main.

Pure as charity, and free,
Noiseless are its blessings strewed,
Freshening every flower and tree,
Waving on its banks renewed.

So let peace this breast pervade,
Love its ceaseless stream afford,
Till the wilderness is made
Like the garden of the Lord!

EVERETT.

THE
BAPTIST MEMORIAL

AND
MONTHLY CHRONICLE.

Vol. III.]

NEW YORK, MARCH, 1844.

[No. 3.]

THE EARLY CHURCHES, No. 3.

BY REV. WM. CROWELL, BOSTON.

The duties of a bishop or pastor of a church in the first three centuries appear to have been the same, substantially, as those inculcated by the precepts and examples of the apostles, and as usually practised in churches constituted on the independent plan, having no connexion with civil government. Public preaching, prayer, the administration of the two ordinances, Baptism and the Lord's Supper, visiting the sick, the poor, the general care of the flock, and assisting in setting apart ministers, were regarded as their appropriate duties. The bishop constantly resided with his flock, diligently engaged in the duties of his calling, devoted to works of piety and of charity. In this respect his office and his labors differed as widely from those of an Episcopal Bishop of a whole state, who visits the churches under his care, perhaps once a year, to administer confirmation and discipline; as from those of a Baptist Bishop in the southern and western states, who has the pastoral care of some three or four churches, preaching and administering the ordinances to each in succession, in a kind of circuit. The practice of the early churches was more in accordance with that of the Baptist churches in New-England, where each church has its bishop and deacons.

C

The manner of electing a bishop was, for all the members of the church or parish to meet at their place of worship, and proceed to a choice by vote. Alexander was chosen bishop of the church in Jerusalem by the *choice of the members of that church*. The story of the vision by which this election was brought about, (Euseb. 6, 11,) and that of the dove lighting on the head of Fabianus, by means of which sign he is said to have been elected to be bishop of the church in Rome, (book 6, chap. 29,) show how little reliance can be placed on the direct statements of Eusebius, which relate to the nature of the bishop's office.* Eusebius was evidently a man who loved court favors, and priestly dignity. He loved to invest the ministerial office with mystery. Where he mentions incidental facts and customs, or quotes from previous and cotemporary writers, he is in general worthy of credit, and his work is valuable to be used with proper discrimination. Cornelius, successor to Fabianus, was elected *by the suffrage of the clergy and the people*.† And Cyprian often refers to the fact that he was elected

* Faulty as Eusebius is as an historian, his Episcopal translator into English (Rev. C. F. Cruse) has given us a version still more so. His method of translating by the use of such terms as *episcopate*, and *episcopal office*, where the meaning is simply the *ministry*, or the *pastoral care*, shows what was the real design of the translation. "*Verbum sapienti.*"

† *Episcopo Cornelio—cleri ac plebis. Cyp.*

to the charge of the church at Carthage, by the suffrage of his people.*

The next question that arises, is, whether the people in any one church were regarded as possessing the *sole* right to elect their bishop. On this point there is some dispute, because in some of the African churches, it would appear from the accounts given, that when one was to be elected, the bishops of the neighboring churches assembled, and in the presence of the church, made the choice. That the consent of the people was deemed necessary to a choice, there is no doubt, and all that can be fairly made out respecting the interference of neighboring bishops, is, that their consent to the choice was considered necessary. Their voice in the matter was similar to that of a Baptist ordaining council. Neighboring churches and their pastors have an undoubted right to examine the christian and ministerial character of one who is to be settled among them, and to become a member of their brotherhood. If this right be not conceded, there can be no friendly and efficient intercourse between churches and their ministers. The right of each church to choose its own pastor, is undoubted, but this right should not, in ordinary cases, be pressed, contrary to the wishes of the churches and the pastors in the vicinity. If the practice of the early churches is examined by the light of this well established principle, all is plain.

When a bishop was elected, his ordination or public instalment immediately followed, "which was done in his own place of worship, by the neighboring bishops, in the presence of his flock, by imposition of hands." He was ordained or installed as bishop of *that* church; not of other ministers, nor of other churches. Pastors thus set apart were called *chosen, and ordained*.†

In following the plan of our author, we

* Populi universi suffragio, Epist. 55. Populi suffragium do. Suffragium vestrum. Epist. 40.

† Delati, ordinati. Cyp. Ep. 41.

next come to a subject which has caused more controversy than any other which relates to the order and offices of the early churches, viz: what was the office of a Presbyter—in what respects did it differ from that of a bishop—and what was the relation of a Presbyter to the bishop and to the church? For, as old Thomas Goodwin said in his introduction to Cotton's "Power of the Keyes," "The greatest commotions in Kingdomes have for the most part bene raised and maintained for and about *Power, and Liberties* of the *rulers*, and the *ruled*, together with the due bounds and limits of either: and the like hath fallen out in Churches, and is continued to this day in the shameful contentions, who should bee the first adequate, and compleate subject of that Church power, which Christ hath left on earth;—*how bounded and to whom committed*. This controversie is in a speciall manner the lot of these present times." And King says, about the same period, "the great question which has most deplorably sharpened and soured the minds of too many, is what the office and order of a Presbyter was."

That the early writers mention Presbyters distinct from bishops, no one denies. The Episcopal theory is, that of three orders or grades. Says Bishop Onderdonk,* "Episcopacy declares that the Christian ministry was established in *three orders*, called, ever since the apostolic age, Bishops, Presbyters or Elders, and deacons; of which the highest only has the right to ordain and confirm, that of the general supervision in a diocese, and that of the chief administration of spiritual discipline, besides enjoying all the powers of the other grades. * * If we cannot authenticate the claims of the episcopal office, we will surrender those of our deacons, and let all power be confined to the one office of Presbyters." In other words, the Episcopal theory as here stated, is,

* Episcopacy Tested by Scriptures. p. 11.

that all the powers of the ministry and of **THE church**, (speaking Episcopally,) is in the hands of the bishops. He alone can put in, and put out; for he has the sole power to ordain, and administer discipline. This is an enormous claim, and certainly ought to be well supported.

It should be borne in mind that an Episcopal bishop claims to be of the rank of apostle. To prepare the way for his argument in support of this claim, Bishop Onderdonk is obliged to admit in the outset "that the word '*Bishop*,' which now designates the highest grade of the ministry, is not appropriated to that office in Scripture." The way in which he attempts to defend the "three orders in the ministry," or the "divine right of bishops," is, by denying that it can be proved from scripture that Elders [Presbyters,] ordained! And that, too, when Paul speaks of Timothy as ordained by laying on the hands of the presbytery! Nor does he seem to be aware that if all he asks be granted, in the argument, he has proved nothing in favor of the claims of episcopacy. Suppose it could not be proved by documentary records that during the lives of those eminent men, Dr. Stillman, Dr. Baldwin, and Dr. Sharp, no Baptist minister was ordained in Boston without one of them being present, and participating: would that prove that they were considered apostles? or diocesan bishops? or that the Baptists would not regard an ordination as valid, unless one of those worthies had a hand in it?

Suppose no ordinations are recorded in the New Testament except those in which the apostles had a part; what then? does it prove that no others did, or could take place? or does it prove that the apostles must live for ever to ordain all ministers to the end of time? for not the obscurest hint can be found in the scriptures, as all admit, that the apostles either had, or could have any successors to their strictly apostolic office. What if Episcopalians could make out that no ordinations are recorded except those in which apostles had a share,

do they not know that the New Testament history professes to record only "the *acts of the apostles*?" No one ever yet pretended to find a word in the scriptures about the "qualifications of ordainers," so much talked about by episcopalians. In fact all their arguments which we have seen, pass over, without notice, the first, and essential part of ordination, which is, the choice or election of a man to the office of pastor, or bishop, or elder, by a christian church, acting as the interpreter of the will of Christ. This is entirely left out of the Episcopal scheme; the candidate offers himself, and the bishop, in the exercise of his own judgment alone, sometimes in disregard of, and in opposition to, the express wishes of other ministers, proceeds to ordain.

What then was the practice of the early churches on this subject? Mr. Percival in his work on "Apostolic Succession," after quoting a rash and most untenable assertion of Dr. Jablonsky, says "that for 1500 years, no Christians dared to trust their salvation to any but an Episcopal ministry!" Then follow quotations from Clement, Ignatius, Irenæus, Tertullian, Origen, Cyprian, &c., some of which by his manner of quoting, and in connexion with his previous assertions, have the appearance of favoring episcopacy. But it would be an easy matter to show that every one of these quotations is most unwarrantably wrested and perverted. The whole question, so far as the writings of the Fathers, and the records of christian antiquity are concerned, turns on the answer to this inquiry: In what respects did the office of Elder or Presbyter differ from that of Bishop?

Both these terms, as every reader knows, occur in the New Testament. The *name* Elder, was evidently of Jewish origin. It is used in the Jewish sense in the Old Testament, and in the former part of the New, as "holding the tradition of the *Elders*;" "the Son of Man must suffer many things and be rejected of the *Elders*;" "they stirred up the people and the *El*."

ders.* It is first applied to an office in a christian church in Acts 11:30: they sent it [pecuniary relief] to the *Elders* [of the church in Jerusalem] by the hands of Barnabas and Saul." In Acts 20 it is used interchangeably for bishops. In verse 17 it is said "from Miletus he [Paul] sent to Ephesus, and called the elders of the church;" and in verse 28, they are called "*overseers* [*episcopous*, bishops,] to feed the church of God." The Apostle Peter calls himself an Elder, 1 Peter 5: 1; and so does the Apostle John. 2 John 1; and 3 John 1. This mode of using the term is sufficient to show that it was not intended to be a name of rank, or order, in the ministry of the gospel.

After much candid and learned research to ascertain the true definition of a Presbyter, or Elder, in the language of the early writers, Sir Peter King gives the following: "A person in holy orders, having thereby an inherent right to perform the whole office of a bishop; but being possessed of no place or parish, nor actually discharging it, without the permission and consent of the bishop of a place or parish." "A Presbyter," he continues, "had the same order and Power with a Bishop, whom he assisted in his cure; yet being not the bishop or minister of that cure, he could not there perform any parts of his pastoral office, without the permission of the Bishop thereof." According to this view, the bishop's office exactly answered to that of the pastor of a Baptist church, that of Presbyter to the licensed and ordained ministers, who may belong to the same church, whose names we see printed in our associational minutes in CAPITALS or italics following that of the pastor; and who, as a matter of fact and of custom, are oftenest selected to attend councils and associations, and are practically regarded as a kind of eldership in the church. An ordained minister who is a member of a church is often called on to

preach or baptize, in case of the absence or sickness of the pastor, but he does not perform any pastoral function without the consent of the pastor or bishop of the church.

Several passages in Tertullian, Ignatius, and Origen, show that the Presbyters did not baptize, administer the Lord's Supper, nor preach, without the invitation or leave of the bishop; and that when they did preach, their subjects were sometimes, at least, assigned them by the bishop.— But on the other hand, Sir Peter considers these three points as fully established. "1. That by the bishop's permission they discharged all those offices which a bishop did. 2. That they were called by the same name and appellations as the bishops were. And 3. That they are expressly said to be of the same order with the bishops." In illustration and confirmation of the first point, a great number of passages from the early writers may be quoted.— But as the power to ordain is chiefly in dispute, we may pass over the rest. Of this, Sir Peter says, "there are clearer proofs of the Presbyters ordaining, than there are of their administering the Lord's Supper." Nothing less than this is directly asserted by Firmilian. "All power and grace is constituted in the church, where the elders [Presbyters] preside, who have the power both of baptizing and of laying on of hands, as well as of ordaining."* This passage, by the way, shows where church power resided, according to the views of the early christians, viz: in the church, not in the bishops, who have the right to preside only, which is a very different thing from ruling.

It is also clear from a great variety of passages in Cyprian, Irenæus, Clement of Alexandria, &c., that the title of bishop is given to presbyters, and that of pres-

* Omnis potestas que gratia in ecclesia constituta sit ubi president majores natu, qui et baptizandi, et manum imponendi, et ordiandi possident potestatem. Cyp. Ep. 75.

* Mark 7: 3; Luk. 9: 22; Acts 6: 12.

byter to bishop.* They are called indiscriminately *pastores ovium, prepositi, Αρχοὕτης τῆς λαοῦ* *pastors of the flock, presidents, leaders of the people, &c.*

"But," says King, "if this reason be not thought cogent enough, the third and last will unquestionably put all out of doubt, and most clearly evince the identity or sameness of bishops and presbyters, as to order; and that is, that it is expressly said by the ancients, that there were but two distinct ecclesiastical orders, viz: bishops and deacons." Two passages in Clement of Rome, are full and explicit to this point. He says, "In the villages and cities, where the apostles preached, they ordained their first converts, bishops and deacons, for those who should believe." The other passage shows that in that age, the eagerness for episcopal pre-eminence or prelacy, was as much a part of human nature, as it now is. He says, "the apostles knew through our Lord Jesus Christ, that there would be contentions for the name of episcopacy, and therefore being endowed with perfect foreknowledge, appointed the aforesaid officers,†" viz: bishops and deacons. Irenæus and Clement

* The learned and excellent Neander says in his history of the Christian religion during the three first centuries, Am. Ed. p. 106, "That the name also of episcopus was exactly synonymous with that of presbyter is clearly collected from the passages of Scripture, where both appellations, are interchanged, (Acts 20. compare verse 17 with verse 28: Epistle to Titus, chap. 1: 5, 7,) as well as from those, where the mention of the office of deacon follows immediately after that of 'episcopi,' so that a third class of officers could not lie between the two. Phil. 1: 1. Tim. 3: 1—3. This interchange of the two appellations is a proof of their entire coincidence; if the name bishop had originally been the appellation of the president of this church senate, of a *primus inter pares*, such an interchange could never have taken place. In the letter also, which Clement, the disciple of Paul, wrote in the name of the Roman church, after the bishops, as presidents of the churches, the deacons are immediately named."

† Epist. 1 ad Corinth.

of Alexandria, clearly refer to the same two offices, as of apostolic institution exclusively.*

There is, therefore, good reason to believe, that the opinion of Jerome, one of the most learned of the Latin Fathers, who was well acquainted with the earlier writings, is correct. He says, "A presbyter is the same as a bishop. And until, by the instigation of the devil, there arose divisions in religion and it was said among the people, I am of Paul, and I of Apollos, and I of Cephas, churches were governed by a common council of presbyters. But afterwards, when every one regarded those whom he baptized as belonging to himself rather than to Christ, it was every where deemed that one person, elected from the presbyters, should be placed over the others; to whom the care of the whole church might belong."

It is a remarkable and instructive fact in the history of christianity, that the first two great schisms,—that in the church at Carthage between Cyprian on the one hand, and Felicissimus and Novatus on the other, and that in the church at Rome, between Cornelius and Novatian, as leaders, both arose about the election of a bishop.

We will close this number, by describing briefly, the office and duties of deacons in the early churches, as far as made known by the remains of the writings of that period. On this point, there is little room for dispute. Their office, according to Sir Peter, "included these two things: a looking after the poor, and an attendance

* Mr. Percival undertakes to quote these writers in favor of episcopacy, and he is about as successful as in quoting the scriptures. His book on "apostolic succession," is one of the purest specimens of ecclesiastico-polomic black-guardism which we recollect to have seen, dating its origin as late as 1839. It is republished in this country as Tract 156 of the Episcopal Tract Society, and we recommend those who wish to see a specimen of real prelatial candor, kindness, humility, and charity, to procure and read it, as a theological curiosity.

at the Lord's Table." They were not, *as deacons*, permitted to preach, nor to perform the acts appropriate to the ministry. The word deacon, *waiting servant*, describes their office: It was "to serve tables," not to engage in "the ministry of the word." There was manifestly an early departure from the original practice in reference to the duties and the office of deacon, simultaneously with the change of the title and the office of bishop.

And now if any of our readers wish for a practical proof of another kind, that modern Episcopal bishops are *not* the successors of the apostles, we advise them to read Bishop Onderdonk's "Episcopacy tested by Scripture," with his replies to the three reviews of that work. A man who can write more pages of vituperous controversy than would equal in bulk all the epistles of Paul, to prove himself an apostle, and that all other professed ministers of the gospel in the country except his fellow bishops, and "the clergy" ordained by them, are mere pretenders to ministerial powers, may safely be classed with that kind of apostles who are mentioned in 2 Cor. 11: 13 and Rev 2: 2. We would not believe in the genuine apostleship of such a man, if he could trace a line of ordainers from his own head back to St. Peter's hand, by the most authentic historical documents extant. We should still say to him, we "seek a proof of Christ speaking in you,"* better than an attempt to prove that it cannot be proved from the New Testament that any but apostles ordained! If you are an apostle show it after the fashion of Paul, not by your skill in biting controversy, but "by signs and wonders, and mighty deeds,** by pureness, by knowledge, by long suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." Be able to say to us, "truly the signs of an apostle were wrought among you," or

say no more of your apostleship. We ask no more proof of your apostleship than Paul gave to the Corinthians, and offered to repeat, and we know of no better criterion by which to try the claims to apostolic dignity, than one whom we know to have been a real apostle, has laid down for our guidance.

A BRIEF ACCOUNT
OF THE ORIGINAL STATE OF THE SACRED
WRITINGS.

Multitudes take it for granted that the **INSPIRED RECORDS**, were from the first, actually divided into *chapters and verses*, pretty much, if not altogether, as we now have them. Such a notion, however, is so absolutely unfounded, that an attempt to rectify it, and set the matter in a true and clear light, will not, it is hoped, prove either unacceptable or useless. The following account of the *original or early state* of the Sacred Text, and the subsequent changes it underwent at different times, is, perhaps, as clear, correct, and complete, as any that can be met with upon the subject in so small a compass. It is probable that the most *ancient manuscripts* of THE BIBLE were written without any divisions or distinctions at all: without even any spaces to separate not only one paragraph, but one word from another. In this, the Scripture agrees with all the ancient books and writings of the Greeks and Romans, which we find written in the same manner. As this was the case, it seemed necessary, for the more convenient reading of the law in the synagogues, that certain pauses or breaks should be agreed upon; and that these should be distinguished by some known marks and characters. Accordingly we are told that about the *time of EZRA*, the five books of the law were divided into a number of sections, corresponding with

* 2 Cor. 13 : 3.

the number of Sabbaths in the year,* and that one of these sections was publicly read every Sabbath-day. This agrees with the account we have in the Acts of the Apostles xv. 21, where we are told that *Moses had of old time them that preach him, being read in the Synagogue every Sabbath-day.* Till the time of Antiochus Epiphanes, the Jews only read THE PENTATEUCH. But then being forbidden to read the law any more, in the room of it they substituted an equal number of sections out of the Prophets, and continued the use of these ever after; so that, as the learned Prideaux observes,† when the reading of the law was again restored by the Maccabees, the section which was read every Sabbath-day out of the law, was their *first lesson*, and the section out of the Prophets their *second*: and thus the practice seems to have been in the times of the Apostles, where we read of PAUL's standing up to preach *after the reading of the law and the prophets.* In process of time, not only the LAW, but the Prophets, and those books, viz: Job, Psalms, Proverbs, and Ecclesiastes, which learned men have distinguished by the name of HAGIOGRAPHIA, came also to be divided into sections. But besides these great divisions, *these sections* themselves were divided into *verses*, which the Jews called Pesakim. They are marked out in the Hebrew Bibles by two great points at the end of them, and called from hence *Soph-Pasak*, i. e. *the end of the verse.* The necessity of this provision will immediately appear, if the manner in which the Law, and afterwards, the other parts of the Scripture were read and explained to the people, be considered. After the Babylonish captivity, the Chaldee language became the mother tongue of the Jews, and the custom was, in the public reading of the law to the people, for a person, appointed for this service, to read a verse of the law in its original language, which was immediately rendered by an inter-

preter in the Chaldee, that it might be fully understood: then the reader read another portion, which the interpreter also explained, till the section was finished. It is from hence highly probable that this method of dividing the Scriptures, very different indeed from our present form, was as ancient as the time of interpreting them into the Chaldee language in their Synagogues, which was not long after their return from captivity.

The state of the most ancient books of the writers of the *New Testament* is very similar to what we have found in the Jewish Scriptures, *without accents, without punctuation, and not divided into chapters.* It is not probable that they should continue very long in this form; the convenience of reading these sacred books in Christian assemblies of comparing the different accounts of the Evangelists and apostolic writers, and of citing the words of the text itself, in the controversies that arose, would naturally make way for some regular and orderly division of them: and accordingly we meet with references to such divisions as early as in the writings of Justin Martyr, and Tertullian. The first division we meet with was among the Greeks, who divided the books of the New Testament into Κεφαλαί, according to which it appears from Eusebius, Euthymius, and others, that Matthew was divided into LXVIII greater sections; Mark into XLVIII; Luke into LXXXIII; and John into XVIII. These are called the *greater divisions*, and are marked in the margin by the capital letters A, B, C, &c., to which correspond at the top, or at the bottom of the page, certain ετιγραφαί or τιτλοι, *tituli*, giving a short account of the subject or argument. Fabricius says, that other kinds of division took place in the Latin church, and particularly mentions St. Hilary, as dividing the gospel of Matthew, in his commentaries, into 33 canons; and that others divided it into 94 sections, and Luke into 107.* The principal and most au-

* Buxtorfii Tiberias et Synagoga Judaica.

† Connect. Part I. B. 5.

* Fabr. Biblioth. Gr. Lib. iv, C. v.

cient division of the books of the New Testament was into Τίτλοι and Κεφάλαια; the intent of which, says Dr. Prideaux, was rather to point out the sum or contents of the text, than to divide the books; and they were vastly different from the present chapters, for many of them only contained a few verses, and some of them no more than one. We now come to speak of the division of the HOLY SCRIPTURES into chapters and verses, as we now have them, and which is of much later date than what we have been considering. Some have ascribed the present form of our Bibles to the *schoolmen*! others say it was the invention of Langton, Archbishop of Canterbury, in 1220; and Heidegger assigns it to one Arlott, an *Hetruscan general, of the order of Minims*, who flourished about 1290. But others, and those of the ablest and most judicious critics, ascribe the invention to *Hugo de Sancto Claro, a Dominican Monk*, better known by the name of *Cardinal Hugo*, who wrote about the year 1240, and died in 1262. This celebrated monk was the first who made a concordance of the vulgar Latin Bible. In doing this he found it necessary, in the first place, to divide the books into sections, and these sections into under-divisions, that he might make his references with greater ease, and point out in the index with greater exactness where every word or passage might be found in the text, which, till then, was extremely difficult, if not impossible.—These sections are the chapters into which the Bible has ever since been divided.—But as to the under divisions of these sections or chapters, Hugo's way of making them was by the letters A, B, C, D, &c., placed in the margin, at equal distance from each other, according as the chapters were shorter or longer; which method was imitated by our first English translators of the Bible. Robert Stephens, the learned and famous French printer, taking the hint from Hugo sub-divided his under-divisions, and instead of letters, placed numeral figures in the margin of a GREEK TESTA-

MENT, which he printed in 1551; and afterwards in an edition of the vulgar Latin Bible, which Conrad Bodius printed for him four years after. But now, whereas Stephens had only put numeral figures in the margin, the editors of AN ENGLISH NEW TESTAMENT, about this time printed the several little sub-divisions with breaks, and placed the number at the beginning of every one of them.* Thus was the present state of our ENGLISH BIBLES fixed about 250 years ago; since which time it hath not received any improvement whatever from public authority, except, perhaps, what has lately been done by Mr. Reeves, in his large octavo edition of THE BIBLE, where the Sacred Text has undergone a new division into sections, and the verses though numbered, are printed without breaks. The learned *Isaac Casaubon*, though he did not entirely disapprove the present method, or common division into *chapters and verses*, yet was of opinion that there might be another far more convenient, if some great divine would undertake the work.† *Bengelius* has since attempted a new division, in which he has been followed by *Wynne*, who published an *English New Testament* about 1764, in which the Gospels and Acts of the Apostles are divided into sections and paragraphs, according to the various transactions related by the evangelists, and the epistles, agreeably to the subjects they treat of, without destroying the connexion, or huddling together a variety of matter. *Doddridge* also and *Scarlett*, and perhaps some other private individuals, have made similar attempts, but none of them, it is thought, have been sanctioned by public authority, unless that of Reeves, above mentioned, be an exception.‡ For near a thousand years after the Anglo-Saxons, or English nation, had professed CHRISTIANITY, the *Scriptures* were, in a great measure, withheld

* Lewis' Hist. Transl. Bib.

† Note in Nov. Test.

‡ See Monthly Review, No. xxxi, p. 401.

from the laity and common people. *Bede* translated them into the vulgar tongue in the eighth century, and *Wickliffe* in the fourteenth; but as the art of printing had not been then discovered, these translations could have got but into few hands. The *Lollards* indeed, made great efforts to get their translations widely circulated, at the expense of Lord Cobham, and others of their chiefs, but these efforts were soon cramped, and the party itself suppressed by the furious priests of that day, aided by a blind, priest-ridden government. One of the vile clergy of that period makes the following complaint against *WICKLIFFE* and his translation: "This *JOHN WICKLIFFE*," says he, "translated out of Latin into English the gospel which *CHRIST* had intrusted with the clergy and doctors of the church, that these might minister it to the laity and weaker sort, according to the exigency of the times, and their several occasions. So that by such means the gospel was made *vulgar*, and laid more open to the laity, and even to *women* who could read, than it used to be to the most learned of the clergy, and those of the best understanding; and thus the *Gospel jewel*, or evangelical pearl, was thrown about and trodden under foot of swine."^{*}

Such was the notion then promulgated of the danger or evil of having *THE SCRIPTURES* in the vulgar tongue put into the hands of the common people. It is well the same notion does not still prevail among our rulers.

Early in the sixteenth century, the never-to-be-forgotten *William Tindal*, a native of Wales, it is said, or somewhere about the borders of that country, undertook and completed an *English translation* of the *NEW TESTAMENT*. He was educated at Magdalen Hall, in Oxford. Having imbibed the opinions of Luther, he was involved in great troubles; but in the midst of them, he resolutely prosecuted his great design of translating the *New Testament* into English. The measures

taken by him in life were all subservient to this end, which he proposed to himself for the following good reason: "Because he had perceived by experience, that it was impossible to establish the lay people in any truth, unless *THE SCRIPTURES* were plainly laid before their eyes in their mother tongue, that they might see the process, order, and meaning of the text." But finding no opportunity of executing his pious intention in England, he sought for greater security and liberty at Antwerp. Here he finished his favorite work, with the assistance of *John Fry*, or *Fryth*, and *William Roye*, the former of whom was burnt in Smithfield for heresy, July, 1552, and the latter suffered that dreadful death in Portugal, on the same accusation! *Tindal* himself, had suffered many years before them. Thus the *first English New Testament* that was ever printed, was gotten at the expense of the blood of all the persons who were principally concerned in publishing it.* After the publication of the book without a name at Antwerp, or *Hamburg*, in 1526, those imperious English prelates, *Warham* and *Tonstall*, hurled furious censures against the translator and his adherents, and almost all the first impression was purchased by *Tonstall*, to prevent its dispersion among the mass of the people. This purchase money proved of great use to *Tindal*, as it enabled him to publish a new edition, more correct than the former, and also helped to support him in a strange country. The prelates represented *Tindal* and his associates, as "*children of iniquity*, blinded through *extreme wickedness*, and the translation as tending to profane the majesty of the *Scriptures*, and contaminate and infect the flock committed unto them, with the most deadly poison and heresy, to the grievous peril and danger of the souls committed to their charge, and the offence of God's divine majesty." This conduct of theirs ought not to be considered as anywise

* See *Abp. Newcome's Hist. View of the Eng. Bib. Transl.* pp. 17—24.

* *Lewis* pp. 4—6.

strange or wonderful; it is still daily initiated by the bigots of almost every party.

Those popish bishops, however, acted very consistently in this business, since it is an avowed principle of Popery, that the Scriptures ought not to be translated into the vulgar tongue, or put into the hands of the common people. The Popes have expressly prohibited the use of the Bible to the people; and the following are the express words contained in their regulation for that purpose:—"As it is manifest by *experience* that if the use of the holy writers is permitted in the vulgar tongue, more evil than profit will arise, because of the temerity of man; it is for this reason all Bibles are prohibited, with all their parts, whether they be printed or written, in whatever vulgar language soever, as also are prohibited all summaries or abridgments of Bibles, or any books of the Holy Writings, although they should be historical, and that in whatever vulgar tongue they be written." It is there further said, "The reading the Bibles of *Catholic writers* may be permitted to those by whose perusal or power the faith may be spread, and who will not *criticise* it. But this permission is not to be granted without an express *order* of the *bishop* or *inquisition*, with the advice of the *curate* and confessor; and their permission must be first had in writing. And he who, without permission, presumes to *read* the Holy Writings, or to have them in his *possession*, shall not be absolved from his sins before he first shall have returned the Bible to his Bishop."

A Spanish author, (who seems to be another very consistent Papist,) says that if a person should come to his bishop, and desire liberty to *read the Bible*, and that also with the best intention, the bishop should answer him from Matthew xx. 20, "*you know not what you ask.*" Indeed, (he adds,) the nature of this demand indicates an heretical disposition.* Thus

* See D'Israeli's *Cur. Lit.*, Vol. 7, p. 392.

Papists prohibit the *book*, while PROTESTANTS generally proceed no farther than prohibiting the *sense*! Sir Thomas More, then Lord Chancellor, was one of poor Tindal's bitterest enemies. He inveighs most bitterly against both Wickliffe and Tindal, and their translations, charging them with being of malicious minds, and purposely corrupting the Scriptures, &c. After Tindal had finished the *New Testament*, he proceeded to the Old, most part of which he is supposed to have turned into English, and published. With his translation, both at that time, and since, some have pretended to find great fault, but the late *Dr. Geddes*, as competent a judge, perhaps, as any, has spoken very favorably of it. "Though Tindal's," says he "is far from being a perfect translation, yet few first translations will be found preferable to it. It is astonishing, (he adds) how little obsolete the language of it is even at this day; and in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it." He also declares that if he had been inclined to make any prior English version the groundwork of his own, it would certainly have been Tindal's; and that, perhaps, he should have done this, if their Hebrew text had been the same.* Tindal's *translation* was very industriously, and not unsuccessfully, spread abroad among the people, notwithstanding the extreme vigilance of the prelates and their agents. A great many copies, however, were seized, and publicly burnt! Some of the persons also who were employed in circulating them, met the same fate. Humphrey Monmouth, who supported Tindal abroad by an annuity of £10, was imprisoned in the Tower, and almost ruined. To Thomas Patmore, and Tindal's brother *John*, penance was enjoined, on suspicion of importing and concealing these books. The Lord

* See Geddes' *Prospectus*, p. 88, and *Gen. Ans.* &c. p. 4; also *Abp. Newcome's Hist. View*, p. 25.

Chancellor, Sir Thomas More, who was a bloody persecutor, adjudged, "that they should ride with their faces to the tails of their horses, having papers on their heads, and the New Testaments and other books which they had dispersed, hung about their cloaks, and at the stand-ard at Cheapside, should themselves throw them into a fire prepared for the purpose; and that they should afterwards be fined at the King's pleasure!" Such were the difficulties those good men had to encounter, who introduced among our ancestors the first English edition of THE SCRIPTURES. Not long after these violent proceedings, the government, which had hitherto appeared so hostile to the idea of allowing the Scriptures to appear in the vulgar tongue, all of a sudden became disposed to promote that very measure. A new English translation, by royal authority, was accordingly undertaken and completed. It came out in 1535, and is commonly called *Coverdale's Bible*. In 1537, came out another edition, printed at Hamburg, or, as others say at *Marpurg*, in Hesse. It bore the name of Thomas Matthewes. It seems to have been partly *Tindal's*, and partly *Coverdale's* translation. It is generally denominated *Matthewes' Bible*. Two years after, i. e. in 1539, came out what is called *Cranmer's*, or the *Great Bible*, with a beautiful frontispiece, designed by *Holbens*. *Coverdale* is said to have been the chief overseer of the work. In the self-same year came out another edition which was printed by John Biddell. Its conductor was Richard Taverner, who was patronized by Cromwell, by whom he is supposed to have been encouraged to undertake the work, on account of his skill in the Greek tongue. It is called *Taverner's Bible*, and said to be a correction of that of *Matthewes*. These, it is thought, are all the editions of *Henry VIII's* reign. In that of *Edward VI*, came out *eleven* editions of THE BIBLE, and *six* of the New Testament singly. In that of *Elizabeth* ap-

peared many editions, and the chief of which were the *Bishop's Bible*, and that of *Geneva*; the latter much blamed by some, but highly commended by *Dr. Geddes* who makes no hesitation to declare, that he thinks it, in general, better than that of *James's* translators, or our present and *common translation*, which first appeared in 1611. For a fuller account of these matters, the reader is referred to *Johnson's Historical Account of the English Translations, &c.*, *Lewis's History of the translations of the Bible*, and *Archbishop Newcome's Historical View of the English Biblical Translations*.

REV. VALENTINE W. RATHBUN.

VALENTINE WIGHTMAN RATHBUN, was born in Stonington, Conn., May 13th, 1761. He was the son of John and Content Brown Rathbun, and by his father's side, great grandson of Elder Valentine Wightman, who was the first settled baptist minister in the state of Connecticut.* His early years were spent in Stonington, where he received a common school education; but of his youthful days, very few particulars have come to the knowledge of the writer. It appears, however, that from a child, he was much beloved by all his acquaintances, for his amiable disposition. In the spring of 1779, his father, in consequence of losses sustained in the war of the revolution, and the decrease of means to support his family, removed to Ashford, Ct., where he had bought a farm. Valentine accompanied his father to Ashford, and in the year 1780, during a revival of religion in the place, the Lord was pleased to create in him a

* "Mr. Valentine Wightman removed from North Kingston, Rhode Island, to Groton, Ct., in 1705, where he the same year planted a church of which he became pastor, and which remained the only baptist church in the province for about twenty years." *Benedict's His. Bap*

new heart. Soon after his conversion, he was baptized by Elder Coddling of Brimfield, Mass., and became a member of the 2d baptist church in Ashford, of which his father was pastor. In 1782, he returned to Stonington, and entered into partnership with his brother, who was engaged in mercantile business. In 1783, after much trial of mind, and many misgivings in view of the subject, he commenced preaching. His first labors in the ministry were with the little church at Stonington Point. They appear to have been acceptable to the church, as they soon called him to ordination, which took place in May, 1785. He continued faithfully and satisfactorily to discharge his duties as pastor of this church, with a pecuniary compensation very inadequate to his support, until September, 1798, when he obtained a dismissal, and removed to Bellingham, Ms., where he had been invited to settle. At the end of eighteen months, owing to divisions and difficulties in the church at Bellingham, he accepted a call from the church in Bridgewater Mass., and entered upon his labors there in April, 1800. His removal to Bridgewater, was considered by the church and society in that place an auspicious event. The Lord was pleased to pour out his spirit upon that people, so that in the course of a few months, a large number were hopefully converted and added to the church. In 1805 another revival of religion took place which greatly refreshed both minister and people. In January of this year, he received a formal invitation from the baptist church and society in Hartford, Ct., to become their pastor; but he could not persuade himself that it was his duty to accept it, in opposition to the wishes of the church at Bridgewater. In the summer of 1807, at the request of the "Massachusetts Baptist Missionary Society," he visited several of the new settlements in the state of New-York, and also, the Tuscarora and other tribes of Indians within its borders, and preached the gospel to them as opportunity presented. This mission-

ary tour proved highly gratifying to him, as not only affording him an opportunity to proclaim the gospel to those whose lot was cast in the wilderness, but his journey greatly benefited his health, which had for some time been declining. At the expiration of this engagement, (which was four months,) he returned to the bosom of his family and people at Bridgewater, where he remained until the spring of 1812, when he received a pressing invitation to return to Bellingham, which, after prayerful deliberation, he concluded to accept. During his twelve years stay at Bridgewater, the utmost harmony and love existed between him and the people of his charge. Soon after his return to Bellingham, he was happily instrumental in reviving the church, (which for about twelve years had lost its visibility,) and of giving a new impulse to the progress of religion in that place. The church was re-established October 15th, 1812, and the same council which gave fellowship to the church, recognised Mr. Rathbun as pastor. He continued to discharge the duties of the pastoral office, with prospects evidently brightening, until the second Lord's day in May, 1813, when he preached for the last time. In the evening of that day, having occasion to go to his barn, it being dark, he stepped suddenly against the edge of a board, which wounded him internally, causing his death on the Wednesday following. His pain of body was most excruciating, which he nevertheless endured with christian patience, testifying to all who visited him, that the religion he professed was his only solace. "I die," said he, "in the full belief of the doctrines I have preached—I only regret that I have not been more faithful." A few moments before he expired, he closed his eyes with his own hands, saying, "Come Lord Jesus, come quickly."

Rev. Dr. Gano, of Providence, R. I. preached the funeral discourse. A mourning church, and a large concourse of people, including many of the neighboring

ministers, attended his remains to the place of interment.

Mr. Rathbun was married in May, 1790, to Miss Hephzibah Carpenter, of Monson, Mass. By her he had four children—two sons, and two daughters; three of whom, with his widow, are still living. Perhaps no better idea can be conveyed of Mr. Rathbun's ministerial character and qualifications, than was given by a brother in the ministry, in the following extract of a letter written soon after his death :

"As a minister, his address was easy, his voice pleasant, his attitude graceful, his countenance solemn, his language chaste : no levity, no attempt at wit, no aiming to excite a smile in his audience, ever disgraced his sermons. Religion in him, was habitual seriousness, and he possessed such an assemblage of lovely graces, and acceptable qualifications, as are found united in but few christian ministers."

The following extract is from a "century sermon," preached at Bellingham, Mass., by Rev. Abial Fisher, successor to Mr. Rathbun.*

"In person, Mr. Rathbun was about the middle height, well made, inclining to corpulency. He was active, and delighted in exercise. He managed his temporal affairs with great prudence; so that, notwithstanding his income was never large, he always had a competence. He was inclined to study, and had collected a respectable library for the purpose. By his studiousness he laid up a good stock of ideas which were discovered in his preaching. Although not a learned man, he was a man of good sense and good information. He was naturally sociable and pleasant with men in general, and peculiarly so with his christian brethren and friends. Tenderness, and a disposition to yield, strongly marked his character. Hence trials bore him down, and not unfrequently depressed

his spirits. He always entertained low thoughts of himself, and was, of course, far from the noisy parade and arrogance of self-conceit. He found in the unassuming and broken-hearted, a soul akin to his own. No child of sorrow passed by him unpitied; for such he had the word of consolation, the pitying tear, and the hand of charity. In all his intercourse with men, peace was a darling object. The jar of discord always pained his ear and his heart. To please men was never an object with him. The great question was, what will please God? And in reference to the solemn account he must shortly give of his stewardship, he constantly acted. His life was uniformly coincident with his preaching. Ever after his conversion he was the same meek, patient, upright character. Few men have greater control of their passions and the tongue, than he had. The uniform testimony borne to his character, in all places where he resided, fully justifies the account here given of him." "The memory of the just is blessed."

REV. THOMAS P. GREEN.

DIED, at his residence, in the city of Cape Girardeau, Mo., on the 11th of July, Elder T. P. GREEN, in the 54th year of his age, after a painful illness of twenty-five days, which he bore with patience and entire resignation.

Few men lived more beloved or died more lamented than this excellent servant of God and most exemplary man, devoted to the service of God—a kind husband and affectionate father—a benevolent neighbor—a man of ardent piety, and full of benevolence. Next to the fervor of that piety that glowed in his heart, was the ardor of that zeal for the cause of Christ, which burnt constantly in his bosom. In his death, the Baptist cause has lost a bold and able defender, and the pulpit one of its

* It is proper to remark that some of the facts in the foregoing account, as well as the language in which they are conveyed, are taken from Rev. Mr. Fisher's discourse here alluded to.

brightest ornaments. In this part of the country, his loss will be greatly felt. We are constrained to say, truly the ways of Providence are mysterious; they are past finding out; yet it is a consolation to know, that "God seeth not as man seeth," that his thoughts are not as our thoughts, and that our loss is our brother's gain.

Elder Green was born in Chatham co., N. C., June 3d, 1790, and emigrated with his father in the winter of 1807, to Maury co., Tennessee, where, under the ministry of Elder John Record, he was converted in the spring of 1812, and united with the Lebanon Baptist church. A few months after, he was licensed to preach, and was ordained sometime between 1814 and 1816. In the year 1817, he removed to Cape Girardeau county, Mo., where he has been very successful in building up Christ's kingdom, and where he has lived ever since, within a few short intervals.— He was among the first to move in the Sunday School and Missionary cause in South Mo.; when he took hold of them, nearly all the baptist churches in this country were opposed to the cause of Missions, and many persons were found to oppose Sunday Schools. He persevered, nevertheless, amidst all difficulties, until several associations adopted the Missionary scheme. In the years 1829, and 1830, he published the *Western Pioneer*, at Rock Spring, Illinois. In 1831, he acted as agent of the Sunday School Union for South Mo.; in the prosecution of this work, he visited and established schools, and procured libraries for the counties of New Madrid, Scott, Cape Girardeau, Perry, Madison, St. Francis, Wayne, and Stoddard. Soon after the formation of the American Baptist Home Missionary Society, he was appointed one of their missionaries, in which capacity he accomplished much good. In 1835, he was settled in St. Louis, as Pastor of the St. Louis Baptist church, and aided her in her difficulties of 1835–36. Four months of the same year, he kept the Bible, Tract, and Sunday School Depository in St. Louis.

His labors as a minister have been singularly blessed; hundreds have been brought into the fold of Christ through his instrumentality.

His sufferings, which, during the greater portion of his illness, were excruciating, he bore with remarkable calmness and patience, and entire resignation to the divine will; scarcely ever giving utterance to the least murmur or complaint; frequently expressing his willingness to die and "be with Christ," where he would commune and be with God "face to face," in the enjoyment of his beautiful vision, which now seemed to be the only object of his fervent aspirations. The writer of this brief tribute of respect was with him at the commencement of his last illness. After speaking of his sufferings, he said: "Brother, I have labored for thirty years in the cause of Christ, and only regret that I have not been more faithful. From the time I commenced preaching, I consecrated myself entirely to the work, though sometimes at a great sacrifice. Yet I do not regret what I have lost; and if I had my time to live over, with all the facts before me, I should enter the ministry. I have labored only for the advancement of the cause; my own interest was secondary; I am not conscious of having done any thing since I joined the church, which would justify my being dealt with. Now I am worn out, my constitution is destroyed, I can serve the cause no longer, I am anxious to die. I have no wish to live when I can do the cause no good." When reminded that he should wait the will of God, though he should be as John, only able, when led to church, to say, "Little children, love one another;" he replied, "His will be done, but I have no desire to live without being able to serve my master." During his illness, he often spoke of the preciousness of the Saviour, and of his dependence upon him; of the joys of heaven, and his confidence of enjoying them. A short time before his death, he requested to be raised up, and while sitting on his bed, suffering most excruciating

pains, he made his last prayer, with a clear and firm voice. It seemed more than a human effort. Long will it be remembered by those who heard it. He asked God to bless the church and people of his charge, and the cause universally; prayed for the young ministers of this country, (two of them present,) for his family and absent children, and that God would accept his labors, such as they were, and enable him to lean upon the Saviour's breast, and "breathe his life out sweetly there;" this last request was answered soon after. Subsequently, he called his family and friends to his bedside, and like one of the servants of old, gave them a dying blessing, and with much composure bade them fare well; admonishing them to prepare to meet him in heaven. Seeing one of his daughters in tears, he said, "Never mind, my child, father is willing to die."

I saw him die: he did "breathe his life out sweetly there." He has gone!—gone to a world of spirits! His death was a practical evidence of the scriptural truth, that "the precious in the sight of the Lord are his saints." "Let me die the death of the righteous, and let my last end be like his."

"The night dew that falls, though in silence
it weeps,
Shall brighten in verdure the grave where he
sleeps;
And the tear that we shed, though in silence
it rolls,
Shall long keep his memory green in our
souls."

"It is greatly to be feared that the majority of persons who make resolutions imagine that all their work is done, the instant the virtuous determination is formed. Now, the fact is, that the real work is not even begun; and if exertion be suspended at the point at which it is most needed, the resolute individual is in greater danger of miscarriage than if he had not resolved at all."

NOTICES OF BOOKS.

Christian Mourning. A discourse delivered at the funeral of the Rev. Dr. Bolles, late Secretary of the B. B. of F. Missions, by Rev. D. Sharp, D. D. Boston. 1844. Gould, Kendall, and Lincoln.

Dr. Sharp has selected for his text JOHN, XI. 35: "*Jesus wept.*" Like all his other discourses, this is characterized by strong manly views of things. There is no mawkish, sickly sentiment which so many preachers indulge in; we regard Dr. Sharp as furnishing a style which many of his brethren would do well to imitate. We remember when he preached the funeral sermon for Dr. Gano, of Providence, that one of the most eminent jurists of the United States, who happened to be present, said, on leaving the church, "that is one of the most extraordinary sermons I ever heard—all plain Saxon—pure gold, sir." The present sermon is a highly wrought eulogy upon one who long held a conspicuous place in the denomination. The delineation of Dr. Bolles, *as a pastor*, is admirably drawn, and we believe entirely true to the letter. In the pulpit of his own church, and among his own beloved people, we have ever supposed Dr. Bolles was most at home. In that sphere we regarded him as nearly without an equal.

We annex an extract that pleases us much; the sermon will be valued by the numerous friends of the author, and also of the lamented Secretary:

"I freely confess to you, that I would rather, when I am laid low in the grave, have some one in his manhood stand over me and say: 'There lies one who was a real friend to me; he kindly and privately warned me of the dangers of the young; no one knew it, but he aided me in time of need; I owe what I am to him;'
or I would rather have some poor widow with

choked utterance telling her children, there is your friend and mine. He visited me in my affliction; he found you, my son, a good employer; and you, my daughter, a happy home in a respectable and virtuous family; I say I would rather that such persons should stand at my grave, than have erected over it, the most beautifully sculptured monument of Parian or Italian marble. The heart's broken utterance of the recollections of past kindnesses and the tears of grateful memory, shed upon the grave, are more valuable, in my estimation, than the costliest cenotaph ever reared.

"Let us learn then to fill up life with usefulness, and with doing good to the sick, the poor, the helpless, and those who are apt to be forgotten. Then when we die and are buried, the green sods which cover us may be moistened by the widow's and the orphan's tears."

Ripley's Notes on the Acts of the Apostles. Gould, Kendall & Lincoln. 1844. Boston.

Professor Ripley has been a laborious workman in the field which he has selected for cultivation, and has done our denomination good service, in a remarkably quiet and unostentatious way, with sound learning, much theological acquirement, warm and enlightened piety. He has for a long series of years been engaged in training up the rising ministry, as committed to his instructions, and those of his excellent associates at Newton. Every now and then he sends out his contributions to the general interests of truth; at one time defending the ordinances and usages of Christ's church, from the inventions of men, and the traditions of those who are revered as Rabbies, at another, throwing light upon the inquiries of the young who attempt the study of the Scriptures. All Mr. Ripley's productions bear the mark of a sound, sober common-sense, and show him to possess that valuable qualification for a public teacher—a well-balanced mind. The Notes on the gospels have always appeared to us, to have

been wanting in amplification, and to have been made with too much regard to the texts that were really difficult—while very many other passages could have well received his attention. Barnes has made a book more adapted for selling, though not more useful, perhaps. However, the volume on the Acts is the thing. It strikes us as an admirable comment, and we feel sure that no one who purchases Ripley on the Acts through our recommendation, will ever complain.

Harper's Illuminated and New Pictorial Bible. No. 1. 1844.

It is useless to attempt to describe this beautiful work, the most splendid that has ever appeared from the American press. It will for ever stand as a monument to the public spirit and enterprise of the Harpers, and will reflect credit on the taste of the age that justified them in so expensive an undertaking. Nor do we think such a work unnecessary; a handsome family Bible is always a matter of interest, and we believe that such a volume for this purpose was never before placed before the public. It contains more than 1600 historical engravings, such as only *Adams and Chapman can furnish*, besides the initial letter of every chapter, which is a separate illustration. The size is that of foolscap paper, and the marginal references, concordance, tables, and family record, will render this edition very acceptable.

MOTHERS' MONTHLY JOURNAL.

We ought earlier to have noticed the *Mothers' Monthly Journal*, which at the beginning of the year was transferred from Utica to this city. It shows the decided advantages of travel in its improved appearance. This Monthly, as one of our most esteemed exchanges, has long been a favorite with us, and with those at home who ought to be better judges in this matter than ourselves.

May its increased patronage prove a fair remuneration for the increase of its external and internal attractions.

BIBLICAL CRITICISM.

We are happy to lay before our readers, the following criticism from one of the most distinguished scholars of our denomination, in England.—ED.

A few observations on I Cor. vii. 14. by REV. E. HUXTABLE, M. A., (late Scholar of St. John's College, Cambridge,) Classical Tutor to the Bristol Baptist College, England.

There are few passages in the New Testament, which have been more frequently employed in the advocacy of infant baptism, than this—few, that have been appealed to with greater confidence, as containing either an explicit reference, or at least an undeniable allusion, to that rite as then prevailing and recognised by the Apostle Paul. A more exact exegesis has, indeed, led some to deny that it contains any such reference; and a few, as Neander and Olshausen, maintaining infant baptism, have expressed an opinion that St. Paul could not have written as he has done in this place, if that rite had been in use.—Most, however, as I believe, in Germany, as well as in England and America, who have advocated pædo-baptism, have asserted, and do so still, that the meaning of the Apostle here, does involve, with more or less distinctness, the idea of infant baptism. I may further observe that both amongst those who hold this view, and others who differ from them, there has been so much variety of opinion respecting the true meaning of the words, that an attempt to investigate their sense will hardly be set aside as uncalled for, even if any should not be satisfied with the conclusion to which I have myself been led. On these grounds I beg to lay before the reader, the following observations on the passage.

Before I proceed to inquire into the meaning of the term “holy,” as here employed, I would notice the fact which

every Greek scholar will at once perceive, that the use of the perfect tense *ἡγιασται*, in preference to the present *ἁγιαζεται* shows that St. Paul does not mean “is undergoing a process of sanctification,” but a complete and continuing result of a past action —“has been sanctified, and is now holy.” All interpretations of the passage, therefore, which represents the Apostle as speaking of a *process* of sanctification passing from the believer upon the unbelieving husband or wife, must be at once set aside. The unbelieving husband is not *being made* holy by the believing wife, but *has been made* holy.

It follows, that the Apostle cannot mean that spiritual or moral influences flow forth from the believing wife upon the soul of her unbelieving husband, so as to be gradually winning him over to the christian church; for, (apart from the consideration, that it would be in that view difficult, if not impossible, to make out the coherency of the several clauses of the whole verse,) the inadmissibility of such an explanation is at once proved by the very tense of the verb. *ἡγιασται* can mean no other than that the “holiness of the unbelieving husband has been already brought about, even though he is still an unbeliever.”

It is further, I think, clear that the Apostle predicates of the unbelieving husband, the same quality of “holiness” that he predicates of the children; so that in whatever sense we are to understand the “holiness” of the children, in that same sense we are to understand, likewise, the “holiness” of their unbelieving parent. If the children are “holy,” the unbelieving parent is “holy”—an argument evidently sophistical, whatever be the meaning of the “holiness” spoken of, if the predicate be not the same in both instances.

We have now first to consider that view of the sense of this term, which has been most especially insisted on by those who have supposed, that the Apostle here refers to the baptism of children. According to this view, St. Paul regards that as *holy* which may be offered to God; to be sancti-

fied is to be *separated* for religious purposes; *consecrated to God*, as were the first born, and vessels of the temple, in the old testament, or to be *in a proper condition to appear before God*. It is inferred that, as the Apostle speaks of its being an established and acknowledged fact that the children of "unequal" marriages are holy, he must have alluded to the rite of baptism being applied to their case—the rite whereby, it is said, this holiness to the Lord is now signified and sealed: The practice of infant baptism is the turning point of the Apostle's argument: the children of such marriages are baptized; they are therefore of course clean, or fit to be offered to God. This they could not be unless their unbelieving parent were purified by their believing parent—so purified at least as not to make the children unclean.

I have no intention whatever to assume, at present, that the baptism of infants is not an apostolical institution, nor even to urge that under the new economy, no person can be holy in such a sense, through connexion with any fellow-creature, and irrespectively of his own state of mind before God. My business at present is exegetical, and not dogmatical. I will therefore suppose that an Apostle *might* say that the children in question were confessedly regarded as fit to be offered to the Lord; I have only to inquire whether such a sense of the term "holy" will suit the whole passage.

It has been seen that the same holiness is predicated of the unbelieving parent, as is predicated of the children; supposing then, that by the expression "now are the children holy," he means "now are they fit to be offered to God," what are we to suppose him to mean when he says that "the unbelieving husband has been made holy by the wife?" Has the unbelieving husband been made fit while yet in his unbelief, to be offered to God? Is he in his unbelief separated for religious purposes? Or is he in a proper condition to appear before God? What change can have been produced in the husband's state by

the faith of his wife, while he himself continues unbelieving? Is he not polluted still, "in his sins," "under condemnation," with "the wrath of God abiding on him?" This interpretation of the words "the unbelieving husband has been sanctified by the wife," cannot be tolerated for a moment: and yet we are surely obliged to give to the "holiness" of the unbelieving parent, the same sense as we give to the "holiness" of the children.

But this last position may perhaps be controverted: it may be said that no higher degree of "holiness" is to be claimed for the unbelieving parent than would suffice for the children being holy; and that his sanctification is altogether of a negative character, nothing more than the removal of his power to defile, whilst the positive fitness to be offered to God is derived wholly from the believing mother. To this it may be replied, by demanding what right have we to shift the meaning of the word in this manner, giving it different senses in the same verse? Further, if by the holiness of the unbelieving parent, is meant nothing more than his having no power to defile, why may not the same be the sense of the word when applied to the children? And then what becomes of the reference to their baptism?

Whichever way we turn, this interpretation of the "holiness" here spoken of as meaning *fitness to be offered to God*, is fraught with so many difficulties, that we are naturally led to inquire whether the term may not admit of some other explanation attended with fewer objections when applied to the verse before us.

We know that a proneness continually manifested itself in the early ages of the church to mingle the notions of ceremonial purity and pollution with those of christian holiness and sin. Not yet trained to feel that the only defilement in the sight of God is that of the heart, some of the christians to whom the Apostle wrote imagined that man was polluted by the use of certain kinds of food, as e. g., flesh in general, or the flesh of certain animals

in particular; others thought the flesh of animals offered in sacrifice to idols, was defiling to him who partook of it. In reference to these points, the Apostle in Romans xiv. 14, instructs the church of Rome that "nothing is unclean in itself," and that "food commends us not to God, for neither if we eat are we better, nor if we eat not are we the worse." In 1 Tim. iv. 4, 5, is a passage relating to this subject, which brings it into close connexion with the one under consideration. Certain, he tells Timothy, would appear, who "would forbid to marry, and command to abstain from (various) kinds of food which God hath created to be partaken of with thankfulness by those who believe and know the truth; for every creature of God is good, and none is to be refused, if it be received with thanksgiving; for it is made holy (*ἁγιαζονται*) by the word of God, and supplication."

Here the Apostle uses the very term which is here under discussion, evidently to describe neither spiritual qualities nor fitness to be offered to God, but the quality of being employed acceptably to God. Much more is implied by it than the mere absence of polluting power; food or any other created thing (*τὰν κτίσμα*) when received with a thankful heart becomes as it were holy—the grateful spirit in which it is used acknowledging, and combined with "the word of God" which destined it for our use, makes its use not merely innocent, but acceptable before God.

In Titus i. 16, we find a similar thought of the purity or pollution of the creatures which we use, depending on the spirit in which we use them: "all things are pure to the pure; but to the defiled and unbelieving, nothing is pure."

Now let us turn to the passage we are considering. It is certain that the Apostle's advice had been solicited on the question, whether a husband who was a believer was not bound to abandon or put away his wife if she was an unbeliever, and vice versa; some apprehending, as is clear from the Apostle's reply, that the connex-

ion inferred pollution. Not so, says the Apostle, to the pure all things are pure; all the relations of life are consecrated by the spirit of faith and obedience: all persons, all things, in short every creature of God is consecrated to us by the holy mind with which we receive and use them. The believing wife sanctifies her husband—not to be himself accepted before God—but in that which he is to her; as her husband, he is sanctified by her faith, even though he may be in heart and understanding and conscience, defiled himself, and though she may be in consequence herself defiled to him: (Titus i. 15.) Whatever he may be in himself, he is to her, as connected with her in the divinely appointed ordinance of marriage, holy. If it were otherwise, their offspring would be unclean, i. e. not unfit to be presented to God, for that is not the point; but unclean to her; she could have no concern with them; she must cease to love them, to care for them; she must cast them off as unclean: but this was clearly against the will of God; it was incredible that He who is Himself "the Father of Mercies" could have made conduct so unnatural, obligatory on a christian mother; far from it: as it really was, they too were holy, not in themselves before God, but to her, as her children: They too might be, and, considering the recency of her conversion, they most probably would be unbelieving, polluted, condemned in the sight of God like their father; (for there is nothing to make it in any way likely that the Apostle is speaking of infant children;) but to her, they were by her faith in Christ, not merely deprived of all power to defile, but even invested with holiness, so that her acknowledging and treating them as her children, would be more than innocent—even well-pleasing in the sight of God.

I may, perhaps, be allowed to say in conclusion, that it would perhaps, be better to take the preposition *ο* here, not in the sense of *by*, (though I have no idea of denying that it has very often this significa-

tion,) but "in the case of," as in ix. 15, of this epistle, *ἐν τῷ*. When it means *by*, it is, at least most frequently, if not universally, put with the instrument, rather than the agent. But this is not at all material here; the sense of the verse would be just the same in whichever way we translate the preposition.

CHRONICLE.

SKETCHES OF A SOUTHERN TOUR.

PART IV.

The Lower Sections of the Carolinas and Virginia.

A day or two after the Sabbath we spent in Savannah, as narrated in the January No. of the Memorial, we set forth by the mail stage for Beaufort and Charleston. It leaves Savannah at noon. A long, narrow four-oared boat received us on the Georgia side of the Savannah river; and with a sturdy negro at each oar, pulling "with-a-will, my hearties," the distance of two or three miles, which our diagonal course down the stream took us, though against wind and tide, was soon effected. These negro-oarsmen were in the best sense gentlemen, when compared with one or two drinking, swaggering, profane white passengers, of whom the colored men seemed heartily ashamed. These latter appeared to be their own masters, and conducted the whole operation of the ferriage according to their pleasure. On reaching the South Carolina shore, one of the smallest of them, seized a large trunk, such as two men would commonly be employed to carry, on the top of it he piled several mail bags, and hoisting it upon his head actually run with it a considerable part of the one-eighth of a mile to the station of *the coach*. We would point out that vehicle, its driver and its "stock" (as the horses are here usually called,) to the perfect conception of thy mind's eye, gentle read-

er, had we time and room. Perhaps it is as well we have not; for the vision would not commend these objects to thy favor.

South Carolina is divided into districts, instead of counties, and we were now in the Beaufort district, forming the south-western corner of the state. It contains nearly a quarter of a million acres of land, most of it very fertile; its population amounts to 35,800, having diminished more than a thousand since the census of 1830. Of the whole number about six-sevenths are slaves. Many parts of it are found fatally insalubrious, to the white inhabitant, while the negro race feel slight inconvenience from the climate. The baptists are the principal denomination in the district, as they are indeed, in the state at large, though not in every portion of it. It gratified us to learn that efforts so praiseworthy are now put forth to secure for this mass of immortal beings, religious instruction. The inadequacy of such instruction is, however, still very obvious, and is painfully felt by many with whom we conferred on this deeply momentous subject. With altogether too few white ministers to meet the requisitions of all these souls, and an intolerant, unchristian law, forbidding colored preachers the right of freely complying with the great commission, we chance to know that the christian part of the community groan, being burdened—almost intolerably burdened by a conviction of the difficulties which environ them. Under such circumstances, what is the duty of brethren, their own dear brethren, in other, and in this respect more favored parts of our country? Shall we raise the wild, fierce cry against them, for not doing what, to many of them, is an utter impossibility, in their present circumstances? Shall we urge them to some rash step which will bring down on them the expatriating wrath of their neighbors, and the suspicion, frowns and utter alienation of the unchristian portion of their community—unfortunately the large majority? Or rather shall we in kindness

and love to masters and servants both, help them to enjoy far greater privileges of evangelical instruction, in ways which are still left open to us? It has seemed to us, after prayerful and intensely anxious solicitude on this subject for more than twenty years, that this latter course rather than the former, is certainly the one most in harmony with the blessed teachings of that Divine Master who went about in meekness, doing good to the bodies and souls of men. If we err in this judgment, it is the head and not the heart; for we do most cordially love and highly esteem many who think differently. We have borne and are willing to bear what we think their misjudgment: will they be equally tolerant toward what they regard as ours? O we must, out of a warm heart that God has renewed and comforted, love each other more fervently, and then we shall be better prepared to see eye to eye; or at least be found forbearing one another in love, till we can do so.

Such thoughts coursed through our mind again and again, as we pursued our monotonous ride till after midnight alone, and with a mingled feeling of awe and solitary sadness, which the scenes around us were adapted to inspire. Coosawhatchie, or *the refuge of the Coosaws*—once a powerful tribe of Indians now exterminated—was on our route. Formerly it was the seat of justice for this district, but its unhealthiness has led to the location of the Court-house and jail at Gillisonville, and the former town seems rapidly following the fate of its once Indian possessors.

In the small hours of the night, we reached Pocatigo, once the chief town of the long indomitable Yemassee, another Indian tribe, whose final overthrow has been depicted by Dr. Simms, in a romantic epic in prose, which has made this whole region a kind of classic ground. A more wretched resting place than is here furnished to the traveller—who perchance is obliged to stop at this point, for the branch mail to carry him to Beaufort—it would be difficult to imagine. Not more

than Roger Williams in his banishment does this forlorn spot seem "to know what bread or bed did mean." By strenuous effort and at some expense, we at last succeeded in getting sufficient fuel to keep up a fire-light, in the huge chimney cavern before us; we could even feel some of its genial warmth. Then as the accompaniment of these doleful hours, we had to listen to the piteous groans of the usually sole inmate of this dwelling—the post-boy, who a few days before had been thrown over his horse's head, and by the contusion very nearly killed. Every bone in his body seemed now vexed with strong pain, which no appliances within our reach could in the least relieve. It really seemed as though he must die before the morning.—Ah, what will they do—the finally lost, the self-destroyed—to whom there will come no morning, no relief nor even hope, for ever!! How faintly do our extremest cases of anguish here, foretold that fearfully terrific doom of those driven away in their wickedness!

Morning at last came, and we were away. Its light revealed many an object of interest to us, where all had seemed so cheerless. The ride to Beaufort from this point of the route to Charleston, has many pleasing, and to us, novel features; and both going and returning, we enjoyed it unusually. Those huge live oaks by the way-side, with here and there that thievish parasitical plant, the mistletoe, thrusting itself into the noblest trees, and drawing from them their life to minister to its own. The immense festoons of moss, pendant from the lofty branches of the trees, and waving with sombre, melancholy, majestic motion. In contrast with this, the lovely flowers which, even in the end of November, were peering out of every hedge, and the bright, spring-like verdure which clothed many of the trees and shrubs which at this season we had been wont to see in their deciduous nakedness; the new birds of various plumage and notes; and *some* men, both white and colored, met here and there along the way

with cheerful, honest, open countenances, which it always does one good to look upon.

The rice fields, too, were all around us, with the new and interesting method of its cultivation made intelligible, even to our novitiate. Just by our side, on the banks of every indentation of the bay, and on the shores of Port Royal Island, to which we were ferried over, that luscious esculent the oyster, in a profusion and proximity such as we had never before seen, lifted up his head, opened his mouth, and as well as he could seemed to say. "come and eat me," an invitation which many a lounging loafer, jack-knife in hand, and seated in the midst of an oyster-ledge, does not hesitate, hour after hour, to comply with.

We reached Beaufort at near ten o'clock in the morning, without a breakfast, and of course inquired for the best hotel.—There was but one, without any sign whatever, and our post-boy knew not where it was to be found. We reached it however, at last, and found to our joy, christian friends, and a hearty welcome. The pastor of the Baptist church, to whom we had written, was absent. Indeed we found to our no small regret that we came at the *right wrong* time. Nearly all Beaufort just at this season is wont to go from the town to their several plantations. They were now gone. The assistant pastor—fortunately for us now transferred to our own city—met us with his accustomed kindness, and did every thing of which the nature of the case allowed. We saw and were delighted with the "aspiring"* edifice, now rapidly hastening to completion for the Baptist Church. We met "the remnant that stayed by the stuff," in their lecture room at night, and the next morning, by the kindness of friends, rode back to Pocotaligo—not, however, to the den of our late misery, but to the sumptuous mansion of lady C*****t, and her intelligent, gentlemanly son, where every comfort and kindness were most cordially

* We use this word in the significant sense of Dr. Curtis' Address in our last number.

lavished on a stranger. Yet we were in sight of, and near by the place, so utterly revolting. How proximate are the widest contrasts!

The next day we reached Charleston for dinner. The view of this chief city of the South, is by no means imposing, or even promising, as you approach it through the neck. But it must be grand, even to majesty, seen as you enter the harbor from the sea. You can buy for a few shillings a more elaborate and exact picture of this or any great city, than we have time to write.

It is more to our liking, in the present mood to chronicle its churches, and those noble men, known and loved by us of yore—their pastors. To meet them, after long years of absence, and wide intervening distance that had separated us, did, indeed, stir many grateful recollections. Saturday, a drizzling blue north-east storm sent its discomfiting influence to bar our way, and distance our hope. But the Sabbath's sun rose in resplendent brightness and beauty, inviting us to the house of the Lord.

The Sabbath in Charleston.

At the hour of morning worship, we accompanied the pastor, Dr. Brantly, to the First Baptist Church. The very edifice, which is a noble one, awakens peculiar emotions in the beholder, from the recollection that it was erected for that great and good man, the Rev. Dr. Furman, who occupied it the latter years of his life and ministry in this city. The congregation was respectably large, and the gallery appropriated to the Africans, was crowded. After a short discourse, four or five were baptized in the font in front of the pulpit. How impressive is this significant, emblematic rite! how full it is, in all its associations, of Christ our example, Lord, and Redeemer. Surely we walk in his footsteps, when thus we are buried with him in baptism, wherein

also we are risen with him by the faith of the operation of God.

In the evening, we met a smaller congregation in the same place, and received their offerings for the bible cause. The afternoon we accompanied Dr. Curtis, pastor of the Second, or Wentworth St. Church, to their beautiful house of worship, and found an attentive congregation there, whose hearty good will to the cause we plead, will not be forgotten. This new interest is certainly a very hopeful beginning, and has some of the right elements to secure eventual success. But both of these churches greatly need to be revived, and the attendance on them should be doubled. Perhaps, if they loved each other with pure hearts, fervently, it would most efficiently promote an object so important and desirable.

The Address of Dr. Curtis, in the last number of the Memorial, contains some interesting facts in regard to the origin of both these churches. The city of Charleston, priding herself as the mother of the South, ought to present an example of successful and flourishing baptist churches, the light of which might cheer and guide all around them. It can scarcely be pretended that such is the case at present. Will not the beloved brethren in these churches ask themselves WHY?—with the honest and determined purpose to remove the impediments, and employ the requisites to a greatly enlarged prosperity. At least let them t-r-y.

The next day we reached Columbia. The Legislature was now in session, as well as the several courts of the State; in addition to which, this was the day of Commencement in South Carolina College. As may readily be inferred, every nook and corner of this small but neat and pretty town, were filled to running over. Had we not been privileged to reckon as our special friend and former pupil, the youthful pastor of the baptist church in this place, it might have fared ill with us. The hospitalities of his recently opened dwelling, and the kindness of oth-

er friends with whom we formed a pleasing acquaintance during our brief sojourn there, deserve our lasting gratitude. In company with our excellent brother Professor Hooper, we visited the college of which he is so distinguished an ornament. It is now in a flourishing condition, enjoying the liberal munificence of State patronage, and guarded as fully as possible against sectarianism, it proves a rich blessing to the state, of which it is one of the most proudly cherished ornaments. The college edifices are of brick, tastefully arranged on three sides of a square containing some twenty-five acres of ground, surrounded by a high brick wall. In the centre of the square a noble monument has been erected to the memory of Dr. MAXCY, one of its most distinguished presidents. It awakened some very grateful reminiscences, to look at the pulpit of the chapel, whence had sounded forth some of his eloquent discourses, which are now for the first time about to be published in a collected and permanent form. The baptist church here is not large, but contains some excellent materials. May their future prosperity equal the most sanguine anticipations of their friends.

A comparatively short ride brought us to the Furman Theological Institution, in the vicinity of Winnsboro', Fairfield district. This Seminary was formerly located at the High Hills of Santee, and has passed through alternate seasons of elevation and depression. At present under the care of its youthful but highly qualified professors, (both of them graduates of our beloved NEWTON,) it promises to fulfil the reasonable expectation of its friends.—Without ostentatious parade, or a lavish expenditure for external adornment, the purpose seems steadily kept in view, to impart the utmost possible amount of valuable instruction to the future pastors of the churches. We have been promised by the senior Professor, for the pages of the Memorial, at no distant day, a full history of this institution, and of the educational enterprises of the Charleston Association,

out of which it sprung. Prepared with his usual felicity, it cannot fail deeply to interest a wide circle of friends, and indeed all our readers.

The same individual met us at the gate of his enclosure; and for an entire week, partly at his own hospitable board, and surrounded by the attractions of his family—and partly while travelling to and from the convention in his carriage, we were more largely indebted to his kindness than to any single individual during our entire journey. The sweets of fraternal intercourse with congenial minds, form the solace and the charm of earth, and they will never die.

The State Convention of South Carolina met this year at Flat Rock, in Kershaw district. A single day's ride, and ferriage over the Catawba river, brought us to the place, to experience the cordial greeting, and welcome of brethren, some few of whom we had known and loved before; but the great majority were, on this occasion, metamorphosed from strangers into friends, by an easy and natural process.

The preacher appointed for the introductory sermon—Dr. Johnson—being still unable, from his long and severe illness to perform this service, it was arranged, that the junior professor in the Furman Institution should deliver his inaugural discourse in its stead. This was listened to with manifest satisfaction by the congregation at large, as well as the convention; the latter evincing their high appreciation of its excellence, by soliciting its publication. The prospects of its early appearance from the press, fortunately, perhaps, will save it from a meagre report in this connexion. These opening services, with the preliminary organization and arrangements, occupied the day on Saturday.—Lord's day morning was devoted to the Missionary discourse from an excellent, and as he proved himself, an able brother, Durgan: and in the afternoon an appeal was listened to in behalf of the bible cause. For both of these objects, considering the circumstances of the case, a

commendable degree of liberality and interest was evinced.

Monday was closely filled up with business, and Tuesday also, till a late hour in the day. While this was progressing in the ample study of the pastor, the meeting house was occupied with preaching, and several excellent discourses were delivered by different brethren. This plan, pretty uniformly practised by all our Southern brethren, at associations and conventions, has some advantages, undoubtedly, and is apologized for by the destitution of preaching so very common and painful throughout the south and west. But to our minds the draw-back is by no means small. The interest both in the business proceedings and in the preaching, by being divided is greatly diminished; and *the people* too, readily take it for granted that they have nothing to do in the concerns of religious benevolence, and thus fail to get their own minds and hearts as thoroughly imbued with its spirit, as they would if the objects of the convention were to occupy a larger share of their attention.

A kind, amiable, and eminently brotherly spirit characterized all the proceedings on this occasion. There does not, indeed, seem to be as much energetic enterprise, as may sometimes be witnessed in bodies possessing a less aggregate of wealth or wisdom. The *festina lente* of the Latins, appears to be their motto; and in these days of excitement, it is grateful to witness the cautious prudence, which seems to be the predominating trait of their character. We heard it remarked that this session was less numerously attended than usual, and in the sparse population, and magnificent distances of abode which their large plantations here, necessarily occasion, this was not, perhaps, to be either wondered at or regretted. When you have reached the residences of these planter-princes, there is no lack of generous hospitality: and while the members of the convention were obliged to travel from three to seven miles for accommodations for the night, they found themselves delightfully at home

when they reached their assigned quarters.

The South Carolina character, so far as we could judge of it, is rather distinguished for a quiet staidness, a seemingly decorum and propriety, rather than for generous enthusiasm. Less impulsive than their Georgia neighbors, and less enterprising than their brethren and children in Alabama; they seemed determined to do nothing rashly, even though their caution should sometimes subject them to the charge of pusillanimity. Justly exulting in an amount of intelligence superior to many others, they *may* still fail to reap all its important advantages, by making their prudence and mutual concessions an end, rather than means to a higher and nobler purpose, even a determination to task their energies to the utmost, to fill this dark and miserable world with the knowledge and glory of the Lord, as early as possible. But who, in this respect is faultless?

The session of the convention over, we spent a day or two in Camden, one of the fatal battle fields of the revolution. The eye, in now looking over the lovely plain on which it is located, lying in sweet repose, studded with beautiful villas and variegated shrubbery, can scarce bring back the conception of the scene, when General Gates and his ill-appointed provincials were scattered in bloody and inglorious confusion before the veterans of Cornwallis. May such spectacles never be repeated. Ay, though victory had perched on the other standard, such lovers of PEACE are we, that most fervently would we respond, "let them *never* be repeated."

All day we were borne on in the stage, till after the evening shades prevailed, before we reached Cheraw, the seat of an important Academy, now ably filled by our friend and former pupil, Professor Wording; and of a Baptist church enjoying now the labors of a grandson of Dr. Furman, as its pastor. Here crossing the Pedee river, and coursing rapidly through Marlborough district, we found ourselves in

North Carolina.

Before noon the following day, we reached Fayetteville. Its interesting church, and especially its excellent and beloved pastor, gave us opportunity to know something of their worth. The holy day of rest invited us to enjoy its delights with them; and we hope its services were not in vain. Crossing the Cape Fear river at this point, we found our way the next day to Wilmington in the South-eastern quarter of the State. A north-east storm of unusual severity commenced just before our arrival, and for a time threatened to frustrate our appointments, and defeat the objects of our visit. Encouraged however, by the entreaty of respected brethren, we outstayed the storm, and in the full proof of their liberality toward the bible cause, found ample recompense for our delay.

This is a place of no inconsiderable importance; its trade in the winter especially gives it the air of bustling activity, not usual in southern towns of this size. The baptist church has been greatly revived and enlarged here within the last few years, under the labors of brother Battle, and on his resignation last autumn, brother Repiton, formerly of Virginia, has succeeded him. May the vigorous, enterprising band of brethren here united, find abundant success crowning all their efforts for the extension of the Redeemer's Kingdom!

We regretted exceedingly that our remaining time was insufficient to allow us to visit Newbern and Murfreesboro', where good friends of our cause were waiting, to co-operate with us for its advancement.

A day and a half's ride on the railroad carried us entirely through the State to Portsmouth, Va. Just eleven weeks had elapsed since we left the soil of the Old Dominion on this Southern tour; and our safe return to it, awakened some gladness, and we hope true gratitude. The kind reception which we met with, from friends in Portsmouth and Norfolk; the pleasure of meeting the respectable and flourishing

baptist churches in each, and their liberal aid to our important object, all helped to increase the home-like feeling which we there experienced.

An account of our excursion up the western branch, to the grave of CARNEY, and to the residences of some who bear his honored name, we will defer, till the statement of its full results can be more definitely exhibited.

A single day in the steamboat on the bosom of the broad James river, took us up to Richmond, where on this, as well as on former and subsequent occasions, all that christian hospitality and kindness can accomplish, to make the worn and weary pilgrim forget his toils and privations, is never withheld. And here, as we touch the point of our outward route, already described, we may as well bring these sketches to a close. If fortunately, they have accomplished in any humble degree, the purpose contemplated in their origin;—if they have made the wide spread baptist family better acquainted, and more in love with each other, every desire of our heart will be satisfied.

R. B.

FOREIGN CORRESPONDENCE

We extract a few sentences of a private letter from our London correspondent, the Rev. Dr. Steane, in which he apologizes for not having earlier sent something for our pages, as he had been travelling abroad. He says :

"I have been making a tour through some parts of the continent, visiting Paris, thence going to Geneva, straying among the Alps, and returning by the Rhine and through Belgium, home. These scenes were all of them new to me, for though I had long wished to visit them, my summer months had always been so fully devoted to journeys on behalf of our Missionary, and other societies, that the opportunity had never occurred before. If you were sitting by my side, (a pleasure I trust yet in reserve for me) I should delight to recite

to you my little adventures, to dilate on the loveliness of lake Leman, the grandeur of Mont Blanc, the dreariness of the Hospice on the summit of the great St. Bernard, and the inexpressible beauty and magnificence of Alpine scenery, under all the aspects in which you view it. But other topics must engage my pen. I must however, just say how very little there is in this fine country to afford the christian any gratification of a moral kind. With pensive and saddened feelings, I stood in the pulpits of Calvin and Cœcolampadius, and thought of the marvellous spiritual achievements of those eminent servants of God. The protestantism of those days was a bold, energetic, vital thing, living and communicating life, daring, aggressive and victorious, and anti-christ quailed before it ; but it seems now of all things, the most modest and unobtrusive, feeble, passive, and inert ; impotent to grapple with Romanism, scarcely strong enough to maintain itself. The papacy, in the mean time, ambitious and crafty, is putting forth its efforts and aiming at conquest in all directions."

TO OUR READERS.

We feel that some apology is due for the want of proper attention to the Chronicle and Statistical department of our monthly sheet. Long absences from our post, and some other infelicities, which it may be better to correct than recapitulate, have prevented our making these departments all that we intended, and what we hope hereafter to see them. In the mean time, the value of many of our stated contributions has been increasing, and this, rather than any editorial merit, has probably conduced to the wider and more cheering extension of our circulation. The conductors of the Memorial will endeavor to evince their grateful sense of obligation for this high favor, by more strenuous endeavors to deserve it.

New-York, March 1st, 1844.

NOTICES OF THE LIFE AND LABORS OF THE
REV. JAMES MARSH, D. D.

SOUTHBRIDGE, Mass. Jan. 1st, 1844.

To the Rev. John O. Choules :—While we were passing through the Sound, not long since, in company with a gentleman who the evening previous had made a successful *debut* before a New-York audience as a Poet, you will recollect that we busied ourselves in conversation on letters and philosophy, until our fellow-passengers had nearly all retired to rest, and the lights grew dim. Among other illustrious names to whom allusion was made, was that of the late Rev. JAMES MARSH, D. D., of Burlington, Vermont, and knowing that I was once his pupil, you requested of me, for the columns of the MEMORIAL, a brief notice of his life and labors. Allusions to him are to me "like the music of Caryl, pleasant and mournful to the soul." I could not deny your request. Though conscious of my inability to speak of him and his works in adequate terms, I am seated to fulfil it.

Dr. Marsh belonged to a family distinguished for intellectual endowments, whose names have been of frequent occurrence in the literary and political annals of Vermont. When that gallant little State "set up for itself," among those who declared its independence, was the Hon. Joseph Marsh, grandfather to the subject of this notice, who was subsequently for several years Lieut. Governor of the State. The Hon. Charles Marsh, L. L. D. of Woodstock, is of the same family, as is likewise the Hon. Geo. P. Marsh, at this time Member of Congress from Vermont, and among the ripest scholars of our land. Dr. Marsh was born in Hartford, Windsor county, Vermont, in the beautiful valley of the Otta Quechee, July 19th, 1794. Contemplating the life of a farmer, he remained on his father's estate till he was 18 years of age, when, changing his purpose, he fitted for college, and entered at Dartmouth in the autumn of 1813. In

college he distinguished himself by patient and systematic devotion to his studies, in which, remarks his biographer, and successor in the chair of Intellectual and Moral Philosophy at Burlington, the Rev. Joseph Torrey, M. A., "he seemed intent on exploring the whole field of knowledge." In the spring of 1815, during a revival in College, he became hopefully pious, and this happy change in his spiritual condition, at once manifested itself in the expansion of his fields of thought.—His inquiries now went forth far beyond the ken of ordinary minds, and sought rest only in ultimate truths. Dr. Marsh, it is safe to say, and let those note it who imagine that piety dwarfs the mind, would never have been the man he became, but for this consecration of his soul to his God and Redeemer.

In the autumn of 1718, having now completed his collegiate studies, he repaired to Andover, and entered the Theological Seminary. At the close of a year, however, he was again at Dartmouth, having received and accepted an invitation to become a Tutor in that college. "In this situation," says Prof. Torrey, "he spent two of the happiest, and in many respects most profitable years of his life." Again Divine Providence was interposing to fit him for his mission. These two years were spent in assiduous study, over a wide range, and with a mind intent on knowing "the grounds of what he professed to understand and believe," so that on returning to Andover to complete his professional studies in the autumn of 1820, he was prepared to make his residence there far more than ordinarily useful. I should be glad to go into details and give you an account of his second stay at Andover, but the limits demands alike by my time and your columns will not allow it. His comprehensive scheme of studies was formed on the basis which his previous habits indicate—indeed it was but the realization of the one great IDEA which he had been gradually stating to his own mind; and it was carried out with a fidel-

ity which seems almost incredible. Here are found, increasing continually in their demands, those longings of his soul which could find no sufficient gratification, till his mind grasped that SPIRITUAL PHILOSOPHY, which, at a later period of his life, he so successfully taught.

After the completion of his studies at Andover, he became a Professor in Hampden Sidney College, Va., with which institution he was connected about three years. In October, 1826, he was elected President of the University of Vermont, an office which he held till the autumn of 1833, when he resigned it, and accepted the Professorship of Intellectual and Moral Philosophy, in the same University, a station more congenial to his nature, and whose duties he continued to discharge with illustrious fidelity, till laid aside by the disease, consumption, which terminated his life July 3d, 1842.

I have thus given you a brief sketch of the leading events in the life of Dr. Marsh, and must reserve for another letter, a condensed view of his valuable labors.

I sat at his feet a delighted disciple—I looked up to him with mingled veneration and affection. His mind was clear and profound—it was clear to its profoundest depths. His learning was varied and extensive. Philosophy was his own domain. He explored its surface and its depths—he collected and dispensed its treasures. His heart was gentle, confiding, and affectionate. I had already been two years in College, when I became connected with the University of Vermont. I came at once under his instructions. A stranger in that new and beautiful realm of thought into which I was led by the Philosophy which he taught, I was often bewildered and lost. At such times I was accustomed to repair to him. He received me always with the kindness of a brother, and before I left him, he had solved my doubts, and furnished me with new and extensive materials for thought. I have sometimes thought and said, that my body is not more truly pervaded by the

blood which circulates through my arteries and veins than is my intellectual being with the instructions which at such times I received from his lips. From my heart (and it is the conviction of my judgment too) I say of him, what he, quoting the Son of Sirach, said of COLERIDGE: "His own memorial shall not depart away, and his name shall live from generation to generation." For the present, adieu.

Yours truly, S. S. CUTTING.

PROGRESS OF THE BIBLE.—While every thing else has been perishing, the Bible has been making new and almost miraculous progress. Churches have been disorganized, but the Bible has been translated; thrones have fallen, but the word of God has been stereotyped. And now, instead of a learned Polyglott, in some dozen obsolete tongues, bound in morocco, and laid on library shelves—we have versions in more than one hundred and fifty languages and dialects, open in the cottages, and ready to the hands of as many nations of the earth.—*The War of Opinion.*

INCREASE OF THE BAPTISTS.—The number of Baptist churches in Great Britain is 1675; of these about 1000 have joined the Baptist union, which holds its annual session in London, in the month of April. According to the report of the union, the *clear increase* of the members for the last three years, in 977 churches connected with it, has been:—in 1841, 7125; in 1842, 9366; and in 1843, 10,402; estimated increase during the last three years in the churches not connected with the union, 12,800; total increase, 39,693; number of new churches formed in the last three years, 105. The increase in the stations occupied by the Baptist Missionary Society during the same period has been almost 8000.

PARALLEL BETWEEN CHRIST AND MOSES.

BY DR. JORTIN.

“Moses was preserved in his infancy from the wrath of King Pharaoh, so was Christ from the wrath of Herod. Moses fled from his country: Christ fled into Egypt. Moses returned by the advice of an angel, so did Christ. Moses refused to be an heir to a king; Christ refused to be made a king. Moses was learned in all wisdom; Christ grew in wisdom and stature. Moses contended with magicians, and conquered them; Christ contended with devils and overthrew them all. Moses was a law-giver, a prophet, a worker of miracles, a king, and a priest; Christ was all these in a superior degree. Moses brought darkness over all the land; Christ's death on the cross brought darkness over Judea. The darkness of Egypt was followed with the destruction of the first-born; Christ's darkness was followed with the destruction of the Jews, by Titus Vespasian. Moses foretold the calamities of the Jews; Christ foretold the dreadful siege and ruin of Jerusalem. The spirit of Moses was put on the seventy elders; the spirit of Christ was poured on the twelve apostles, and the seventy disciples. Moses was victorious over kings and nations; Christ has been victorious over the kings and nations of the world by his glorious gospel. Moses conquered Amalek by holding up his hands; Christ conquers satan and sinners, by his ardent intercession in heaven. Moses turned away the wrath of God from the provoking Israelites; Christ turned away the wrath of God from all the millions of his people, by his death and his prayers. Moses ratified a covenant between God and the Israelites, by blood sprinkled on the people; Christ ratifies the covenant of grace, by shedding his own blood as the blood of God. Acts xx. 28. Moses instituted the passover; Christ instituted the Lord's supper. Moses lifted up the serpent to cure the stung Israelites; Christ was lifted up on the cross to cure our souls

stung and poisoned with sin. The affection of Moses to the people was paid with ingratitude; we have been all ungrateful to Jesus Christ. Moses was ill-used by his own family; Christ's own near relations did not believe in him. For neither did his brethren believe in him. John vii. 5. What cursed infidelity was this!—Moses had a wicked and perverse people to treat with for forty years. Christ had a people of the most perverse and wicked dispositions. Moses was very meek above all men; Christ was infinitely meeker than Moses, and all the meekest men in the world. The people could not go into the land of Canaan, till Moses was dead; not a soul could ever be admitted to enter heaven but on the foundation of the death of Christ, who has opened the kingdom of heaven by his atoning blood for all believers. Moses died on account of the people's rebellion; Christ died for the sins of his people. Moses went up to die on mount Nebo; Christ went up to die on mount Calvary. Moses died in the vigor of his age; Christ died in the flower and glory of his manhood. Moses never felt sickness or decay; Christ's body had no seeds of disease and death. Moses was buried, and no man saw his body; the infidel Jews did not deserve to see Christ's body after his resurrection. Moses, before his death, promised another prophet; Christ before his death promised another Comforter, even the eternal Spirit, in all the glory of his mission and divine influence in the church, to the very end of the world!”

Bigots, who are violent, positive, and intolerant in their religious tenets, ought to feel very much humbled when they reflect that they would have been equally so for any other religion, had it been the religion of their parents, or of the country in which they had been born and educated. It would be well for some who have taken upon themselves the ministry of the gospel, that they would first preach to themselves, and afterwards to others.

A FAMILY PORTRAIT.

“I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one.” 1 JOHN ii. 12, 13.

THE figures composing this group cannot be mistaken—they evidently represent members of the same family, related by the closest ties of consanguinity, but exhibiting considerable disparity of age, together with other well-defined lines of characteristic distinction. They are the creation of a master mind; and a master hand has given them to the canvass. We here behold a child, almost in the first stage of infancy—a young warrior, in the bloom and vigor of manhood—and a hoary-headed sage, crowned with years, and all the tranquil honors of sensibility.—Let us transfer a hasty sketch of each, to our Christian portfolio.

The infant has evidently been but a short time summoned from the chaos of sin, darkness and death, into the birth of a new creation. The pain of disengagement from the womb of corruption has been only just succeeded by the exhilarating consciousness of life eternal. The eye is partially unclosed; but even yet the light, though passing through a medium judiciously arranged for the purpose, is too novel to be freely admitted, and the organ occasionally retires into its original darkness, though plainly unwilling to forfeit for a moment the enjoyment of its new acquisition. But why that restless anxiety, disturbing the placidity of the infant brow, and setting every limb in motion? It is not disease, for the ruddy glow of health rests upon every feature. The babe, too, sends forth a feeble, but earnest cry—a new instinct has been called into existence—a new want is expressed, it is for “the sincere milk of the word:”—without it, the infant suffers, languishes, and dies.—Will it be denied?—will the earnest ap-

peal of want and helplessness be disregarded, or those eyes, upturned in love and filial confidence, plead in vain? Ah! no—there is a beam of heavenly light descending from above, it is the parental smile of welcome, and encouragement, for the new pledge of an eternal betrothment. In that smile, oblivion of every former anguish, every sin-travelling pain is announced, and, under its influence, the enclearing acknowledgements of filial relationship shall presently burst in rapture from the lips of the confiding child—inexhaustible fountains of health and refreshment shall be opened, and every new-born taste supplied. The first accents of the infant lips shall be—“Abba, Father!”

The figure which next engages our notice, presents a remarkable contrast to this. It recites, with stirring interest to the eye, the history of a life ready to be closed. It is the last chapter of a volume filled with the most striking events, and awakening the liveliest emotions in its perusal—the last gleam of a setting sun over the tranquil bosom of an evening sea—a patriarch passing in his heavenward flight to drop his mantle of dear bought experience—to tell his painful story and be gone. He has fought the good fight—he has kept the faith—he has finished his course.—What a meek and holy dignity in that eye, which seems to penetrate the azure vault above, and rest upon the crown of righteousness—his crown, which awaits him there! But oh, what persecutions, what mockings and cruel scourgings have bowed his head and wrung his frame, ere this stage of his earthly pilgrimage was reached, none may know; but as he rested not from toil or shrunk not from conflict, we doubt not, many a dark seal, many a blood red subscription bears his impress, and his evidence to the testimony of Jesus. There is a readiness to depart expressed in every look and attitude, which, but for nature's resignation of her empire, and the complete enthronement of grace might well be called premature, for nature's fires

yet irradiate his brow, though they play around snows long settled there. But the battle is won, the laurels are at hand, and the seraphs above are rehearsing a new hymn of praise to the Most High—selecting the theme of their psalm from the book of life, where are recorded the exploits of the Christian Hero. Soon as the heavenly chorals awake on his ear, earth's fetters drop from around him—and he talks with Jesus!

In the portrait of the young and ardent soldier of the cross, there is much to animate, much to console the christian. The celestial radiance of heaven's approving smile, brightly reflected from the breast-plate of the advancing warrior—his assured tread and dauntless carriage, bespeak the triumph of his glorious cause: but there is a meek shadowing of the fires that kindle in his downcast eye, which, in a language more eloquent than words proclaim,—“Not unto us, not unto us, but unto thy name, O Lord, be the praise.” As he advances nearer to the light with which his armour brightens, with one hand he lifts the helmet from his elevated brow, and with the other lowers his shining blade in solemn salutation of HIM, under whose banner he has fought and conquered:—his firm, yet self-denying attitude—his martial bearing—the high resolve seated on his bared forehead—all mark the hero—while the spirit of sublime resignation harmonizing every feature into a tone of calm devotion—determine his attachment to the standard of the Prince of peace. S. A. W.

PSALMODY.—Few people are aware of the antiquity of some of the tunes to which the metrical psalms are sung. One called “York” is ascribed to no less a person than Milton; but it was composed by the poet's father. The Old 100th is usually attributed to Martin Luther, and it was certainly in use in his time.

LIFE AND THE SEASONS.

LIFE, like the budding spring opens with beauty. The blooming flowers and verdant fields powerfully impress us with the reflection that life, also, has its spring-time. The youth in gaiety commences his course: his path opens with budding enjoyments, and his heart is filled with delights. He plucks its flowers, and the thorn often reminds him of the pains of too much pleasure; or the clouds that gather over him admonish him that all is not sunshine—that pleasure has sobriety. The summer of life succeeds the spring: its former pleasantness is thrown off, and we begin to get tired, and sigh for changes: we are satiated with its enjoyments and pleasures, and are inclined to prepare for autumn. Autumn approaches, and its arrival is discovered by its frosts and winds, and “sober livery,” the leaves are decaying, and fall from the trees—all things bear a hectic flush of consumption. Man's faculties even so begin to fail: he prepares to meet his dissolution.

Winter comes, the last and aged season of the year. So also man finds his winter: he sinks and falls beneath the cheerless winds of time, his fall speaking only of departed grandeur. The energies of man's spring-time have ushered him into the summer, which has failed him almost at its entrance; and time has opened in the autumn of his life, the pathway to the grave, while the prostrating winter shuts him in the tomb.

But the dull days of winter are succeeded by the dawning of a perennial and glorious spring. The christian only sleeps in the tomb, like the decayed flowers, to be awakened into a glorious and immortal life, to enjoy a new spring, unchanging, yet never-tiring and perpetual.

Bonaparte said *impossible* was the *adjective of fools*.

The printed books in the British Museum Library occupy *ten miles of shelf*.

COLLEGE ANECDOTE.

Many years since, when the late Lieutenant Governor Phillips, of Andover, Massachusetts, was a student at Harvard College, owing to some boyish freak, he left the University and went home. His father was a very grave man, of sound mind, strict judgment, and of few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "my dear, have you any cloth in the house suitable to make Sam a frock and trousers?" She replied, "Yes." "Well," said the old gentleman, "follow me, my son." Samuel kept pace with his father, as he leisurely walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice—return to college or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became a respectable man.

ORIENTAL CUSTOMS.

Psalms xxiii. 5. "Thou anointest my head with oil; and my cup runneth over." In the East, the people very frequently anoint their heads with some fragrant perfume, and give them a cup or a glass of choice wine, which they are careful to fill till it runs over. The first was designed to show their love and respect; the latter to imply that while they remained there, they would have an abundance of every kind. It is probable the Psalmist alludes to something of this kind in this passage. Captain James Wilson says, "I once had this ceremony performed to myself, in the house of a great and rich Indian, in the presence of a large company. The gentleman of the house poured upon my head and arms a delightful odoriferous perfume, put a golden cup into my hands, and poured wine into it till it ran over."

A HOME MISSION.—An old clergyman, rather an eccentric one withal, whose field of labor was a town in the interior of New England, one Sunday, at the close of his services, gave notice to his congregation that in the course of the week he expected to go on a mission to the heathen.—The members of his church were struck with alarm and sorrow at the sudden and unexpected announcement of the loss of their beloved pastor, and one of the deacons, in great agitation, exclaimed—"Why my dear sir, you never told one word of this before! What shall we do?" "Oh, brother C—," said the minister, with the greatest sangfroid, "*I don't expect to go out of town.*"

HOW TO SHAKE OFF TROUBLE.—Set about doing good to somebody; put on your hat, and go and visit the sick and the poor;—inquire into their wants, and minister to them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart.—*Howard.*

BEAUTY.

Beauty! what a transient flow'r,
O how soon it fades away!
Short lived creature of an hour,
And its longest age a day!

Morning may have charms to boast,
Noon may shine in vesture bright;
But at eve these charms are lost—
Buried in the shades of night.

Wisdom is a nobler prize;
Happy he to whom 'tis given;
'Tis a source of rich supplies,
'Tis the bounteous gift of heaven!

What a treasure 'tis to find,
What a precious pearl is this!
Chiefest beauty of the mind,
Entrance to a state of bliss!
Oxford. T. S. A.

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[No. 4.

BIOGRAPHICAL SKETCH OF THE REV.
J. H. LINSLEY.

[Prepared for the Memorial at the special request of
the family of the deceased.]

JAMES HARVEY LINSLEY was born May 5th, 1787, in Northford, New-Haven county, Connecticut. Nothing of special moment distinguished his early life, further than at this period he discovered more than an ordinary degree of mental activity. With him it was not precociousness. His subsequent attainments satisfactorily show that these early indications of mental vigor were the incipient evolutions of his future greatness. The sanguine hopes inspired by his apparent prematureness, suffered nothing of disappointment as young Linsley advanced to ripened manhood. Long ere he had past the years of his minority he was eminently qualified for an instructor of youth; to the duties of which employment he devoted his winter seasons, but still wrought with his father on the farm in summer.

His parents were Baptists. The heavenly mandate, "bring up your children in the nurture and admonition of the Lord," was a part of their religion. Deeply impressed with the sentiment of parental responsibility, they diligently sought to direct their children's feet in paths of wisdom. Nothing was so much desired for them as to be "beautified with salvation." How far that member of the family, whose history we are reviewing, was a participant,

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of this splendid adorning, the sequel will faintly determine. His parents availed themselves of the first dawns of intellectual light to imprint on his mind lessons of evangelical truth. Before he had past his juvenile years, he was initiated in the elementary principles of the christian religion. The following record, under his own hand, bearing date Aug. 7, 1830, not only evinces the earnest yearnings of a parent's heart, but reveals one of those secret springs, in the formation of character, which should feel the pressure of some kind hand; and surely none can equal that of a christian mother.

"From childhood a pious mother often exhorted me to repentance, and as frequently declared the absolute necessity of a change of heart, in order to be happy hereafter."

From testimonies too numerous here to mention, and from the tenor of his life, it is manifest that unwearied pains were taken to cherish in his heart the noblest propensities of human nature. These timely attentions to his moral culture were highly appreciated, and classed among his fondest recollections. In various ways he sought to reciprocate the favor. But in his own estimation, the debt of gratitude arising thence, could only be cancelled by his acting in turn the same generous part. Has he failed to devolve upon others a like debt of acknowledged obligation? Beyond the precincts of his own happy family even, not a few can testify to the well-timed

caution and advice which his active beneficence imparted. His words of wisdom to the young are held in grateful remembrance, and justly viewed "like apples of gold in pictures of silver."

The brevity of this notice admonishes us to pursue these reflections no further. We hasten to another part of our design.

It gives peculiar satisfaction to be admitted within the secret chamber of a good man's heart, and familiarize ourselves with what is passing there. This privilege is, at best, but imperfectly granted, unless the keeper of the palace is pleased to open wide the portals, and bid us welcome. In this instance the prohibition is removed. In recording, therefore, the "mysterious whisperings" of the "still small voice" in the sanctuary of our friend's heart, and the responses thence, we shall not fail to interest those whose eyes may pass over these pages.

The grandeur of the transition of the human mind from a state of hostility against the Throne of the Universe, to a calm and joyful surrender, will not admit of any thing like a just description. It is comparable to the vast workings of the Almighty's power in the morning of creation. Yet, if the reader has learned the priceless value of such a change, and felt the sublimity of corresponding emotions, he will peruse the following paragraphs with more than ordinary pleasure. All that might be said, as deducible from his truly Christian life, has been more than anticipated by an account of his religious experience, written by himself, and published at the very pressing solicitation of friends, in the columns of the *Christian Secretary* in 1830.

Serious impressions followed him from youth up. "At the age of fourteen," he says, "a deep impression was made upon my mind, which lasted for some months but eventually terminated without any radical change; and in the course of a few years I became hardened enough to make use of profane language when in company; but when alone, frequently shuddered at

the idea, and prayed with tears to be forgiven."

The reader may, peradventure, identify these remarks with his own history. All, at times, have been more or less the subjects of solemn awakening. The keen sword of the Spirit has been laid bare upon their hearts, and eternal realities have appeared before them in ways that would not let them rest. Perhaps there was felt the strugglings of a convicted conscience against the pride of life.

"Swearing in public and praying in secret!" No novel paragraph in the history of enlightened sinners! A fearful and not infrequently tried method of rendering the daring sinner past relenting.

It has been said, "the further the soul removes from God the faster it flies from him; like a stone rolling down the mountain's side, the velocity of which increases according to the distance it has fallen; and which, at last, with amazing rapidity, rolls to the lowest bottom of the valley. As the soul leaves God in *sin*, so God may leave the soul in *justice*, and measure its own way into its bosom." "Wo unto him that striveth with his Maker." The possibility that his was a hopeless case, did not escape the apprehension of our young friend. He tremblingly remembered what instances of "despite he had done to the Spirit of grace." After the lapse of several years, he remarked, "a thought struck me that, I had committed the unpardonable sin at fourteen years of age." It may be no matter of surprise, that after such marked convictions of guilt, he should tremblingly fear, lest the Spirit had taken his returnless flight, and left him to "perish in the gainsaying of Core." Yet, as the sequel proves, those fears were not realized.

In the autumn of 1809, he accompanied an uncle of his on business to the South. During the ensuing winter he became still more profane; but under no circumstances dared, for a time, make use of the name Jesus. He had been taught to venerate and love this holy name. The instructions

were seemingly written as with a diamond's point upon the tablet of his youthful mind. It was with much difficulty he could efface these first impressions, or suppress the convictions of his own breast, that the Saviour must be revered.

It is not improbable, the chief adversary took advantage of the veneration he entertained for this worthy name, and led him to believe that any degree of profanity might be indulged, with comparative impunity, provided he reserved, for sacred usage, the name of our blessed Redeemer; well knowing that when he should become an adept in the use of profane language, these seemingly pious scruples would, with less difficulty, be overcome. And so it proved. But few weeks were suffered to pass before he had become a proficient in swearing, and was prevailed upon to profane that holy name, which in his mind was associated with all that is venerable and lovely. Yet heaven was propitious. The tempter was foiled. The impious use of the name Jesus was the signal for him to prepare to meet his God. Startled at his own impiety, he said, "Now I must repent. It is time for me to become a christian. But am I ready?" He viewed himself as having well nigh filled the cup of his iniquity, yet, to his great surprise he found that delays had secured to him no advantage. He yet found some plea by which to put off the claims of a religious life.

But it pleased God, after the intervention of a few days, in the exercise of his adorable goodness and sovereign love, to awaken our young friend to a deep and abiding sense of his need of a Saviour. He had, for a short time previously, suffered from indisposition of body, and had called in medical aid. On the evening of February 11, 1810, at Charlestown, Virginia, to use his own words, "God, in his mercy, sent an arrow of conviction to my heart; and it was fastened by the Master of assemblies like a nail in a sure place. I was now in a land of strangers,—entertained little or no prospect of recovery,—

looked forward to eternity without a shadow of hope,—my sins stared me in the face,—eternal banishment from the presence of God was to be my doom. I entreated my uncle to request some clergyman to pray with me; but he was an avowed universalist, and ashamed to comply. I requested a Bible; but he presumed none could be had in the house. I broke into tears of sorrow, as one soon to perish. My distress of mind was so extreme as to keep me constantly in a profuse perspiration, and this circumstance operated favorably to my complaint." In the morning he was far better, and able during the day to travel several miles. At night, he observes, "I retired to my chamber, and had an opportunity which I improved in prayer. My sins appeared to be set in order before me. From the first moment of my recollection, even from my cradle, down to this moment, not a thought had I entertained, not a word had I uttered, not a breath had I inhaled, but sin had been connected with it. Every thing respecting me had been evil, only evil, and that continually; but my astonishment was great, that I had never discovered these facts before. God's mercy was magnified in my preservation thus long; and I entertained not the most remote idea that his mercy could extend any further."

He returns to his father's residence, in Connecticut, where he passed the summer of 1810, in much the state of mind last described; entertaining fearful doubts whether there were any mercy for him. During this protracted period of anxious solicitude, he had placed an undue reliance upon his own efforts, and had not submitted to the righteousness of Christ Jesus.

The contrast to all this offers a brighter scene; and we gladly leave the vale of sorrow for the mount of joy. On the 27th of December, 1810, "a night," says he, "never to be forgotten, the Lord was my helper and my deliverer. My soul was much agonized in prayer, that if possible, I might find salvation. I said and felt that, though I had been praying and en-

treating God's mercy for eleven months, still I was a sinner, and all my prayers and tears were like chaff before the wind. They were not to be found, and so far from making myself better, I was still that miserable sinner, unworthy of any thing but eternal destruction. This scripture seemed impressed with energy and meaning,—‘believest thou that I am able to do this?’ I cried ‘Lord, I do believe, help thou mine unbelief.’ In a moment, in the twinkling of an eye, I felt myself comparatively in a new world. I saw with new eyes, I heard with new ears, and I certainly understood with a new heart. I walked to the window, and the stars appeared to shine with a new lustre. Oh, thought I, that I had ten thousand tongues to praise my Saviour. Every thing appeared to fall so infinitely short of the glory due to him, that I clasped my hands together and cried, Lord, *glorify* thou thyself, and let my soul also glorify thee. Well may the four living creatures, and the four and twenty elders, ascribe glory, and honor, and power, and might, and majesty, and dominion, to Him that sitteth on the throne, and to the Lamb for ever!”

No sooner had light broke in upon his bewildered soul and discovered to him the intense preciousness of the Saviour, whom he now beheld with transports of delight, than he inquired, “Lord, what will thou have me to do?” He looked upon himself as a brand plucked from the burnings, and at the entire disposal of Him who had redeemed him from destruction.

In making haste to keep the commandments, he found a joyful welcome into the Baptist Church in North Haven, then under the pastoral care of the Rev. Joshua Bradley. What his specific plans of future usefulness were at this time no record has been preserved enabling us to determine. That he greatly delighted in the ordinances and fellowship of the gospel, there can be no doubt. He was heard to say, “For about two years after this period I had not a cloud. All was bright, and glorious, and lovely, on the blessed

subject of true evangelical religion.” His friends entertain the belief that his attention was drawn to the work of the christian ministry even from the hour of his first love. Certain it is, that at this period, he evinced no ordinary solicitude for the salvation of men.

Like Melancthon, he entered upon the work of leading others to Christ with the conviction that he could make them see and believe as did he, and partake of the same enjoyment. But like that worthy Reformer, it awaited our friend to be overwhelmed with an instructive view of the insensibility of impenitent souls. His first effort of this kind was with a young man of his acquaintance, whom he awoke from midnight slumbers, and pressed with the claims of Jesus. This solitary auditor evinced a mind as dark as the hour in which he was addressed. He heard for awhile, and then fell asleep. “At which,” says L. “I burst into tears of disappointment, and wept aloud for some minutes, but at length said, if you will not praise God for his goodness, I will. Glory be to his name. I long to take wings and fly from one end of the earth to the other,—beg and entreat all nations and people to love the Lord for his goodness, his mercy, and especially his holiness.” This first and unsuccessful effort did not dampen the ardor of his newly emancipated soul. He was now at a remove from earth, where disappointment even holds but a slender sway. The things and vicissitudes of time ceased to govern. Sublimier objects and loftier themes engaged his holy contemplations. Brighter scenes opened upon his enraptured vision, and drew him upward toward the skies. His imagination seemed to catch the living echoes from the celestial choirs, as they hymned the praises of the Lamb that was slain. And his whole soul expanded as he expatiated upon the mysterious wonders of the cross. He saw and felt,—the living witness was within him, that it was possible for God to save the vilest sinner that believes. He longed to reveal to others the new and

thrilling emotions of his own bosom, and invite them to come and slake their thirst at the same gushing fountain of the Redeemer's love.

Circumstances appeared utterly to preclude the idea of his pursuing a regular course of study. But his thirst for knowledge had now become invincible. A mind, less determined, would have yielded to the force of external causes. To him, these were incentives to perseverance. It is not known that he ever relinquished a pursuit in which he had once engaged, till he had accomplished the desired end. This strength of purpose was now brought to bear upon his preparations for usefulness. With a steady zeal and application he fitted himself, and entered Yale College in 1813. Few have to encounter difficulties equalling his, in taking their master's degree in regular course. His constitution was impaired by disease, from which he suffered several attacks while in college. Dependent upon his own exertions for the means requisite to the prosecution of his studies, he supplied the deficiency, by officiating as principal of the New Township Academy, New-Haven. Nevertheless, he kept along with his class, and found time to devote considerable attention to the acquisition of the Hebrew and French languages, and to the study of theology. He graduated with his class in 1817, intending to devote his life to the ministry of the Gospel.

Previous to this, he had entered into a marriage engagement with Sophia B., daughter of the late Col. Wm. Lyon, of New-Haven. This union was publicly solemnized on the first of February, 1818. The happy partners were looking out upon the career of life with cheering prospects. They hoped to "turn many to righteousness, and shine as the brightness of the firmament, and as the stars for ever and ever." It was soon apparent, however, that they were not to realize all that anticipation had promised. He was compelled, by a hemorrhage at the lungs,

to abandon, for the time being, the work, in which, above all others, he would fain have engaged.

With little delay, he became principal of the New-Canaan Academy, which situation he held for three years, as a successful instructor of youth. Thence he removed, in 1821, to Stratford, where he resided till the time of his death. Several of the first years of his residence in this beautiful village, were devoted to a boarding school, in preparing young men for college. Many of his pupils are now filling stations of important trust. They were warmly attached to their early friend and preceptor. One of them says, and he speaks the sentiment of them all, "It is with much pain that we announce the death of the Rev. James H. Linsley. He was among the excellent of the earth; and his death must cause a pang in the hearts of all who knew him. His departure will be, to his family, an affliction unspeakably great, as his natural tenderness of heart was such, as to bind him to them by the most sensitive, yet enduring ties. To us, he has long seemed peculiarly near, as our early preceptor and friend. We think such a man cannot leave any enemies."

In 1828, he suffered for a few days great spiritual anguish; when delivered, he came forth like gold tried in the furnace, opened his house for meetings, and invited his neighbors to join him in anthems of praise to the Shepherd and Bishop of souls. These were seasons with him of much spiritual enjoyment.

Viewing himself a recipient of the positive blessings of the gospel, he was moved with compassion towards those about him, that they, too, might be partakers of the glory to be revealed. Having received the cordial approbation of the church, of which he was a member, as a probationer for solemn ordination, he rented a shop on the wharf, near his residence, and repaired it for the convenience of public worship, at his own expense. Here, for months, he gathered the sons

of the ocean, and as many of every class as were disposed to heed his kind and pressing invitations, and preached unto them Jesus. He had the satisfaction of believing these labors were not in vain in the Lord. He despised not the day of small things—was willing to put forth his efforts among those, whom many a Levite would have passed unnoticed. Nay, he seemed to covet the labors which would enable him to say, "Blessed are the poor, for the Gospel is preached unto them."

For a number of years he had now been preserved from a recurrence of his old complaint at the lungs, and his general health being improved, he indulged the hope that he might, with all safety, enter upon the duties of the ministry, of which he had never lost sight. It was thought that he should be invested with the rights of ordination. He yielded to the general persuasion, and in the summer of 1831, was publicly set apart, by prayer and the imposition of hands, to the work of an Evangelist. He soon entered upon ministerial labors in Milford, which proved very successful, and resulted in the organization of a Baptist church in that pleasant village. He next accepts a call to the pastorate of the church in Stratfield, where he labored till 1836, discharging the duties of his profession with exemplary fidelity and self-devotion. Had his bodily vigor been proportionate to his mental powers, and the strength of his piety, he would have continued to be an able preacher of the Gospel. But it was otherwise determined. His pulpit labors were now finally intercepted. Though, after this, he was mainly instrumental in rearing a Baptist church in the city of Bridgeport, with which he held his connexion at the time of his death.

It should be borne in mind that though we sketch the life of a minister of the gospel, it is not in this capacity, mainly, we are permitted to view him. Had he been allowed to continue his labors in the

ministry, it were a pleasure to view him amid the checkered variety incident to a long life devoted in this great work.

In the summer of 1836, he was prevailed upon by his physician to travel for his health. This expedient, on a northern tour, afforded but temporary relief. In the December following, being still worse, he sailed for the South, and returned in the ensuing summer, having, during his absence, devoted considerable attention to natural history, and to Sunday Schools, upon both of which subjects he prepared valuable papers for the press. Though his feeble constitution was somewhat invigorated by the salubrious climate of Georgia, yet his health was by no means restored. And this trial taught him but too plainly that he could no longer hope for strength of body adequate to the arduous and incessant duties of the christian ministry. With pious resignation he bowed to this decision of an all-wise Providence.

Having cultivated a taste for natural history, he now deemed it no misapplication of his talents and time, to explore the more recondite stores of nature; for which he possessed qualities of mind admirably fitted, and which did not fail of placing him by the side of the most favored naturalists of his day. With characteristic discretion, he thought, in this devotement of himself, to beguile the hours of pain, and offer some contributions to the cause of science, which he was accustomed to associate with a healthful progress of virtue and true religion. The results of his assiduity and skill in this department of scientific pursuits, are, with those capable of judging, highly appreciated, and have at several times enriched the pages of the "American Journal of Science and Arts."

He delighted to expatiate upon the rich diversity which nature continually unfolded to his enchanted mind. He loved to view the manifestations of the Creator's wisdom and goodness in the vegetable and

animal kingdoms. Like the successor of David to the throne of Israel, "he spoke of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes." Nothing, in this wide field, seemed to elude the keenness of his observation.

"Every sight
And sound, from the vast earth and ambient air,
Sent to his heart its choicest impulses."

But few years since, Mr. L. formed the design of furnishing complete catalogues of the animals indigenous to his native state, with copious explanatory notes. The fulfilment of this laudable design, he had nearly realized, at the time of his lamented death.

It will not comport with the limits of this sketch, to give a just idea of the extent of labor which he has devoted to the subject in question. Those who have visited his late residence, at Elmwood Place, must have been no incurious observers of his richly furnished *cabinets*,—comprising *birds*, *reptiles*, *fishes*, *minerals*, and *shells*. An imperfect idea may be formed of the extent of these collections, and their requisite labor, by instancing that of *birds*, which numbers more than 300 species, most of them taken and prepared by his own hand for preservation. A more consistent view of his extensive research may be taken, by the following account printed in 1842, by the "Class of Alumni of Yale College," for the year 1817:

"Mr. Linsley has discovered several more species of animals in Connecticut, in the class of *mammalia*, than have before been found elsewhere in New-England; one species of *sorex*, entirely new; of *birds*, he has ascertained more species in Connecticut, than were found by Willson, in the United States, most of which he has prepared for his cabinet; of *amphibia*

and *reptiles*, he has found some species not found elsewhere in New-England, and of *shells*, native to Connecticut, he has more than double the number supposed by other naturalists, two years since, to be resident in the state; of *plants* and *trees*, he has ascertained nearly a thousand species in Stratford."

In what light these labors were viewed by others interested in the same inquiries, we need only say, "he has been elected Corresponding Member of Yale Natural History Society, also of Hartford Natural History Society, and of the Boston Society of Natural History: is also a Member of the Connecticut Academy of Arts and Science."

The religious newspapers of his own state were frequently favored with contributions from his pen. Generosity was no sickly feature in his moral constitution. His liberal donations to the needy and destitute, as also to the cause of religion and virtue, were commensurate with his means. It has been ascertained that his contributions to benevolent purposes averaged for the last five and twenty years, no less than \$300 per annum. He was the friend and patron of the benevolent enterprises of the day. The cause of temperance shared his unremitting toils. He had only to be convinced of the utility of a cause to give it his support.

Mr. Linsley possessed an independent spirit, naturally impatient of contradiction, yet he sacredly regarded the feelings of others, and would, when conscious of having wounded them, seek a reparative, if one might be had compatible with what he deemed to be right. He enjoyed the entire confidence of the community where he dwelt, not by compromising any part of the truth, but by that noble and ingenuous integrity and consistent daily piety, which ever, with the judicious, commands respect, and insures confidence.

His social virtues were happily adjusted to the cultivation of the more enduring friendship. As might be expected, he shared the affectionate esteem of those who had the pleasure of his acquaintance.

How highly he was esteemed, venerated, and loved, by his own devoted family, now a widow and two daughters, let the burning tears and the riven, bleeding hearts, desolated by his removal, determine. They mourn not as those who have no hope, nor do they fail to appreciate the promises and blessings of the gospel, at an hour like the present. Yet one of that afflicted number says, it is the sentiment of them all, "The dreadful void by our fireside, and more especially in our hearts, is inexpressible; and to me it seems as if nothing this side of heaven could ever fill it." We all partake of their sorrow, and are scarcely able to refrain from audible expressions of grief. His devoted mother, when the mournful intelligence of her son's death reached her, said, "I have not a word to say. He was dearer to me than life; but I remember my vows to the Lord. It is all right, I must not, will not complain." His brethren in the ministry, and associated with him in the cause of Christ in Fairfield county, where he resided, have expressed, in a letter of condolence to the bereaved family, their sympathies with them, and their sense of the loss which the cause of religion, virtue, and learning, is called to sustain by this death.

His last illness was short, occasioning no alarm till some eight and thirty hours before he resigned his breath. During the former part of this period, his mind was wandering, and he incapable of giving or receiving consolation. This was succeeded by a brief spiritual conflict. The rays from the divine throne seemed for a brief moment to be intercepted. He was now conscious that his hour had come,—observing to the companion of his bosom that "he had hoped he should glorify God in death." This desire was not denied him. He was enabled to bring the precious promises of the gospel home to himself. They were his solace and support at the last. Elevating his hands toward heaven, he exclaimed, "It is enough. Glory to God! glory, glory, glory!" These were the last audible accents that fell from his lips.

The appointed hour had arrived—

"The spoiler aimed a fatal dart,
But lost the victory!"

He serenely fell asleep in Jesus, at half past 4 o'clock, on the morning of December 26th, 1843, in the 57th year of his age. His funeral was attended on the 29th, by a large concourse of mourning relatives, and of pious and scientific friends. He was buried at New Haven, with unusual testimonies of the high regard cherished for his character and worth.

J. J. W.

TEMPERANCE.—Samuel Benion, M. D., who was the first pupil, and afterwards the successor, of Philip Henry, at Broad Oak, was, in 1695, a student in the college of Glasgow, whither he went again in 1703, and took his degree of Doctor of Medicine. The account which he gives of the moral state of that populous city, is very pleasing, though, we fear, very different from what it now is. He says, that "all the while he was at Glasgow, though he slept at a public inn, he never saw any one drunk, nor did he ever hear any one swear. And in all the inns on the road, in Scotland, where he slept, though some of them were mean, they had family worship daily performed, morning and evening." To say nothing of the inns of this country, and of this age, how many private houses are there polluted by the vices of drunkenness and swearing, and by the sinful neglect of family prayer!

"His mercy visits every house
That pay their night and morning vows;"

but he threatened to pour out his fury upon the heathen, and "upon the families that call not upon his name." Let swearers, drunkards, and prayerless heads of families think on their evil ways, and reform their houses, tongues, and lives.

THE EARLY CHURCHES, No. 4.

BY REV. WM. CROWELL, BOSTON.

Every one at all acquainted with the ecclesiastical history of the first three centuries, is aware that many important questions respecting their leading principles and practices, are left in uncertainty, and that many of the documents which have reached us from the most distinguished writers of that period bear the marks of prejudice and passion, written as they were during heated controversies, to subserve the interests of a party. It is well known, too, that quotations may be made from these writings to support the most contradictory theories and practices. Every form of church government, and almost every species of doctrine, can find something to support it in the writings of the fathers. If a theory of church government, or religious ordinance has come into vogue in any sect, for which no direct scripture authority can be found, an appeal is at once made to "the Fathers," and passages are quoted, which, separate from their connexion, and from the circumstances in which they were written, seem to show that such was the practice of the early churches.

Yet some truth may be sifted even from the writings of "the fathers," by diligence and candor. A distinction must be made between well established facts, and those which depend on mere inference. The christianity of the three first centuries, though far better than the episcopacy and the popery which succeeded, was far from being faultless. The early churches were neither the best nor the worst that have existed. "We must be cautious," says Neander, "on the one hand, that we do not expect to find, in these first days of the church, any exclusively *golden age* of purity; nor in the visible church, any community entirely glorious, and without spot or wrinkle, nor any thing of the sort; and, on the other hand, that we do not fail to perceive the

heavenly beauty which really did beam through the stains and blemishes of the early church."* It must be remembered that the early christians had not the lessons of ecclesiastical history which we have. They had not all the means of fathoming "the depths of Satan," which subsequent events in the full development of the spirit of anti-christ in the shape of prelacy and popery have furnished us. To later ages was "that wicked one revealed—whose coming is after the working of Satan, with all power, and signs, and lying wonders;" and we must not be surprised that the early churches, not having before them the lessons of history, and not foreseeing, as inspiration declared they would not, the tendency of ecclesiastical usurpation, were gradually beguiled from the simplicity of the gospel.

It is evident, however, that the principles which regulate the rights and the powers of churches were still adhered to. This is the more remarkable, when we remember that the civil rights of the people were in this age so little understood, and so generally disregarded. Our author, having described the peculiar acts of the clergy, next considers the acts and the powers of the laity, or the church members. And the first inquiry is, "how, and by what means they were at first admitted to be members of a church, by virtue of which membership they were made partakers of all those powers, which we shall hereafter mention."

As a first answer to this question, it is evident that all who were baptized were considered members of that particular church into which they were thus received, and had a right to all its privileges. Previously to their being admitted to this ordinance, and the consequent profession and membership, they were carefully instructed in the doctrines and duties of christianity. Persons who were seriously

* Neander uses the word *church* here in its loose popular sense, as including all professing christians.

inquiring after the way of peace and truth, were at first admitted as catechumens, or *catechised ones*; that they might be instructed in the elementary doctrines of christianity, and that they might have opportunity to give evidence of the sincerity of their intentions, by a corresponding change in their lives. If satisfactory evidence was obtained, they were still further instructed, and soon were admitted to all the exercises of the church, and were baptized. "As soon as they were baptized," says King, "they commenced to be members of the church universal, and of that particular church wherein they were so baptized; and became actual sharers and exeters of all the privileges and powers of the faithful."

Baptism then, was the rite of admission to the fellowship and the privileges of a christian church. The relative position of baptism in the early churches, is thus very clearly ascertained. It followed *after* instruction, and the evidence of personal piety on the part of the candidate, and *preceded* the enjoyment of church membership. No practice of the early churches is capable of clearer proof than this. After baptism they were members in full of the churches to which they were thus severally united, and enjoyed all the privileges of membership while they continued faithful.— "Whoever," says Mosheim, Cent. I, p. ii. chap. 2, "professed to regard Jesus Christ as the Saviour of the world, and to depend alone on him for salvation, was immediately baptized, and admitted into the church."

At this point an important inquiry arises: by whom were the qualifications of applicants for baptism and membership judged and determined? In whose hands was the power of admission vested? This is a question of much greater practical importance to christians and to churches in our times, than it could possibly be to the early christians. A profession of christianity then involved sacrifices, self-denials, and dangers the most

trying, but from which we are exempted. It was then far less important to guard the door of the church against intruders, than now. Nor could the possession of this power be an object of ambition to any class of men. These considerations may explain the reason why the writings of the Fathers throw so little light upon this point. We are rather, as might be expected, left to infer, than plainly told, that the power to receive members into the churches, continued in the hands in which, from the nature of things, it was originally. The brotherhood of a church, and they only, could, originally, possess the power of deciding who ought to be admitted to their fellowship, their confidence, and co-operation.

That they did actually possess this right, and exercise it, either directly or through others, is manifest. "Among all the members of the church, of whatever class or condition," says Mosheim, "there was the most perfect equality." "The highest authority was in the *people*; or the whole body of christians; for even the Apostles themselves inculcated by their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the brotherhood." It is perfectly evident, that these powers could not exist without including also the power to receive members. But further, it is shown, as we shall soon see more fully, that the brotherhood of each church censured and excluded offenders. "The assembled people," continues Mosheim, "excluded profligate and lapsed brethren and restored them. * * * In a word, the people did every thing, that is proper for those in whom the *supreme power* of the community is vested." The power to exclude implies necessarily the power to admit; they must of course be in the same hands. That the early churches, therefore, had the power of admission to their fellowship, is so obvious that the mention of it was apparently deemed unnecessary.

The distinct and separate powers of the associated members of the churches, have been in part described. The election of their pastors or bishops by the members of the churches, was a practice which needed no vindication. The right to choose civil rulers, teachers of science, and of religion, is inherent in man. It is essential to liberty, civil and religious. If the right to choose his own religious teacher be not inherent in man, what becomes of his accountability? And if he does not possess this right, what rights does he possess? If a particular ministry claims to exist by "Divine right," to be "apostolically descended," and demands of me spiritual obedience, attendance on its instructions, and temporal support, as God's only authorized ambassadors, shall I silently, without examination, yield the claim, or exercise my reason to ascertain whether it be well founded? If I may "try the claims of those *calling themselves apostles*," and when I "find them liars," may reject them, must I not decide who *are apostles*?

But the early churches not only chose their bishops, but deposed them if they proved unworthy. If guilty of scandalous sins, or if they became heretical in doctrine, or apostates from the faith, the people proceeded to try, and if found guilty, to depose them, and to elect others in their room. The case of Martialis and Basilides, two Spanish bishops, or pastors, who were deposed by the people, and deprived of their parishes, and the approval of the act by the judgment of a council of which Cyprian was the president, conclusively proves this. It was, however, customary to some extent, at least, to have the judgment of a council or synod in cases of this kind. In short, the same course, essentially, was pursued as in the election of a pastor.

The next topic of inquiry is in regard to the conjoint acts of the ministry and the people. For in churches thus constituted and organized, there is a mutual dependence, co-operation, and sympathy, grow-

ing out of the relation so formed between pastors and the people of their charge. In the early churches there was a large class of duties in which the agency of ministers and of their people was required. The government of the churches and the administration of discipline belonged to this class. Discipline was, in the view of the early christians, an extensive and important subject. They did not restrict the term to the mere calling of delinquents to account, but extended it to all those means and influences by which disciples in the church below are trained for the church above. "Discipline," says Cyprian, "is the keeper of hope, the stay of faith, the nourishment of a good disposition, the mistress of virtue, by which we are to abide in Christ, and to live to God perpetually, and attain to celestial promises and divine rewards." King defines discipline, as it existed in the early churches, as "the power and authority of the church, exerted by her, for her own preservation, in the censuring of her offending members." How unlike to every episcopal scheme, all of which invariably place the power of discipline in the hands of the clergy, and reserve the final exercise of it to prelates. The baptist form of church government recognises the principle fully, that discipline is entirely within the *power of the church*, and that it must be *exerted by her*. It is one of the leading objects in the formation of a church, and it is the duty of every church to attend to the discipline of its members. This duty cannot be delegated to the ministry, nor to any other church officers, without impairing the integrity of the church. It would be scarcely less inconsistent for a church to undertake to worship by proxy, or celebrate the ordinances of baptism and the Lord's Supper, through delegates or representatives, than to assign the execution of discipline to any other class of persons than its members collectively; and this view is in accordance with the instructions of the Apostle. A member of the church in Corinth had been excluded for incest, but had repented, and

was overwhelmed with grief. The discipline had effected its object, and Paul, through the Holy Spirit, writes to them, "Sufficient to such a man is this punishment, which was inflicted of many: so that ye [the members of the church,] ought rather to forgive him and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow."* That the early churches acted on these principles till the fourth century, is evident.

The sins which were visited with church censures, were immoralities, covetousness, schism, heresy, and especially apostasy from the truth, or a lapsing into idolatry. The tribunal by whom they were tried was "the whole church, both clergy and laity; not the people without the bishop, nor the bishop without the people, but both conjointly." It was the special duty of the pastor to pronounce the reproof or censure publicly, with great solemnity. And as a sentence of excommunication was regarded as an exclusion from heaven, and from the favor of God, it was clothed with great terror. If, after a long season of trial and penance, these excluded persons gave evidence of repentance, they were restored, and again made partakers of all the privileges of the faithful.

These facts, therefore, are sufficient to show that the churches were essentially independent. It could not be expected that the relations and mutual duties of different churches would be thoroughly understood in this early age of christianity, because their importance could not then be appreciated. High church offices were not so much objects of ambition, when those who might hold them would only become the first victims of bloody persecution. The number of claimants to the honor of "apostolical succession," would probably be much reduced in our day, if it could be enjoyed only on condition of laboring and suffering as the real apostles did, and of ending at last in a violent

death. The early christians were, in respect to their rights as church members, in the situation of children, who are heirs to a large estate; they knew their rights generally, and acted accordingly, though they had found no occasion as yet to examine very carefully the title deeds.

The only remaining topic in the first part of our author's work, is the unity of the church, as understood by the early christians. "If," says King, "in the first place we reflect upon the word *church*, as signifying the church universal, or all those, who throughout the whole earth, profess faith in Christ, then we may consider its unity in this sense either negatively, wherein it did not consist: or positively, wherein it did consist. Negatively, it consisted not in an uniformity of rites and customs; for every particular church was at liberty to follow its own proper usages; one church was not obliged to observe the rites of another, but every one followed its own peculiar customs." Nor did unity consist in agreement in respect to minor points of belief. The Jewish and the Gentile converts united harmoniously in church fellowship, though differing in some articles of belief. "But positively, the unity of the church universal consisted in an harmonious assent to the essential articles of religion." "Unity was broken when there was a recession from, or a corruption of the true faith and doctrine." It is perfectly clear, that the early christians had no idea of such a church unity as required all to be united under one head, or in one visibly organized body, or to adopt the same customs and modes of administration. Unity of faith and love was all that was judged necessary.

He continues "if in the next place we consider the word 'church' collectively, as denoting a collection of many particular churches, in which sense it is once used by Cyprian, then its unity may have consisted in a brotherly correspondence with, and affection toward each other, which

* 2 Cor. ii. 6, 7.

they demonstrated by all outward expressions of love and concord, as by receiving to communion the members of each other, in mutually advising and assisting one another by letters or otherwise, and in manifesting all other tokens of love and concord." This was unity as applied to the relations and duties of neighboring churches. And this is more fully manifest from the fact, that "the schism of the ancients was not a breach of the churches' unity in this sense, as denoting a church collective. But schism principally and originally respected a particular church or parish," and consisted in envies and discords between the members, without a formal separation, which were productive of strifes and feuds, or "a rebellion against, or an ungrounded and causeless separation from their lawful pastor, or their parish church."

The unity of the church, therefore, as understood by the early christians, consisted in unity of spirit, of affection, of faith, in regard to the fundamental articles of belief among the members of each church, and in hearty, affectionate intercourse, and mutual assistance between different churches. It did not consist in conformity, nor in submission to law, except a voluntary submission to what each church considered the law of Christ. By thus "holding the head," they sought to bring unity out of diversity, and if agreement on all points was impossible, at least to "keep the unity of the spirit in the bond of peace." To break this unity was considered a grievous sin; for according to Cyprian, whoever was guilty of it, "had no longer God for his father, nor the church for his mother, but was out of the number of the faithful."

When malice has reason on its side, it looks forth bravely, and displays that reason in all its lustre. When austerity and self-denial have not realized true happiness, and the soul returns to the dictates of nature, the re-action is fearfully extravagant.

REVIEW.

A Discourse delivered at the One Hundredth Anniversary of the Organization of the First Baptist Church in North Stonington, Sept. 20, 1843. By ALBERT G. PALMER. Boston: Gould, Kendall & Lincoln.

The baptists of Connecticut have abundant reason to look back, with lively gratitude to the Giver of all good, over the history of the last century. The scenes of trial and persecution through which our fathers passed, ought to be reviewed by their more favored successors, both to increase our admiration of the men who endured so steadfastly throughout those trying and perilous periods, and to warm our hearts with holier and more ardent love for the principles which distinguished them, and which we trust still live in our bosoms. We wonder not, therefore, that the centennial anniversaries of the organization of their churches are seized on with avidity as the fitting occasions for such discourses as the one now before us. It is, in every respect, a very happy model of what is called for in such circumstances: it must have been listened to with lively interest and profit, and now that it has been given to the press, we trust its perusal will still more widely diffuse the benefit.

Partly because we have felt so sincere gratification in its perusal, and partly because its principal topics lie so fairly within the range of the primary design of the MEMORIAL, we intend transferring very freely from its pages. In the first place let us present what may appropriately be entitled

The early Baptist Churches of Connecticut.

"The only record that can be found of the constitution of this church, is as follows: '1743 the First Baptist Church in Stonington was constituted; Mr. Wait Palmer was ordained their watchman the same year.' But of the names and num-

bers of its original members, of the churches and ministers who composed the council of recognition, we have from the records no information. Indeed there is an entire blank from 1743 to 1762, embracing a period of nineteen years, about which little can be known, save what can be gleaned from tradition, and collateral history. It must be borne in mind, however, that the date which marks the rise of this church, carries us far back into the history of our denomination in this country. Though from the banishment of Williams, Baptist sentiments had prevailed in Rhode Island, and were gradually making progress in other sections of the country, yet, 'about this time,' says Backus, 'there appears to have been but ten churches in Massachusetts, none in New Hampshire, none in Vermont, and but one in Connecticut.' The first Baptist Church in Groton was constituted as early as 1705; of the immediate circumstances of its origin we have no definite information.

"It is, however, worthy of record, that the date of its organization is the same that marked a general combination on the part of the dominant ministry, for an increase of power over the churches.

"Not succeeding in Massachusetts, the experiment was made in Connecticut with more success. On the death of the third governor Winthrop in 1707, they succeeded in electing as governor a clergyman favorable to the scheme. This issued in the construction and establishment of a form of discipline, famous in history as the *Saybrook Platform*. Whether the dissatisfaction arising from this usurpation of power by the ministry, in many sections of the state, had any thing to do with the origin of the church in Groton, we have not been able to determine.

"Still it is worthy of notice, as illustrating the providence of God, that, at the very time the ministry were seeking to bring to their aid the arm of civil power, in the government of the church, God, upon the very soil where this unholy alliance was being consummated, was raising up for himself a people, before whose influence this *Babel* of iniquity should fall to rise no more.

"It is, however, to be inferred, that the increase of this church at first was but slow and gradual. During the space of twenty years it appears to have called into existence no kindred organization; this is indeed somewhat surprising; but the cause we think is to be found chiefly in the pecu-

liar character of the times. The year 1705 places us near to the early settlement of the country; consequently, it may be supposed that the adjoining towns and neighborhoods were but thinly inhabited, and hence the facilities for a wide and rapid diffusion of truth, were but comparatively few. In addition to this, the educational prejudices of the people were everywhere hostile to the distinguishing sentiments of the baptists.

"The ministry of the prevailing order had succeeded in blending the ecclesiastical and civil administrations; the church had sought and formed an alliance with the state, and this unnatural, unholy connexion, as it always has, produced the most unnatural and unholy effects. Intolerance, persecution, fines, imprisonments, whippings, banishments, and death; these are among the dark crimes, which grow immediately out of this illegitimate connexion.

"Whether the church in Groton felt severely the grasp of this power in the way of direct persecution, we are not able to say. But it is evident, that a body so feeble as this church must have been at that time, could not fail to have been retarded in its progress, by an opposition so powerful as that of the church and state united.

"An age that could be induced to sacrifice the great principles of religious freedom, to yield the high prerogative of ecclesiastical administration to a power, from whose tyranny and cruelty it had but just escaped, of all others would be most unfavorable to those principles of church policy which have ever distinguished the baptist denomination. Men who can be led away by an ambitious, designing priesthood; men who will not take the trouble, nor feel the responsibility of thinking for themselves, are the very last men to renounce *popular error*, or to embrace *unpopular truth*; in other words, the very last men to become baptists. And that this was the character of the age which we are contemplating, the history of both church and state, at that period, plainly indicates.

"In not a few instances, however, the measure was received with marked disapprobation; and in some cases, met with open and decided resistance. Hence originated a species of dissent, or *separatism*, from the established order. *Separate* churches sprung up in various parts of the country, retaining all the characteristics of the old organization, yet resisting the en-

croachments of the ministry, repudiating the union of the church and state, and refusing the aid of the civil power in the administration of discipline. As a consequence, there arose a kind of sympathy between the baptists and these separatists, which in some cases resulted in a *species of union, or mixed communion*; a state of things most unfavorable to our ecclesiastical purity, and hostile to the advancement of truth. And it is not surprising, that the influence of baptist churches, consenting to this injudicious connexion, was not more widely felt, and their *distinguishing* sentiments no more generally embraced.

"In addition to this, the general tone of religious feeling in the prevailing church was exceedingly low; a loose and dark theology everywhere prevailed; the vital doctrines of the gospel were unbelieved, unpreached, and to a great extent unknown. Christianity existed but in *name and form*; and the church, so far from being the congregation of the *righteous*, came emphatically to be the congregation of the *unrighteous*, the repository of error, and the highway to death.

"An impure morality was substituted for experimental piety; obedience to the ministry and the magistracy, took the place, at least in matters of religious discipline, of obedience to God. Hence a factious, disputatious spirit prevailed. Men were occupied, not in searching for truth, but in settling questions of civil and ecclesiastical policy; in enforcing and resisting an authority, which, on the one hand, was regarded as the safeguard of the church, but, on the other, as illegitimate, profane, and anti-christian. The public mind was hence kept in a state of continued excitability, and the warlike passions of the heart were frequently called out in fierce, unholy collision. Still this state of things, unhappy as it was, was not altogether unserviceable in the cause of truth. Amid these commotions, men began to be enlightened respecting the true character of Christ's kingdom. In resisting what they were forced to regard as a usurpation of authority by the ministry, they fled to the scriptures, and studied the constitution of the church as therein revealed, and were thence, by a process not very difficult to understand, frequently led the entire length of truth, touching the great question, not only of gospel order, but also of gospel ordinances. Hence, in immediate connexion with this state of things, baptist sentiments were found ra-

pidly spreading, especially in those sections where *separatism* prevailed; so much so, that, at one time, as Backus states, it seemed that all these churches would become baptists. The church, in her eagerness to bind men to her traditions, had compelled them to adopt the Bible as their only rule of *faith and practice*, and in so doing cut the cords of ignorance and superstition, by which she might otherwise doubtless have held them longer in her allegiance. *But so had God ordained.* The time had come when a purer spirit was to go forth upon the earth in the name of christianity; when the inward life of the church was to be rekindled, and her ordinances in their primitive purity restored. For when we once admit that God has spoken to us in his word, and that from its decision there can be no appeal, conscience will bind the *christian* to all its requirements, whether they regard the internal or external life, the inner sanctuary of the church, or its outward visible forms and ordinances. *A pure christianity within, always secures a pure christianity without, so far as the understanding is enlightened as to its requirements.*

"Hence it is an interesting historical fact, that the more general rise of baptist sentiments in Connecticut, was simultaneous with that glorious revival, with which many sections of the state were visited in the years 1741, 2, and 3. It is of this revival that Backus says: 'The great change that was then wrought in many minds, was the evident cause of the rapid spread of baptist principles in our land.' 'The subjects of that work,' he continues, 'embraced two ideas which produced this effect. The first was, that saving faith is necessary to give any soul a true right to communion in the church of God; the second was, that there is no warrant for a half way covenant therein: and as infants are generally in a state of nature when they are said to be brought into covenant, infant baptism expires before these principles.' So true is it, as a general thing, that the internal and external purity of the church rise and fall together. Thus the moment men began to apprehend the *great truth*, that living faith in Christ was indispensable to admission into his church, immediately, by a necessary inference they advanced another step, namely, that living faith in Christ was an equally indispensable prerequisite to baptism; and having gone thus far, the more discerning and conscientious were constrained to go still

farther, and renounce infant baptism. For if faith in Christ be the first step towards membership in the visible church, and baptism the second, then, evidently, infants are disqualified for the second, because incapable of the first. It is not surprising, that, when men began to reason thus, 'infant baptism began to decline.' So true is it, that reason, under the control of a sanctified heart, always extricates us from the labyrinths of error, and guides us along the plain paths of scriptural truth.

"It was amid circumstances and influences like these, that this church seems to have had its origin. It was called into life, not by party spirit, not by sectarian zeal, but under the genial influence of a glorious revival of religion; and the great principles of truth, which it then embraced, and which from that time it has steadfastly maintained, were elicited under the same benign influence.

"During this year, 1743, Baptist sentiments spread with a hitherto unparalleled rapidity. Several new churches were constituted in New England. In New Jersey, Mr. Dickenson, then president of Princeton college, wrote a pamphlet, to arrest, if possible, the progress of a sentiment which was fast undermining the long established and venerated usages of the prevailing church. But it did not answer the design of its doubtless well meaning author. 'The pamphlet was reviewed by Dr. Gill, an English Baptist, in 1749; and this examination of the subject, caused the light to be more widely diffused.'

"Many converts, about this time, were made to baptist sentiments, who were not gathered into baptist churches; but, obtaining baptism at the hand of baptist ministers, remained in the communion of the churches with which they were already connected. This state of things, though at first tolerated, continued, as might have been anticipated, but for a short season. For soon it was discovered, that the new sentiment had made such progress, that it threatened to prevail over the old; and that baptism, unless checked, would soon displace sprinkling, or affusion, and obtain the exclusive practice of these churches. 'Hence a fierce opposition was raised against what was called rebaptizing, which was declared to be a very wicked act.'"

We would next solicit attention to the truthful, but highly eulogistic delineation of

The early Ministers of these Churches.

"The ministry of this period seem to have been endued with a remarkable degree of wisdom, prudence, and piety. They were men, evidently, whom God had selected and fitted for the weighty responsibilities and arduous work to which they were called; men who were able and willing to take the oversight of the church of God; to guide her amid the perils through which she was passing; to lead her up from the darkness in which she had long been wandering, into the full light and liberty of the gospel. Theirs was the responsible work of combining elements; of separating the precious from the vile; of discriminating between the true and the false, both in doctrine and practice; of collecting, arranging, fitting, and harmonizing materials for the establishment of the church of God, as the pillar and ground of the truth, upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone.

"They were called upon, not only to preserve the ordinance of baptism, which they had received in special trust, in its primitive relation to the church, but also to cast a mass of mind, just emerging from the darkness of a false theology, into the peculiar mould of gospel truth, into the form of sound evangelical sentiment, and of equally sound evangelical practice; and of the manner in which, under God, they met this responsibility; of the consummate wisdom, prudence, and fidelity, with which they discharged their high and sacred duties; of the correctness of their decisions in most matters of faith, practice, and discipline; the present condition of the denomination, is perhaps the best criterion. For it has advanced to its present state, guided and guarded by those simple principles of ecclesiastical economy, in which they so faithfully instructed the churches committed to their charge. And in no way, perhaps, has the wisdom of their successors in the ministry, been more happily exhibited, than in attempting no innovations concerning these important points of order in the church. Wherever an improvement has been attempted, it has most signally failed; both individuals and churches have found themselves constrained to return, and retire within the prescribed limits of an ecclesiastical fellowship, based upon union in the truth as it is in Jesus. The reason of this is obvious. The light which guided our early ministry

in the formation and discipline of the church, was the New Testament. This was their law, their canon, their rule of faith and action. They did not study the fathers, or the decrees of councils, or the decisions of synods, but the **TEACHINGS OF JESUS CHRIST, AND THE ACTS OF THE APOSTLES**. Here they found the grand model of the christian church, or rather the christian church itself, as constituted and regulated under the immediate teachings of the Holy Ghost; and to this they strove in all things to conform the spiritual temple which they were called to rear. Hence under their hand the building rose with something of the simplicity and beauty of the apostolic church. It stood out before the world reflecting in all its prominent features of doctrines, ordinances, and discipline, the light of a pure, primitive christianity. Let it not be supposed, that our veneration for our fathers in the ministry is excessive; we venerate them, because they venerated the New Testament; we follow them because they followed Christ. We speak of their religious principles because they were drawn fresh from the fountain of truth, the living oracles of God; we speak of their acts because they were conformable to the precepts of the gospel, and as such are worthy of our perpetual imitation. We admire their spirit, the elevated tone of their piety, their unwavering fidelity to truth, their strict and undeviating conscientiousness, their patient endurance of suffering, and their manly resistance of religious despotism. They were indeed extraordinary men, but were *made so by the grace of God*; by the peculiar circumstances into the midst of which they were thrown; by the responsibilities they were called to sustain; and above all by the sufferings, privations, and persecutions, which they were called to endure. That they were great men we do not claim, at least in the ordinary acceptance of this phrase; and yet, if purity of mind and character, deep and ardent piety, strong attachment to truth, correct and comprehensive views of the gospel, a thorough acquaintance with the word of God; together with an ability in illustrating and applying the same, in an extraordinary degree successful in winning souls to Christ, as well as in edifying the church of God; if these qualifications in any degree constitute *true goodness*, and *true greatness*, then were they truly good and truly great men. They were men

of a plain, common education, yet of strong, vigorous intellects, of sound practical sense; and thence brought to the study of the scriptures that peculiar artlessness and simplicity of mind so essential to a right understanding of the word of God. Books they had none. The Bible alone was the man of their counsel, their great and almost exclusive study; and hence they became mighty in the scriptures, thorough and correct expounders of the doctrines and precepts of the gospel.

"They were unlearned in many of the modern modes of interpretation, untaught in many of the nice distinctions of a speculative theology, but were not therefore, we imagine, the *less evangelical* in their sentiments, the *less successful* in their ministrations.

"They seem to have received the scriptures in their most plain and obvious meaning, without seeking to conform them to their prejudices, or to bend them to the support of a denominational creed. Indeed they had no such creed; and if prejudice at any time they had, it was a prejudice consequent to, and dependent upon a diligent and prayerful study of the Bible, and might therefore be supposed to be in harmony with truth. Doubtless, like all other good men in similar circumstances, they were not aware of the greatness of the work they were performing, of the far-reaching influence of the principles which they had embraced, and were laboriously inculcating.

"Hence the absence of all policy and design in their proceedings touching the future. They left truth where the apostles left it, not to be transmitted by means of creeds and heartless subscriptions, but to be handed down from generation to generation in the experience of those who should embrace it, trusting in God that the line of the true spiritual priesthood would continue unbroken, and the church thus be perpetuated to the end of time.

"We are disposed however to trace all this to the superintending providence of God, to the guardian influence of the Holy Spirit. To us it seems evident that God, through the agency of these men, was preparing to give the world a practical illustration of *that great truth*, which the church has ever been so slow to learn, namely: that the *Bible understood*, the *Bible believed*, the *Bible loved*, the *Bible practised*, is the *best*, the *only* safeguard to ecclesiastical purity."

As one striking illustration of the ministry of this period, and of the fires of persecution through which they had to pass, we will take an extract from the appendix. Indeed we should feel impelled to hold up to the mind's eye of the present generation, such pictures as the following, for the double purpose above mentioned, viz: to awaken proper admiration for the character of the men who acted so nobly, and suffered so meekly and unflinchingly; as well as to evince the worth of their distinguishing principles.

The Life and times of Joshua Morse.

"The life and times of Joshua Morse, are intimately connected with the early history of this church. The year following its constitution, we find him preaching in this town, with evident tokens of the divine approbation; yet encountering strong opposition from the clergy of the established order. Though a youth, his ministry seems to have been distinguished by the strength and manliness of riper years. His manner is said to have been unusually commanding and impressive, and warmed with such a glow of feeling, as often to dissolve his congregation in tears. Zealous, ardent, impassioned, bringing to his ministry the freshness of religious experience, with a heart burning for the conversion of souls, it is not strange, that the people flocked to hear the gospel from his lips. Nor is it strange, that the jealousy of the dominant ministry was excited, or that the arm of persecution was stretched out, when we remember the character of that ministry, both in its civil and religious relations. On the one hand, it was sentimentally opposed to evangelical piety, and on the other, from its alliance with the state, it felt itself called upon to resist all innovations upon the established forms of worship. It was, perhaps, as pure as a ministry could be, associated as it was with the state; as little inclined to persecution, as any ministry would be, which might, if it would, bring to its support the power and penalty of law. Still it is historically true, that it was strongly opposed to evangelical doctrine, and experimental religion. Men were then educated for the *ministry* as a *profession*, without a previous preparation of heart, and call thereto, by the Holy Ghost. It is not strange, therefore,

that spirituality languished. What little was still living, lived in the bosoms of the older members, who had enjoyed the benefits of a purer ministry. The rising generation was coming up, destitute of all experimental and practical piety, and what was worse, was coming into the church in this state.

"In this state of things, it is but natural to suppose, that the lighting up of the flame of a glorious revival, would produce a concussion in the religious atmosphere, and wake into collision the great antagonist principles of truth and falsehood.

"Mr. Morse was among the number of those faithful pioneers, who shared most largely, in the trials and sufferings of this great religious conflict. Stonington appears to have been the field of his earliest labors, as it certainly was of his earliest sufferings. At that time, this was the only Baptist church in this town. It is hence more than probable, that he often preached to this people. There was also a small meeting-house, located a few miles north of the village of Pawcatuc, where the Baptists and Separates were accustomed to unite in worship. These were dark and troublous times, when the little flock of Christ, persecuted by the nominal church, were constrained to seek out for themselves a retreat, where they might build their altars, and offer up their spiritual sacrifices of praise to God. Here, we are told, these faithful *men of God* were accustomed to deliver their messages of grace, with that *unction* so peculiar to the evangelical ministry of that day.

"The preaching of Mr. Morse in Stonington, was attended with success; a revival of religion in the vicinity of this church was in progress, when he was arrested and carried before the magistrate. While the trial was pending, the wife of the magistrate, is said to have besought him with tears, not to give judgment against so innocent and holy a man; but the influence of the clergy, and the clamors of a set of bigoted gentry, who declared that his preaching was not according to law, prevailed; and he was sentenced to pay a fine of twenty shillings, or receive ten lashes at the whipping post. The fine he could not pay, and he was taken to the place of punishment; but while the constable was preparing to inflict the stripes, Mr. Morse is said to have addressed him thus: 'Well, my friend, I suppose you must do your duty, but remember that when you strike me, you

strike one of God's dear children.' The simplicity and tenderness with which he spoke, drew tears from the stout-hearted man, and he refused to execute the barbarous penalty, pronounced the law unjust, reproached the court for cruelty, and with a truly noble generosity, paid the fine, and released the innocent sufferer.

"On another occasion, as he was preaching, a clergyman came in, put his hand upon his mouth, and commanded a man who accompanied him to strike him.

"At another time, while preaching in the south part of the town, two men rushed in, and with violent blows brought him to the floor. When he had recovered a little, he looked upon them, and said, 'My friends, if you die natural deaths, the Lord hath not spoken by me.' The word of the Lord was not in vain. Both perished in the deep.

"At another time, while engaged in prayer, he was knocked down, dragged by the hair down a flight of steps into the street, and was there beaten in the most inhuman manner. A gash on his face was laid open so deep, that he carried the scar to his grave.

"On another occasion, the house where he was preaching, was surrounded by a gang of the elite and fashionable of the town, who had bound themselves by an oath that they would kill him whenever he came out. His wife and friends entreated him with tears, not to commit himself to the infuriated rabble. But he replied, 'what mean ye to weep and to break my heart!' Accordingly, he went out, and finding the mob armed with clubs, he lifted up his hands and began to pray for his enemies. The result was, they were confounded and subdued, and some, convinced of their wickedness in persecuting so good a man, begged his pardon and retired.

"We speak not of these things in this place to enkindle resentment, much less to excite an unholy prejudice, towards any portion of the existing evangelical church; but as matters of history; as incidents full of interest to ourselves, and of instruction to others.

"It is surely a matter of no small importance to us to know minutely these incidents of our early history—these sufferings, through which our fathers passed, in procuring for us the high immunities of religious freedom, in transmitting to us in their purity the precious doctrines and ordinances of the gospel.

"They were engaged in a mighty struggle with a *dominant*, but *nominal* church.—They fought the battle well, achieved a glorious victory, and we enjoy the fruits. But let us never forget that the weapons of their warfare were *spiritual*, and were, therefore, mighty through God, to the pulling down of the strong holds of Satan, both in church and state. It was by a simple 'manifestation of the truth, commending themselves to every man's conscience in the sight of God,' that they obtained these splendid victories. 'Through *faith* they overcame the world, wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.'

"In despite of all opposition, Mr. Morse continued his labors in this town with great success; the truth prevailed, converts were multiplied, and the feeble church was strengthened and increased."

Perhaps we may be pardoned for the exercise of very peculiar feelings in the contemplation of the above sketch of that great and good man. Our own venerated sire, baptized and ordained by father Morse, often related in our young ears the principal incidents in his eventful and persecuted career. Can it be expected that we should ever read them or hear them again, without awakening those touching early reminiscences which curdled our young blood in days of yore? But if we do not entirely misconceive, this topic is adapted to awaken interest, and deepen and extend conviction of the truth of our sentiments. Why have pedo-baptist churches, the world over, proved themselves persecutors, except in those instances where the example and leavening influence of baptist or quaker principles, have corrected and improved their character? That such has been, and still is the fact, all history and observation fully confirms. Whatever is the reason of it, the very fact shows a departure in such churches from primitive christianity.

So full have been our illustrations of the two or three topics already quoted from this discourse, that we have very little room for noticing the particular history

of the 1st church in North Stonington which is here given with as much fidelity and extension as could be expected or perhaps desired. We should have been happy to show the model of an *ecclesiastical council* as furnished in their early history; and the picture of a *primitive revival*, as contrasted with some of those which it is the fashion to *get up*, occasionally in different parts of the country in these our days.

It would be fair also, to exhibit on the contrary, as a specimen of the error into which our fathers were naturally betrayed by their persecutors, their unscriptural views and practice against the proper support of their pastors. But we must pass over all these points, referring those who would gratify and improve themselves by the perusal of some correct and well expressed views on these subjects, to this discourse itself.

On the last page but one is found the following list of ministers who have belonged to this church:

<i>Wait Palmer,</i>	Pastor 22 years.
<i>Eliezer Brown,</i>	do. 25 do.
<i>Peleg Randall,</i>	do. 23 do.
<i>Abel Palmer,</i>	
<i>Christopher Palmer,</i>	
<i>Reuben Palmer,</i>	
<i>Abel Brown,</i>	
<i>Jonathan Miner,</i>	do. 20 do.
<i>Gershom Palmer,</i>	
<i>Paul Main,</i>	
<i>Benjamin N. Harris,</i>	do. 1 1-2 do.
<i>Cyrus Miner,</i>	do. 1 do.
<i>Albert G. Palmer,</i>	do. 1 do.
<i>Charles Randall,</i>	do. 1 do.
<i>William Flint,</i>	do. 1 do.

What a contrast is here presented in the length of time during which the pastors held office in this church! The four earliest pastors each held the office on an average for 22 1-2 years. The last four for *one year each!* What will become of our churches and pastors too, if this tendency shall continue for another generation?

At the end of the first century, after the constitution of the second baptist church in Connecticut, the number of

communicants in the State, has reached 16,000, showing a gain during the last year of more than 19 per cent, while the whole population is gaining but very little more than the drain made upon it by emigration. May this cheering increase make us more humble and grateful!

NOTICES OF BOOKS.

A General Biographical Dictionary, comprising a summary account of the most distinguished persons of all ages, nations, and professions: including more than 1000 articles of American Biography. By REV. J. L. BLAKE, D.D. Fifth edition, royal 8vo. New-York: A. V. Blake. 1844.

This is an almost indispensable volume to every collection of books deserving the name of a library. It is remarkably faithful and impartial. Dr. Blake has done himself great credit in the preparation of this important work. Our readers will be gratified to know that our own denomination has received the attention of the author, and that Drs. Stillman, Baldwin, Hart, President Staughton, Professor Knowles, and others, are honorably chronicled on the biographical page.

Very cordially do we commend this volume of interesting and important matter. Dr. Blake is a graduate of Brown University.

Methodism in its origin, economy, and present Position. By JAMES DIXON, D.D. Ex-President of the Conference. New-York: Conference Office. 1844.

This is a very able exposition of the history and tactics of the Methodist body in Great Britain. To the student of church history it will have strong claims. It is well written, and is quite a *vade mecum*. It may be read by most ministers with profit. We have read it every word, and mean soon to read it again.

Church Discipline; by WARHAM WALKER. Homer, New-York. Boston: Gould, Kendall & Lincoln. 1844.

This is a sensible book upon an important subject, and the wide circulation of all good treatises of this kind must be productive of advantage. The style of this work is rather tame, and we do not think it at all likely to supersede James' Advice to Church Members, or James' Church Member's Guide.

Mr. Walker's essay will no doubt have a good influence wherever it is consulted.

The Duty of Preaching to the Conscience. By REV. BRADLEY MINER. Dorchester: Gould, Kendall & Lincoln. 1844.

This is the sermon delivered before the Boston Association at its last anniversary, and the printing of which was called for by a large number of the brethren present.

The text is 2 Cor. iv. 2, "By manifestation of the truth, recommending ourselves to every man's conscience in the sight of God."

The preacher proposes to consider,

- I. What is preaching to the conscience.
- II. Why we should so preach.

Mr. Miner is but little known out of his own sphere of duty; there he is highly esteemed as a faithful pastor and sound preacher. This discourse is, we believe, his first appearance as an author, and we regard it as a very creditable production. The sermon is characterized by strength and precision, and we trust will be followed by other and larger performances.

Appeal from Tradition to Scripture and Common Sense. By REV. GEO. PECK, D.D. New-York: Conference Office, 200 Mulberry-street. 1844.

We knew that Dr. Peck was preparing a work on *the rule of faith and practice*, and anticipated it with interest, because we were aware of the entire fitness of the man for his task. Cool judgment, warm piety, and great perseverance, belong to the editor of the Methodist Quarterly Re-

view. The work is what might be expected. It is a well arranged condensation of the best authors on this momentous topic, "are the scriptures a sufficient, and are they the only rule of faith and practice?"

Goode's incomparable work, Elliot, Jackson, and a host of others, have been carefully collated, and the reader will find a very judicious abbreviation of their learned labors. The book is elegantly printed, and strikes the eye most pleasantly.

Theopneusty; or the Plenary Inspiration of the Holy Scriptures. By S. R. L. GAUSSEN. Second edition. New-York: J. S. Taylor & Co. 1844.

This edition has received many additions from its excellent author; we regard the book as eminently adapted to the wants of our country. If some of our private members would read and study this book, they would know more of the *claims of God's word*, than their pastors, who have imbibed a wretched semi-infidel theology. We firmly believe that the tendency of German theology at the present time is to reduce the Bible in the estimation of its *students* to the rank of a mere human composition.

The Voice of the Church. By D'AUBIGNE. New-York: J. S. Taylor & Co. 1844.

This is a very interesting discourse, addressed to the members of the Theological School at Geneva, by the eminent historian of the Reformation. It will richly repay a thoughtful perusal; every student for the ministry will find it to be pure gold, and fit for his mint.

A Protestant Memorial. By THOMAS HARTWELL HORNE, B. D. From the Ninth London Edition. New-York: J. S. Taylor & Co. 1844.

We have had this little book in our library for eight years, and made frequent use of it as a compendious sketch of the Reformation.

CHRONICLE.

THE TRIENNIAL CONVENTION, AND OTHER RELIGIOUS ANNIVERSARIES, will call together a numerous delegation from the various and widely dispersed tribes of our Israel the latter part of the present month. The order of services, so far as we have understood it, will be as follows.

1. A preliminary discourse before the AMERICAN AND FOREIGN BIBLE SOCIETY, in the meeting-house of the First Baptist Church, Philadelphia, on Monday evening, April 22d, by *Rev. B. T. Welch, D. D.*, of Albany.

2. Business Meeting of the same Society at 9 o'clock, and Public Anniversary at 10 o'clock on Tuesday the 23d.

3. The afternoon and evening of the same day will be devoted to the anniversary services of the AMERICAN BAPTIST HOME MISSION SOCIETY.

4. The TRIENNIAL CONVENTION FOR FOREIGN MISSIONS, will meet at 10 o'clock, on Wednesday, the 24th, to organize and hear the Annual Report. Anniversary Sermon on Wednesday evening, by *Dr. Lynd* or *Dr. Sears*.

5. The AM. BAPTIST PUBLICATION AND S. S. SOCIETY, will probably hold their Anniversary on Wednesday afternoon.

Most of the above-mentioned societies, it is presumed, will hold adjourned meetings subsequently, for the completion of any business which requires their attention: and the Triennial Convention are accustomed to meet daily for deliberation on the important objects committed to their care, for about a week. It is sincerely hoped that none of the delegates to the Convention will be in haste to leave till its business is all deliberately attended to. Certainly the great and grave concerns demanding the attention of this body, and which will draw them together from thousands of miles separation, ought to secure their patient consideration.

We cannot but hope,—and trust that thousands will join in the fervent prayer,—that on this solemn occasion, brethren may come together with much of the Spirit of Christ: that in all lowliness of mind each may esteem others better than himself: that all may be swift to hear, slow to speak, and slower still to wrath. If during this whole month, a spirit of humble, persevering, believing prayer were exercised, not only by the delegates elect, but by all our churches for them, there would be solid ground

for hope that Satan and all our enemies would be disappointed, and the wondering world would be constrained to see and to say, "behold how these brethren love one another!"

FAMILIAR EDITORIAL COLLOQUY WITH OUR READERS.—We have often desired to lay aside the stateliness of formal topics and prosing articles of full detail, and just fill a column or two of our monthly sheet with brief suggestive hints, such as the passing objects and incidents may supply. We long to cultivate that kind of familiarity with the many thousands who indulge us with their perusal, which we should be sure to improve could we meet them personally, and sit down with them each at their own firesides. We are satisfied that we—and perhaps they too—would be gainers by such intercourse. As it is, while we are widely sundered from them, and they from one another, perhaps we cannot more nearly approximate to the desired intercourse, than by laying under contribution our correspondence, and the bird's eye view we catch of the state and the progress in each field of our culture, to furnish out the materials of such a medley.

Every week and month and quarter some two score of religious periodicals come regularly before us, communicating much from which we intend to glean—and hundreds of letters, too, from all parts of our country, with not a few from foreign lands;—many of them not intended or adapted in full to meet the public eye, but still containing facts, opinions, fancies, whims, praises, censures, of ourselves and of all the matters and things which interest the great baptist family. It has long seemed to us that a moderate share of industry and discrimination might draw out of all this mass, a lively, agreeable, and instructive compend: so arranged and condensed as to furnish amusement, pleasure, and even some profit. Now that we are in the mood of it, let us just give, out of a small part of the field, a specimen from the

EDITOR'S TABLE.—Beginning away down east in the Provinces of her majesty, where the fogs are so dense, the winters so long—but the hearts so warm and true: a good brother writes us, that within a few months there is manifest a greatly increased disposition to investigate and

discuss the Bible question, and kindred subjects having a bearing on our relations and duties, to one another and to the world, as well as towards those who have sundered us from their fellowship and co-operation; all out of dislike to sectarianism, bringing the very spirit of sect and schism into action where they were never seen before. He tells us, too, of his purpose to meet with us this month in Philadelphia, where we promise him a warm reception, and ourselves and our brethren in "the States" great pleasure and satisfaction in his society. The Christian Messenger, throughout both those eastern Provinces, seems to be nobly and successfully battling for the right and the true, while weakly it bears good tidings. Its neighbor in Maine, Zion's Advocate, lifts up its voice like a trumpet. Really, since the commencement of the present year, our old friend puts on a new face, and rallies a noble array of stout hearts and willing, able hands, to advocate education, missions, church discipline, and almost all good things. So does the snug and usually well filled little sheet, the New-Hampshire Baptist Register. May its worth never be less! In that great and good city of "notions," the venerable Watchman, ever "*primus inter pares*," holds up its head as loftily, and speaks as decidedly, and plies its duties as vigorously and successfully as ever. It furnishes to the shade of Andrew Fuller and the genius of Antioch ample arena for [brotherly?] antagonism; while "hints for the times" shoot at follies as they fly. Near by, the Reflector sheds its welcome and searching light, more adapted of late to bless, cheer and guide aright, than as once, to scorch, wither and destroy. Out of that Missionary thesaurus, which monthly comes to us, there looks forth from the last number the meek, patient, thoughtful countenance which so many years greeted and cheered us in the city of peace. Alas, that we shall look on the original no more! There is the garnered sweets of Sabbath Schools, treasured up so wisely and well; but where is that stately Review? Surely its quarters (of abeyance) are too long. The Secretary, where whilom blue laws prevailed, and the Observer, on its verdant mountain heights, the Register in Canada, and that other Register in the interior of the empire state, with our near neighbors the Advocate and Maternal Counsellor, as well as the Record of brotherly love, all are well fulfilling their destiny.

All over this wide field, the shades of Acade

mus and the schools of the prophets ever and anon rise to view, shedding the light of joy and hope. The pastors tend their flocks, (on an average more than one year in a place,) and the restless sheep look up (and down too) whether unfed or no the result will prove. Here and there a verdant spot gives no dubious indications of faithful spiritual culture. Many a glad heart that loves the Master's cause rejoices in some token of its advancement; and the desponding fail not to find sure omens of its sad and speedy discomfiture. Some who profess to love, obey and believe THE WORD, which teaches them not to lay up treasures on earth, nor make haste to be rich, are presuming, yes contriving, watching, agonizing to do so: and some few who read that the redemption of the soul is precious, seem in earnest to secure it. [*To be continued monthly*]

MINISTERIAL REMOVALS.

We are grieved to see certain religious newspapers palming off deceptive causes for the removal of brethren, especially from city churches. Let Pharaoh's chariot wheels drive heavily, and things look squally, and the pastor resign, and some kind editor assures the religious community that the dear man's health has long been giving way, and therefore he is compelled to leave his labors; and all this time the ministers and the people know that this is a mere pretext.

A few years ago, a beloved brother left his church after much deliberation and advice: the religious newspaper made him out a sick man, while every body round about him, knew the falsity of the assigned reason of removal. We have recently seen some glaring instances of this unprincipled charity, in quarters where better things might be expected. There are dear good brethren of whom we would rather hear that they had left half a dozen of some sort of churches, than that they were in poor health.

FOREIGN INTELLIGENCE.—Interesting letters have been received from China; where the whole company of missionaries seem vigorously engaged in revising the versions of the New Testament, that it may be widely published among the immense millions who need its saving light.—Also from Bangkok in Siam; where our feeble band are struggling manfully, and with cheering tokens of success. From Tavoy, in British Burmah, we also hear glad tidings. Our sheet, this month, is too full to give details.

INCOME AND EXPENDITURE
OF THE
PRINCIPAL PUBLIC INSTITUTIONS CONNECTED WITH THE BRITISH BAPTIST DENOMINATION DURING THE PAST YEAR.

MISSIONS:				
<i>Arranged in the order of their Formation.</i>				
SOCIETIES.	FORMED.	RECEIPTS.	EXPENDITURE.	
Baptist Missionary Society,	1792	\$101,751 40	\$131,371 80	
Baptist Home Missionary Society, . . .	1797	22,767 36	25,296 30	
Baptist Irish Society,	1814	11,105 20	14,123 10	
General Baptist Missionary Society, . . .	1816	7,262 94	7,148 30	
Scottish Home Missionary Society, . . .	1826			
Baptist Colonial Society,	1836	1,143 60	1,766 50	
Bible Translation Society,	1840	15,902 16	16,440 83	
<i>Total for Missions,</i>		\$159,932 66	\$196,146 88	
ACADEMICAL AND THEOLOGICAL INSTITUTIONS.				
PLACES.	Founded.	No. of Students.	INCOME.	EXPENDITURE.
Accrington,	1841	8	\$1,626 36	\$1,561 92
Bradford,	1804	30	5,368 08	5,461 80
Bristol,	1770	20	5,492 38	5,755 32
Haverfordwest,	1841	9	840 26	769 22
Loughborough,	1798	7	2,029 22	1,820 34
Pontypool,	1807	20	3,175 02	3,805 56
Stepney,	1810	26	7,807 26	8,692 22
<i>Total for Education,</i>		120	\$26,338 58	\$27,866 38
MISCELLANEOUS CHARITIES.				
Sources of Income.	Founded.	Objects.	Receipts.	Expenditure.
Baptist Fund,	1717	Education of Ministers, Assistance of Poor Churches, &c.	\$11,921 02	\$14,127 40
Baptist Magazine,	1809			
Bath Society,	1816	Support of Superannuated Ministers,	2,871 72	999 24
Baptist Building Fund,	1824	Erection of Chapels,	3,102 44	3,098 16
New Selection,	1829	Relief of Widows and Orphans of Ministers and Missionaries.	936	696
<i>Aggregate total for religious benevolence,</i>			\$205,102 24	\$248,826 86

NOTES ON THE PRECEDING TABLES.

1. So near to the time of our religious anniversaries, we have supposed that a more acceptable service could not be rendered by the MEMORIAL, than to give the exact returns of the benevolence of our British brethren. Special pains have been taken to make them as correct and complete as possible; and to facilitate comparison with our own accomplishments, the pounds, shillings and pence of the English currency have been reduced to dollars and cents.

2. The large excess of expenditure over the annual income, will naturally excite attention, and perhaps painful surprise; amounting as it does in the aggregate to nearly 50,000 dollars in a single year. It is accounted for, however, in part at least, by the unexampled depression of business and trade during the early part of the last year which considerably reduced the income, and perhaps more still by its following directly after the very large extra contributions of the Jubilee year of the English Baptist Missionary Society. The collections arising from that fund, enabled this Society alone to expend 30,000 dollars more than its income of *that year*, without getting in debt.

3. The large amount expended by *the landful*, comparatively, of our brethren on the other side of the Atlantic, is adapted to awaken our admiration, and we would fain hope, may provoke us to emulation. The total of Baptist churches in Britain is 1680, and of members about 150,000; not more than one third more than are found in New York alone. But how far in advance they are, in the line of religious benevolence to the whole 700,000 Baptist church members on our lists!

4. Why this wide difference? It results, undoubtedly, from several causes combined. We are but just laying the foundations, and beginning to subdue the wilderness, and have therefore to expend much care, toil, and expense in preparatory work for ourselves, from which they are more exempt. For a similar reason, our youth, we have not as large a proportion of accumulated, solid capital. But after the extenuation which may be plead on the above grounds, it requires to be frankly admitted that we are not generally as self-denying as they are: either in our habits of living or in the incidental expenses of building and furnishing our places of worship, and in similar things generally. Once more, we have not brought the great mass of our church members even, to contribute anything systematically. It is probably true that British baptists, with less than one quarter of our members, have actually a larger number of regular contributors to their various benevolent objects than we. Hence the prime desideratum with us seems to be, a practicable efficient plan of inducing all to give as the Lord hath prospered them. Who will wisely devise and faithfully execute such a plan for us?

DEATH-BED SCENE.

BY REV. JOSEPH BELCHER.

About twenty years ago, I spent an interesting evening with the late excellent William Stephens, pastor of the Baptist church at Rochdale, Lancashire; a man who blended a correct knowledge of evangelical truth with a scriptural boldness of address, in a very remarkable degree. Our conversation turned on pastoral visits to death-beds. We agreed as to the generally doubtful character of the repentance then first professed; and each had to tell of not a few instances in which solemn vows made in the prospect of death, had been violated on unexpected return to health. My valued brother, however, after we had been speaking of the possibility of salvation at the last hour, related the particulars of a visit which he

once paid, of a highly gratifying character:—

It was during his residence in the city of London, where he had been called to succeed the venerable Abraham Booth. He had closed the services of a laborious Sabbath, in the depth of winter, and had just sat down in his study, in his loose coat and slippers, to spend a quiet half hour, when a woman in a very high state of excitement, knocked at his door, and implored him to go at once to see her dying sister. He hesitated, but she earnestly besought him to hasten, or her sister would be gone before they could reach her bed-side. As they rapidly walked through the streets, he ascertained that the object of their solicitude had come over some years previously from Ireland, and had always been entirely negligent of religion; but that now she was conscious that a very few hours at farthest would remove

her to another world, and was exceedingly anxious to see some minister of Christ, who could tell her the way of salvation.

By this time they stood at the bed-side of the dying woman. My friend looked at her, asked some general questions, and then began to remind her of her sinfulness; all this she knew, and said comparatively little; observing all the symptoms of immediate dissolution, and feeling that not a moment was to be lost, he began at once to tell her of the love of an infinite Saviour, who came from heaven to die in the stead of the sinner, and to show her that belief in the testimony which God had given of his Son was inseparably connected with salvation. She listened to him with attention the most profound, and with a look which told him she had never before heard these things. At length she asked in a faint whisper, "Is that true?" My friend replied, "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief;" and added, "Jesus will save you, if you depend on him." With a smile, he assured me, such as he had never seen before nor since, she replied, "Bless his dear name, I do trust in him," her head at that moment fell on her pillow, and she expired. "Never," said my brother, "did I before so powerfully feel the adaptation of the gospel to the sinner in all the circumstances in which he can be placed, and never before was I so strongly impressed with the sovereignty and power of divine mercy."

The reader will probably be reminded by this fact of a similar circumstance in the seventeenth century, in connexion with the holy Mr. Guthrie, of Scotland, who said, at the end of his account of the scene,—“I found her in a state of nature, saw her in a state of grace, and left her in a state of glory.”

Hope can yield no solid pleasure, when the object to be gained is only sensual.

THE THUNDER STORM.

Nearly thirty years have passed away since the occurrence of an event which then powerfully impressed my mind, and on which I cannot even now think without deep interest.

About the year 1814, from one hundred to one hundred and fifty persons had assembled for worship on a week day evening, in Newhall-street meeting house, Birmingham. The pulpit was occupied by a valued minister from a distance, the Rev. D. Trotman, of Tewkesbury, who yet lives, adorned with the "hoary head," to him the "crown of glory." The day had been sultry, and almost without a breath of air, but no one seemed to expect what really occurred.

The service had commenced in the usual way with singing, and while "the man of God" was leading the devotions of the people at the foot of the eternal throne, lightnings and thunders seemed to come immediately from the hand of its occupant, such as I remember at no other time. The elements all appeared in a moment to have blended together, and to threaten the dissolution of universal nature. In a few minutes the rain began to descend in torrents, and perhaps almost every individual was reminded of the season "when all the fountains of the great deep were broken up, and the windows of heaven were opened," or was led forward to "the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The jarring elements, the descending rain, the noise of passing carriages dragged by horses infuriated with terror, over whom their drivers had lost all control, added to the shrieks of several of the female worshippers, made it impossible to hear the voice of prayer, and induced the servant of God abruptly to close his address to the Supreme Being.

It will be felt that the scene was one of indescribable grandeur, and if one could have thought at all, the inquiry would

have presented itself—what will the preacher do? There he stood, calm as the evening had been an hour before; he evidently felt that all was right; while his composure seemed to read a lecture on the peace inspired by piety. Looking round on his agitated friends, he uttered with a tone of childlike confidence and sweetness :

“The God that rules on high,
And thunders when he please;
That rides upon the stormy sky,
And manages the seas;
This awful God is ours,
Our father and our love;
He shall send down his heavenly powers
To carry us above.”

If ever I felt the power of Religion, and its tendency to diffuse serenity over the soul of its possessor, it was then. The agitation seemed at an entire end, and the ear to take in the noise of the thunder and the voice of the preacher with equal interest. For half an hour or more did he continue to speak of the grandeur of Deity; of his condescension and kindness to man; and of the manner in which his favor might be obtained. With holy pathos he invited his hearers to the Great “Refuge from the storm,” and showed how such minds could be kept in perfect peace, reposing on God. With holy dignity he stood and said :

Let mountains from their seats be hurl'd
Down to the deep, and buried there;
Convulsions shake the solid world,---
Our faith shall never yield to fear.”

The storm abated, we sung the lines first quoted, again addressed the throne of heaven, and then left the house of God, feeling that his blessing indeed rested upon us. We were thankful for the storm which produced such an address, and prayed that we might be favored with the same holy peace when we shall see

“A God in grandeur and a world on fire.”

REASONS FOR BELIEVING THE BIBLE.

Young persons would do well to commit to memory the following reasons in support of the authenticity of the Holy Scriptures, with the view of fortifying their minds against the objections of infidels:—

1. Because what we learn from the natural world of the existence, power, wisdom, and goodness of God, agrees with what the Bible states of them.

2. Because a book like the bible was much needed, to make the will of God more clearly known to man than nature alone could do.

3. Because holy men were inspired to write, without error or mistake, those truths and facts with which they were previously acquainted, or which had been made known by the Holy Spirit.

4. Because the account given in the bible by various writers differ from each other so far as to prove that they had not consulted together and yet agree in the main particulars, so harmoniously as to prove their truth.

5. Because the fulfilment of many prophecies proves that the bible contains the truths of God.

6. Because many miracles that were wrought prove that the bible contains a religion which came from God.

7. Because the account which the bible gives of the condition of man agrees with his real state all over the world.

8. Because the subjects contained in the bible were so very acceptable to the friends of religion, and so very objectionable to its enemies, that under such contending circumstances, nothing but truth could have been preserved.

9. Because the original copies of the holy scriptures were the oldest books in the world, and our English translation has been made with great care and faithfulness.

10. Because the religion of Jesus Christ as contained in that bible, bestows the greatest benefits on all persons who believe in it, and *live* according to it.

DAILY THOUGHTS.

1. If you have been happy enough to find a true friend, you have found a treasure; his reputation will secure your own; he will answer for you to yourself; he will alleviate all your troubles, and multiply all your pleasures. But if you would deserve a friend, you must know how to be one.—*Mde. de Lambert.*

2. If those who teach well neglect to do well, how can they expect profit from their labors?—*Peter Lombard.*

3. Every man has just as much vanity as he wants understanding.—*Swift.*

4. Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—*Jeremy Taylor.*

5. How hard it is for men to bear greatness without pride and insolence; to be rich without being covetous or luxurious; to be devout worshippers of God, when they themselves are adored and flattered by men.—*Sherlock.*

6. Wise sayings often fall on barren ground: but a kind word is never thrown away.—*Anon.*

7. There is no calling of any sort, from the sceptre to the spade, the management whereof hath any good success, any credit, any satisfaction, which doth not demand much work of the head or of the hand, or of both.—*Barrow.*

8. Only good and wise men can be friends; others are but companions.—*Anon.*

9. He must know little of the world, and still less of his own heart, who is not aware how difficult it is, amidst the corrupting examples with which it abounds, to maintain the spirit of devotion unimpaired, or to preserve in their due force and delicacy, these vivid moral impressions, that quick perception of good, and instinct-

ive abhorrence of evil, which form the chief characteristics of a pure and elevated mind. These, like the morning dew, are easily brushed off in the collisions of worldly interest, or exhaled by the meridian sun. Hence the necessity of frequent intervals of retirement, when the mind may recover its scattered powers, and renew its strength by a devout application to the Fountain of all grace.—*Robert Hall.*

10. There is no slight danger from general ignorance; and the only choice which Providence has graciously left to a vicious government is, either to fall by the people, if they are suffered to become enlightened, or with them, if they are kept enslaved and ignorant.—*Coleridge.*

11. Christianity may thank its opponents for much new light, from time to time, thrown in on the sublime excellence of its nature, and the manifestation of its truth. Opponents, in some sort, are more welcome than its friends, as they do it signal service without running it in debt, and have no demands on our gratitude for the favors they confer. The stronger its adversaries the greater its triumph; the more it is disputed, the more indisputably will it shine.—*Young.*

12. Religion is such a belief of the Bible as maintains a living influence in the heart.—*Anon.*

13. The omnipotency of mere talent is the grand delusion with which the devil is now deceiving the nations.—*Budd.*

14. Never be soured by calumny and detraction, and never think it necessary to confute them; for they are sparks, which, if you do not blow, will go out of themselves.—*Boerhaave.*

15. Whoever pays you more court than he is accustomed to pay, either intends to deceive you, or finds you necessary to him.—*Courtenay.*

16. Defer not thy charities till death; for certainly, if a man weigh it rightly, he that doth so is rather liberal of another man's than his own.—*Bacon.*

17. Affectation is the wisdom of fools, and the folly of many a comparatively wise man. "It is," says Johnson, "an artifi-

cial show; an elaborate appearance; a false picture." Surely it must be a most inferior judgment which prefers counterfeit to real; and which employs art, labor, and pretence, to produce that which is spurious and vile, whilst the genuine commodity requires no such effort.—*Anon.*

18. An hour well spent, condemns a whole life. When we reflect on the source of improvement and delight gained in that single hour, how do the multitudes of hours already passed rise up and say what good has marked us? Wouldst thou know the true worth of time, employ one hour.—*Miss Smith.*

19. There is but one case wherein a man may commend himself with good grace, and that is, in commending virtue to another; especially if it be such a virtue whereunto himself pretendeth.—*Lord Bacon.*

20. It is a melancholy truth, that the period at which men receive the color of their life, is that which is generally least regarded. When we most want judgment we have none; and age is often passed in lamentations over youth. The eventful moment which determines our future years is mingled and lost among hours which cannot be recalled.—*D'Israeli.*

21.—Conversation enriches the understanding, but solitude is the nurse of genius.—*Gibbon.*

22. No man is a better merchant than he that lays out his time upon God, and his money upon the poor.—*Jeremy Taylor.*

23. Gentleness which belongs to virtue, is to be carefully distinguished from the mean spirit of cowards, and the fawning assent of sycophants. It removes no just right from fear; it gives up no important truth from flattery: it is, indeed, not only consistent with a firm mind, but it necessarily requires a manly spirit and a fixed principle, in order to give it any real value.—*Blair.*

24. All information pursued without any wish of becoming wiser or better thereby, I class among the gratifications

of mere curiosity, whether it be sought for in a light novel or a grave history.—*Cole-ridge.*

25. The happiness we cannot call our own we yet seem to possess, while we sympathize with our friends who can.—*Southey.*

26. A contented mind is the greatest blessing a man can enjoy in this world; and if, in the present life, his happiness arises from the subduing of his desires, it will arise in the next from the gratification of them.—*Anon.*

27. Of all sins, pride is the most offensive to God; probably because it was the original sin of the devil, and led the way to all other sins; and because our Maker knows best the weakness and dependent nature of his creatures. Of all kinds of pride, he hates the spiritual most; probably because he most perfectly discerns our want of real worth, our wickedness and our hypocrisy.—*Skelton.*

28. The king who is not feared is not loved; and he that is well seen in his craft, must as well study to be feared as loved; yet not loved for fear, but feared for love.—*Anon.*

29. Admit not sleep into thine eyes, till thou hast thrice examined in thy soul the actions of the day. Ask thyself, where have I been? What have I done? What ought I to have done?—*Pythagoras.*

30. Our Saviour tells us, that for every idle word we speak, we shall give account in the day of Judgment. However the interpretation of these words may be disputed or explained away, their application to the present case, it is presumed, is too obvious to be contested.—*Anon.*

31. Remember, that though God promises forgiveness to those that repent, he does not promise that they shall have tomorrow to repent in. "Be wise to-day."—*Aquinas.*

Vice brings in its train miseries which we can neither anticipate, nor avoid.

RECOLLECTIONS OF THE ENGLISH PULPIT.

REV. ALEX. FLETCHER, LONDON.

The chief place in the heart due to God.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."--LUKE xiv. 26.

CAN these be the demands of a religion which professes to be a religion of love? Is it agreeable to its principles, that we should indulge in our heart the passions of hatred against the most amiable relations in life—against those who have the most powerful claims upon our regard? We answer, no. It makes no such demand. The hatred spoken of in our text is comparative, not real. The demand in our text does not require us literally to hate our relations and friends, but only to love them less than Christ; as if our Divine Lord had said, "I have claims upon your love far more powerful than those of your most endearing connexions, you therefore cannot be my disciples unless you love me more than them, unless your regard to them be hatred, compared with your love to me." According to this mode of speaking, Jacob is said to have hated Leah, when the meaning is only this, that he loved Leah less than he loved Rachel. It is thus Christ proposes the terms of discipleship to the hearers of the gospel. "If any man come unto me, and hate not," that is, bear to them an inferior regard, "hate not father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

For the purpose of elucidating this passage, we may first consider the case supposed,—“If any man come to me;” secondly, those objects which we should love less than Christ; and, thirdly, Christ, as deserving more love than them all.

I. A case supposed; “If any man come unto me.” Happy is the man who can say from the heart, “To whom can we go but to thee, Thou hast the words of

eternal life!” There are various ways of coming to Christ, but there is only one way of savingly drawing near to him. There are many who come to him in the way of profession; there are others who come to him with the heart. The former approach him with hearts filled with hypocrisy; the latter draw near to him with hearts filled with love. The former go to him as day laborers: at one time active, at another indolent; at one time at their post, at another have forsaken it; the latter come to Christ with a determination to keep by him, never to forsake him—to follow him through fire and water, through floods and flames; to take up their cross, however heavy, and however grievous, and thus to cleave to him, through good report and bad report—in life and death. Surely they who come to Christ after this fashion, must have learned a lesson so sublime, in another school than that of nature and human reason. Certainly they have; and that school is none else than the school of Christ.

II. Objects which are to be loved less than Christ.

First; father and mother. These relations bring to our remembrance the most admirable feelings, emotions, and affections, that can shed lustre upon our species. Consider the privations to which they willingly submit, the sufferings they readily undergo for the sake of their offspring, and then see how much they deserve the love of their children. But after all, they have never done for their offspring what Christ has done for sinners, and therefore we ought to love them less than Christ.

Secondly; husband and wife. Great are the claims of a wise woman, and great the honor conferred upon her in the sacred page: “A prudent wife is from the Lord. Her price is above rubies; she will do her husband good, and not evil, all the days of her life.” On the other hand, great are the benefits which are derived from a husband who fears the Lord, and discovers that affection to the partner of his days, which bears some resemblance to the love Christ shows to the church. Powerful are

the reciprocal claims which these happy and honored individuals have on each other's regard; but Oh, look to the excellence and love of Christ, and then acknowledge that he is worthy to be loved more than them all.

Thirdly; children. Great is the ardor of that affection which parents show to their offspring. Many have found it difficult to confine it within proper limits, while others have carried it to the sinful lengths of idolatrous adulation. Let parents remember when they feel within them the powerful workings of parental affection, that there is One who deserves a place in their heart still more pre-eminent, namely, the "Child born, and the Son given."

Fourthly; brethren and sisters. Close indeed are those ties by which brethren and sisters are united together. Descended from the same parents, they lay in the same womb, hung at the same breast, were nourished at the same table, and enjoyed each others fellowship, while they passed along the flowery vale of animating childhood. The recollection of such ties cannot fail to kindle in the bosom the most powerful risings of affection. There is a Brother whom we are required to love more than them all. And who is he? He is Christ, the Brother born for adversity; he is the friend that sticketh closer than any brother, whose affection lives when the love of every earthly connexion dies.

Fifthly; life. So valuable is natural life, that we esteem all the collected honors, and pleasures, and treasures of the world, nothing but vanity, when brought in competition with it. Much as we love, and much as we ought to love our life, we must not bring our life into competition with Him, who loved us so much that he laid down his life to procure on our behalf a life immortal, to be enjoyed beyond the grave.

III. Christ is worthy of more love than all those objects which are dearest to our hearts.

First; there is emptiness in all earthly

enjoyments. There is an emptiness of nature. They do not suit the spiritual and immortal nature of the soul. There is an emptiness of extent, and therefore cannot fill the boundless desires of the soul. God never designed them to be otherwise; and it is the greatest folly for men ever to expect to find them different to what they are; for men ever to expect from them what they cannot bestow. There is an inscription written on them all, and revolving centuries have not been able to efface the lines, "vanity of vanities, all is vanity!"

Secondly; Christ, therefore, deserved to be loved in preference to all, because he is infinitely suitable to the soul. What every thing beside is not, he is. What all the world cannot give, he can bestow. The conscience needs peace. He alone can pacify its tumultuous agitation, by pointing to his righteousness, and showing that God is reconciling a guilty world to himself. The understanding needs light. He alone can dispel the dark clouds, and fill the soul with beams of heavenly light. The maladies of the heart require the aid of a skilful physician. He alone has skill to understand these maladies, and power to remove them. Great is the weakness of the soul, numerous the enemies with which it has to contend, formidable the obstacles which constantly oppose its progress in its journey to the heavenly world, it therefore requires an Almighty arm to lead and defend. None has that arm but Christ. Man is formed with desires boundless as immensity, exhibiting in our nature an inexplicable mystery, infinite dwelling in finite. How true that nothing on earth—that all on earth can never satisfy these desires. They were made by God for himself, and none but Christ can impart to them the enjoyment after which they evidently aspire.

REFLECTION.

Oh, how worthy Christ is of being beloved! Love him, ye aged, and while you feel that by decaying strength you are hastening to the grave, He will be the

strength of your heart, and your portion for ever. Oh, love him, ye who are young! May your youthful hearts burn with love to him! May the Holy Spirit enkindle in your soul that heavenly flame which will render you the ornaments of religion, and prove the harbinger of heaven! Amen.

ONE HUNDRED AND NINETEENTH
PSALM.

This song is the anatomy of the real christian's heart: 'tis the finest piece of experimental divinity that ever was written: it lays open the various heavenly emotions, passions, and tastes of the believer's soul towards the word of God; and is most richly adapted to our daily use, to assist us in meditation, and in self-examination into our heart and frame towards God and Christ. I cannot wish, my dear reader, a greater happiness, that he may feel every hour the same high relish for the Scriptures of God, which the psalmist felt and tasted in all the course of years which he spent in penning that admirable psalm.—*Ryland.*

ANECDOTE.—An intimate friend of Mrs. H. More having often observed that illustrious lady's peculiarity in preserving her seals, of which, from the number of her correspondents, it may easily be imagined she received a great number, one day asked her reason for what appeared, in her eyes, foolishness and weakness. She smiled, and produced a large bag, filled with seals; the different colors placed in different partitions of the bag. She stated that she had long been in the habit of destroying her seals; but, some years before, a poor woman, who lived opposite her residence, called to beg for alms; and, wishing to procure something permanent, she had, since that period, never destroyed a seal, but had given them to the poor woman, whom she melted them and now sold them for a considerable profit. If such was the conduct of Mrs. More, undoubtedly one of the greatest

females her country has ever produced, how can we account for the conduct of others who live in disregard of their fellow-creatures, than by concluding that the Christian spirit which she so eminently manifested in her whole conduct through life, is wanting in their experience. Let others go and do likewise.

ADDRESS TO TIME.

BY J. BETHUNE.

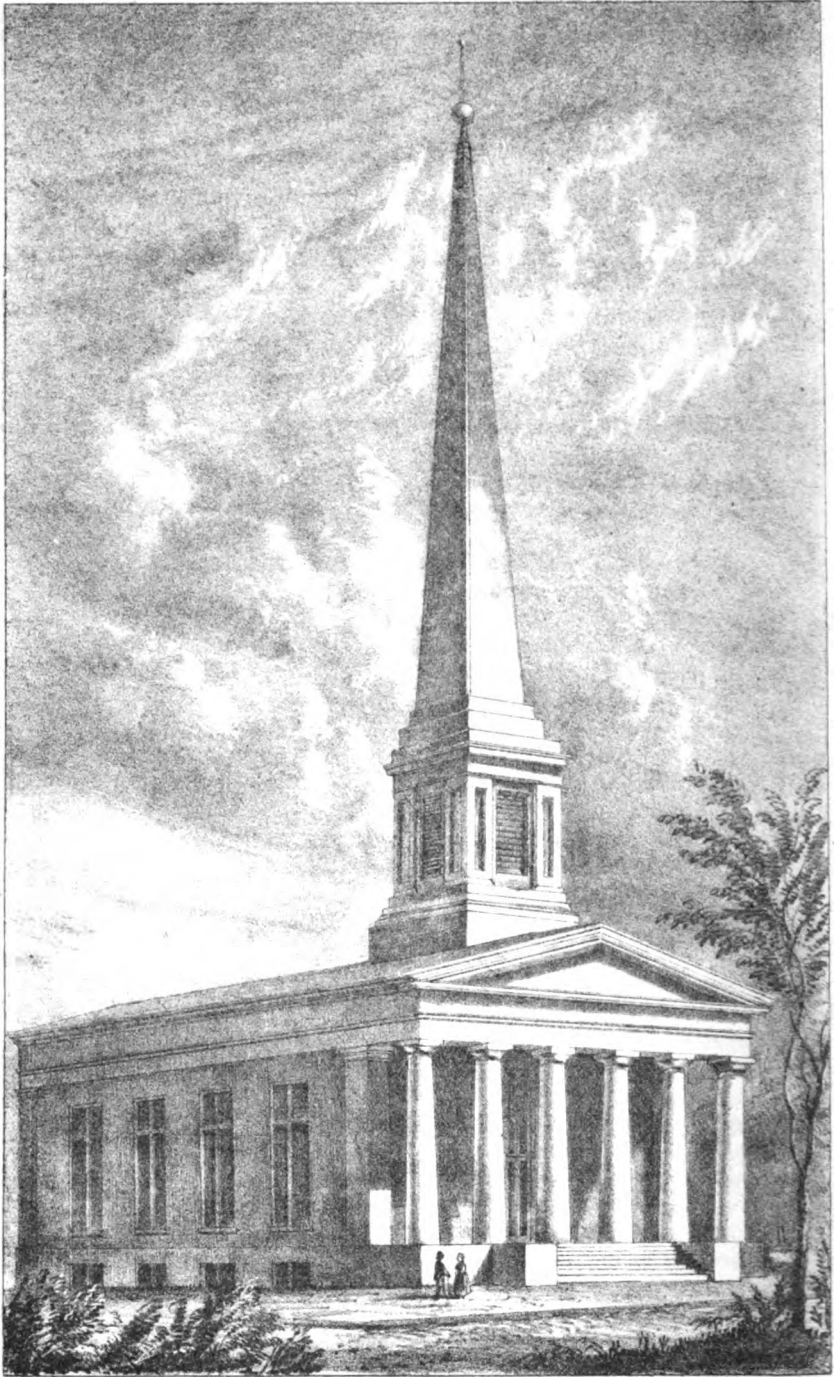
Gray monarch of decay!
Stern conqueror of kings!
Beneath whose all unbounded sway
The mightiest nations melt away,
And are forgotten things!
Oh, spare but one poor gift to me,
And I resign the rest to thee!

If aught of manly grace,
Or youthful blood be mine,
Take from thy subject's form and face,
Each faintly marked and fading trace.
Stern spoiler they are thine;
But dip not thy relentless dart,
In the deep fountain of my heart!

Take health, as thou before
Hast taken from my frame;
Take all the little treasured store,
Which memory holds of hard earned lore,
For these are thine to claim;
But leave me still the power to scan
Kindly the woes of suffering man!

If tyranny must sting
My soul to sternness here,
And from my heart, by torture, wring
Those gentle sympathies which spring
Where man to man is dear;
Then bait me with the sons of pride—
By them be all my firmness tried!

But ne'er by guile or wo,
That tender organ tear,
Which o'er the weak—the fall'n—the low,
Vibrates with sympathetic glow—
Those tender springlets spare;
And if denied the means to heal,
Still let me have the power to feel!



Arch. of Wallcut & Probst

T. H. Walpole del. & sculp. Del.

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CHURCH ARCHITECTURE.

We propose to say a few things on this subject, and shall proceed at once to our theme. Let us consider the power and universality of mental taste in man, the means of its culture, and the relation it bears to high religious excellence.

The spiritual faculty by which we perceive right and wrong, is conscience, or the moral sense. The faculty by which we perceive beauty and deformity, is taste, a power of the mind which takes its name from a well known physical capacity. Now, both of these attributes of the human soul are born with us, and in a greater or less degree their power is latent in every breast. It is the office of beauty and sublimity, truth and holiness, to awaken and elicit their exercise. By the wisdom man is endowed with, all creatures are subjected to his dominion, and by his affections he is enabled to perform all the sweet charities of life. Governed by the law of love, and guided by an enlightened conscience, he is made to prefer the interests of others to his own, to distinguish the beautiful and good, and not only to trace the Creator in all his works, but he may offer to his God the homage of a refined intellect and sanctified heart.

The benevolence of the Creator is strikingly indicated, by the fact that we are endowed with faculties of knowing and of loving, and that these are made capable

of mutually invigorating each other. The refined perception of beauty creates intelligence. As it is the effect, so is it the cause, of graceful and impassioned reflection. The cuticle of the roughest nature is not insensible to the humanizing influence of lovely forms. Burke has happily expressed this sentiment:

“There are some men formed with feelings so blunt, with tempers so cold and phlegmatic, that they can hardly be said to be awake during the whole course of their lives. Upon such persons, the most striking objects make but a faint and obscure impression. There are others so continually in the agitation of gross and merely sensual pleasures, or so occupied in the low drudgery of avarice, or so heated in the chase of honors and distinction, that their minds, which had been used continually to the storms of these violent and tempestuous passions, can hardly be put in motion by the delicate and refined play of the imagination. These men, though from a different cause, become as stupid and insensible as the former; but whenever either of these happen to be struck with any natural elegance or greatness, or with these qualities in any work of art, they are moved upon the same principle.”

This universality of effect results from an universal cause, existing everywhere in mind, in the latent principles of mental taste. The power of this faculty of the soul is well described by Cowper:

"Her's is the spacious arch, the shapely spire,
The painter's pencil, and the poet's lyre;
From her the canvass borrows light and shade,
And verse, more lasting, hues that never fade.
She guides the finger o'er the dancing keys,
Gives difficulty all the grace of ease,
And pours a torrent of sweet notes around,
Fast as the thirsting ear can drink the sound."

Our second topic relates to the cultivation of this potent and universal attribute of mankind. That taste is as much an essential part of our moral nature, as eyes and hands are parts of our material selves, is evident; and it is also manifest that, like these, it is capable of a high degree of accuracy and improvement.—That the feeling for the elegant and impressive is natural, may be inferred from all nature's works, which are everywhere sublime or beautiful, and as full of ennobling splendors when contemplated in union, as they are graceful and pleasing when viewed apart.

The principles which govern the fine arts, refine the primitive emotions of mankind, and augment intellectual power. They tend legitimately to inflame devotion, as well as add charms to social joys. Our organic pleasures are first developed, and in proportion as these are made pure by culture, the higher bliss of intellectual exercise will succeed without exhaustion or satiety. He who obtains the earliest and strongest relish for beauty in nature and art, will make the earliest discovery of that unfathomed fount of happiness which is opened in every breast where purity and piety are found.

Buildings that are tasteful and grand, give a pleasure which we should seek elsewhere in vain. As the colossal works of man, the gigantic mass of which is invested with a beautiful and intelligent form, they stand midway between the enormous features of nature, and the mere offspring of human fancy, at once combining the advantage and charms of both. Grecian architecture imbodyes the purest sensuous beauty, the most fascinating

material symbol of thought, which never oversteps the limits of perfect propriety and grace. What majesty and power were "pillared" in the most magnificent edifice of classical antiquity! And though the ruthless hand of man, more destructive than time itself, long since laid low the Parthenon, leaving only the shattered colonnades on the high terrace of its former glory; yet it is rising with renovated charms on other shores, verifying the maxim of taste, that

'A thing of beauty is a joy for ever!'

God in mercy has vouchsafed to the humble and studious, all the vast resources of nature, art, and religion, that in each domain of elegance and power, we may cull and combine those influences which tend to awaken lofty and good sentiments, which qualify the rough outline of character by beautifying and harmonizing the undisciplined elements of the soul. It is thus that we increase and heighten all our pleasures, by awakening emotions and reflections which do not exist in an uncultivated state.

We now proceed to consider more fully our third topic—the relation which a cultivated taste bears to high religious excellence. Mental taste, and that higher faculty, the moral sense, go hand in hand in their progress towards maturity. They are both aided by the same kind of culture. To a cultivated taste, as to an enlightened conscience, perfection furnishes a delight for its own sake, independent of the material in which it is manifested, or the benefits it immediately confers. In proportion as man rises above grovelling pleasure, he perceives that what is most real is most beautiful, and that by the contemplation of elevated objects, he is taught and exalted. The spirit of magnanimity is promoted by admiration and a holy enthusiasm, for it habitually looks upward towards what is essentially excellent. This strong tendency of the human heart to revere transcendent worth, is the

source of loyalty and adoration. When it is nourished only by the natural ardor of the mind, its result is poetry, and its creative power is genius; but when the heart is purified by grace divine, its flame is love immortal, and its aspirations blend with the devotions of spirits in bliss. It is a divine pleasure to admire, and in the exercise of this faculty, we appropriate to ourselves something of the excellence we honor and emulate in others. The sentiment of the beautiful is eminently pure: it is moral, and one of the noblest branches of the sensibility of the soul.—This taste for the good, the beautiful, and the sublime of nature and art, affords an infinite variety of pursuits, admirably adapted to all the diversified dispositions of mankind. All the higher arts of design are eminently chaste. The accident of their perversion to sinful purposes, leads to degrading effects upon those only, who, like other reptiles, find, if possible, and feed on poisons in the midst of flowers, and to whom a vestal even would be impure. These are the unhappy persons to whom nature presents herself, not as a quiet and glorious temple full of Deity, but as a noisy and voluptuous banqueting-hall.

Nature is sometimes admired as the unwritten revelation of God. But this is the lowest step in the high-way to holiness. In art, excellence is personified; in morality and religion, it is realized. We are creatures of assimilation. One cannot dwell habitually in the presence of extraordinary merit, without being made better by its influence. Good models present to the understanding the clearest definition of excellence, the best means for its attainment, and through the excitement of a happy sympathy, they convey to the heart the sublime sentiments they create.

Pride and envy, two disgusting passions, find in our depraved constitution no enemy more formidable than a delicate and discerning taste. He who possesses this virtue in the highest degree, will, in all

probability, be the first to participate of higher qualities to a corresponding extent. Faults and failings are to him no less obvious; but these he avoids or removes out of sight, because they give him pain.—On the contrary, a man void of taste, upon whom even striking beauties make but a faint impression, indulges pride or envy without control, and loves to brood over errors and outrageous faults.

The social affections are by this means invigorated as much as the heart is improved. The cultivation of taste heightens our feeling of pain and pleasure; and, of course, the increased acuteness of our sympathetic emotions will necessarily be productive of mutual good will and esteem. In fine, the cultivation of a just relish for what is beautiful, just, refined, and ornamental, is a strong incentive to duty, and will be found to be an excellent preparative for the same keen relish for all the more exalted adornments that can ever belong to the spiritual destiny of man.

These are some of the reasons why we would throw all innocent and ennobling attractions around the altar and worship of our God. It is not that Thomas U. Walter, Christopher Wren, or Michael Angelo, could build him an habitation any way more worthy of his presence, than the humblest cottage on the bleakest desert: but because that the warmest emotions, the richest treasure, and the mightiest talents should contribute in erecting and adorning the patrimonial palace of every class of men—for such is, or ought to be, the church of Christ thrown open to all mankind.

In a temple of worship, properly built, there is a power which, in the inarticulate majesty of symmetrical art, speaks with thrilling eloquence to the soul, and in reverent silence often fastens attention more fascinating than the organ-swell or preacher's voice. "Like minister, like people," is a maxim long since deemed valid; and we think that "like house like congregation," will be found to express an equal

amount of truth. Admiration is contagious, and he who has been won to admire in the place of worship, will almost always return with others to be impressed like himself beneath the higher and holier influence of eternal truth.

Bible critics do not greatly esteem the memory of that rocket-maker at Alcalá, who wrought up the Greek manuscript of the Complutensian polyglott into cart-ridges for his fire-works. The barbarism is not much milder which scorns to blend the beauty of art with the sublimities of religion, simply because superstition has sometimes honored adventitious decorations more than the ineffable Creator. We believe, however, that the humblest theologian need sacrifice nothing of his spirituality by the graceful alliance of his doctrines with what is humane and magnanimous in sentiment, or delicate and refined in taste. Samson wielding a jaw bone, may be a good model among Philistines, but we reckon that Apollon would win more on the hearts of common men.

Religion has in all ages inspired the noblest thoughts, and executed the grandest works. It was this that prompted men to erect temples and public places of worship, not only that they might, by the magnificence of the edifice, invite the Deity to reside therein, but that such stupendous works might open the mind to vast conceptions, and fit it to converse with the divinity of the place. Every thing that is majestic impresses reverence on the mind of the beholder, and with awe and grandeur swells the natural greatness of the soul. The sentiment of adoration called forth the magnificent temples of Greece, where, by a striking conception of that wonderful, but in many respects misguided people, the tomb became the altar, and ever retained its shape. But, as Schiller has said,

“The intelligible forms of ancient poets,
The fair humanities of old religion,
The power, the beauty, and the majesty,

That had their haunts in dale, or pyay mountains,
Or forest, by slow stream, or pebbly spring,
Or chasms, and watery depths—all these
have vanished;
They live no longer in the faith of reason.”

A purer faith succeeded the ancient mythologies. The religion of the middle or romantic age, was far different in its origin and aspirations. The wonderful story of Christ's advent, sufferings, death and resurrection; the heroism of apostolic faith; the triumphs of christian enterprise; the certainty of a future life; and the glorious immortality destined for the brave and good; filled the hearts and imaginations of men, till time faded into insignificance, and eternity burst rapturously on their view. In harmony with the cultivated taste of that age, arose that style of church architecture, pre-eminently christian, whose lofty vaults and pointed arches, clustered pillars and graceful ornaments of leaves and flowers, rise profusely around where martyrs and mailed warriors slumber on their tombs with closed hands and adoring aspect: while from crypt to choir and from choir to far-off airy domes, angels, archangels, and triumphant saints, on free wing mount even to the sublime pinnacles above, and join in the “sevenfold chorus of hallelujahs and harping symphonies,” to the King of kings.

We do not expect that a cathedral, or Grecian temple is to be erected by every congregation in our land. But it is our most positive belief that edifices built in good taste are enduring blessings to the public mind, and that any given amount of money may be employed under the moulding influence of good taste, as well as otherwise. Let us not be content to live in ceiled houses and build God a barn. The classic orders are adapted to different degrees of expenditure—the plain and substantial Doric, the chaste and beautiful Ionic, or the florid and magnificent Corinthian. One thousand dollars,

or one hundred thousand, can just as easily be imbodied in tasteful and convenient shapes, as in those architectural abortions which so strongly tend to make barbarians of us all. The Gothic style is doubtless most appropriate for religious uses, to those who have abundant means. But in ordinary circumstances, we should do well to remember Sir Philip Sidney's advice, and secure "a house built of fair and strong stone; not affecting so much any extraordinary kind of fineness, as an honorable representing of a firm stateliness; all more lasting than beautiful, but that the consideration of the exceeding lastingness makes the eye believe it is exceeding beautiful."

Allow religion to appear respectable, and it will be respected. Let our houses of worship be as comfortable and attractive as prudence and piety permit. The most uncouth mortal will instinctively act the man of refinement in the charmed presence of excellence. Let appropriate music speak her magic tones, and from the altar of instruction and exhortation, let genius and talent go kindling up to heaven with the holy flames of intelligent zeal. Let art touch the sensibilities and fix the mind intently on the scene, and then let the eloquence of truth and compassion open her sources of tremendous power full on the hushed throng, and you will everywhere see sin like her own Felix, trembling, and shouting saints and angels shall tell that God is glorified.

ELM.

Great minds have their peculiar empire, their renown, their dignity, their conquests. They need not the sensual splendors of this world, between which, and the things that they seek, there is little similarity. It is the mind, and not the eye which appreciates their excellence; but then this satisfies them, for a conviction of the mind will have a corresponding influence upon the heart.

BIOGRAPHICAL SKETCH,

OF THE LATE REV. THOMAS USTICK, OF PHILADELPHIA.

[BY REV. A. D. GILLETTE.]

THE REV. THOMAS USTICK, A. M., formerly pastor of the First Baptist church in the city of Philadelphia, was born in the city of N. York, August 30th, 1753.

His grandfather, THOMAS USTICK, was a native of Cornwall, England, who came to this country in early life, and purchased a tract of land near Schooley's mountain, N. Jersey, known by the name of Copper Mines. Mr. Ustick commenced mining in that ore; not succeeding well, he retired with his family to the city of New-York, where, on the 11th of October, 1738, he died at the early age of 34, and was buried in the grave yard of Trinity Church, leaving a widow and four children, whose names were STEPHEN, WILLIAM, HENRY, and ELIZABETH.

Descendants of each of these except Henry, are now living. Two of the grandsons of Wm. Ustick are H. U. ONDERDONK, Bishop of the Episcopal Church in New-York, and B. T. ONDERDONK, Bishop of the Episcopal Church in Pennsylvania. Stephen, the eldest son of Thomas Ustick, and father of the subject of this memoir, was a respectable architect in New-York, and with the other members of the family belonged to the Episcopal church. He married June 30th, 1752, Miss Jane Ruland, sister to the Rev. Luke Ruland, many years pastor of the Baptist church Pachogue, Long Island. Miss Ruland was a member of the Baptist church; her parents emigrated from Holland early in the last century; her family were originally French Protestants, who fled to Holland during the bloody persecution connected with the history of St. Bartholemew's, when the Papists butchered so many thousands of innocent Protestant Christians. Stephen Ustick died at Port Au Prince.

Thomas was early placed under the care and in the family of his uncle, Wm. Ustick, hardware dealer in N. Y. He remained employed in his business, until he was thirteen years of age. While with his uncle, young Ustick formed several acquaintances in families belonging to the First Baptist church, of which the Rev. JOHN GANO was then pastor. With these people he constantly attended a weekly prayer-meeting, where it is believed his first deep-seated religious impressions were received. The pious band with whom this youth assembled, observed his consistent and serious conduct, and asked him on one occasion, to lead them in prayer; after hesitating for a few moments, he resolved to comply, and in doing so he ever after believed that lasting and permanent impressions were made on his mind, as to the sinfulness of his heart and his need of forgiveness.

From this time he felt himself devoted to the pursuits of piety; his convictions grew more thorough—his attendance on the ministry of the Rev. Mr. Gano was unremitting, and soon in the exercise of fervent prayer and hope, he was led to rejoice in the love of the Saviour, and resolved to obey all his commandments.

From this time he was zealously affected in a good cause—being fully convinced that baptism was a privilege to which believers only were entitled, and hoping he was one, he offered himself through the pastor to the church, by giving them an account of his religious exercises; he was cordially accepted, and when a little more than thirteen years of age, was baptized on a profession of his faith, by the Rev. John Gano.

At the baptism, Mr. Gano, in reading the hymn to be sung on that solemn occasion, so changed it that it read

“His honor is engaged to save
The *youngest* of his sheep.”

Young Ustick, leaning on his venerable pastor's arm, and looking up to his face,

with all the deep solicitude of a son and a young child of love, asked him, My father, why did you not read the word as it is,

“The *meanest* of his sheep,”

for truly so I am.

In renouncing the Episcopal peculiarities, in which his parents had reared him, and to which his ancestors for many generations had been attached, our *young* convert was strongly remonstrated with. His uncle, in whose family was his only home, was especially severe with him for the religious steps he had felt it his duty to take, so much so, that he made arrangements for confining him to his chamber, during the day on which he was baptized. Our young christian hero, learning that such was the design, escaped too early for it to be executed. “This,” says a relative who knew, “was his only act of disobedience to an uncle who tenderly loved him, and to his latest hour spoke of him in terms the most endearing and respectful.”

Our young disciple felt in his earliest religious emotions, an intense desire to qualify himself to discharge what he considered man's highest honor and responsibility—his evident duty; to make salvation known by preaching the gospel to his fellow men. After a prayerful study of this subject, arrangements were accordingly made—he was admitted a student in the Academy at Warren, Rhode Island, of which the Rev. James Manning was then principal. Soon this Academy was incorporated as Rhode Island College, and is now Brown University, at Providence, (R. I.); Dr. Wayland, president.

On the removal of this College to Providence, Mr., afterwards Dr. MANNING, became its president, young Ustick continuing within its halls. During their lifetime, an intimacy and affection existed between president and pupil, as is to be seen by letters in the Ustick family, creditable to the social and religious charac-

ters of both these eminent servants of the most high God.

Young Ustick graduated in the year 1771, aged 18 years. In 1772 he married Miss Hannah, youngest daughter of Mr. John Whittier, bell-founder of Fairfield, Connecticut, the same family from whence the gifted poet of the name had the honor to arise. Thirteen children were the pledge which a bountiful Providence was pleased to give, as a proof his acceptance of the mutual love and early union in marriage of this devoted young couple.—Most of these children reached mature years and became professors of a holy religion—a few of whom still live, ornaments to their family, an honor to their sainted parents, useful in society, and valuable members of the church of Christ.

In 1774, our graduate received the well-earned degree of Master of Arts, and by the church in N. Y. was licensed to preach the glorious gospel of the blessed God. For a time succeeding his graduation and marriage, he taught a highly respectable school in the city of New-York, devoting his talents chiefly to lessons in Greek, Latin, and the higher mathematical studies, adapted to fit boys for college, professional life, or various other callings.

In 1775, apprehensions were entertained that the city would be taken, and occupied by the British troops. Mr. Ustick retired with his family to Fairfield, Conn., and spent some time with his wife's relations, residing there. We soon again find him supplying the church at Stamford, Conn. On leaving this church, they gave him a letter, certifying that "his conduct was in character with his calling, and that he had given such general satisfaction in his public labors, as proved the Apostle's declaration, who, after saying Christ had ascended on high, added 'and hath given gifts unto men.'"

In 1776, by invitation from the church in Ashford, he removed to that place, and took upon him the care of that people, where, and in the surrounding region,

which he supplied with the gospel, he was the instrument of bringing many sinners to the knowledge of the truth.

In 1777, Mr. Ustick was solemnly set apart to the work of preaching the gospel and administering its ordinances by Apostolic ordination. The presbytery who imposed ordaining hands on him, were his revered president, James Manning, D. D., Rev. Job Seamans, of Attleboro', and Rev. Wm. Williams, of Wrentham. In 1779, Mr. Ustick removed to Grafton, Mass., where he discharged the duties of his office with fidelity and success, for the space of three years.

Mr. Ustick's removal to Philadelphia began to be contemplated in Oct. 1781.—Dr. Manning was at that time on a visit to this place, and finding the church destitute, cordially recommended to them, as a young man every way calculated to be useful, his friend and pupil. Mr. Ustick soon received an invitation from the church to visit them with a view of becoming their pastor. He spent the winter with them, and on receiving a unanimous and pressing call so to do, he left Grafton, and removed to this city, where he resided and preached the gospel for 21 years.—The period of Mr. Ustick's settlement with this church, was one of peculiar difficulty. ELHANAN WINCHESTER, his predecessor in the pastoral office, adopted the sentiments of universal restoration, and the final salvation of all men, irrespective of piety towards God and faith in Jesus Christ; he preached these doctrines, and being an eloquent speaker, and a man of unexceptionable morals, he captivated with his sentiments, and drew off by his influence, a great number of the church, who established another congregation in Lombard-st. A suit at law ensued—after a partial investigation, and through the benign agency of the Rev. Dr. Rogers, the evangelical members were confirmed in the right of possessing their meeting house. In consequence of these sore trials through which they passed, their members were few and their ability small.

Mr. Ustick devoted himself untiringly to the interests of the church, in the conscientious discharge of his ministerial duties. The prosperity of his people lay upon his heart, and the history of his protracted pastoral labor with them, was characterized by all that success which a sanguine heart could reasonably desire. Mr. Ustick cultivated the most affectionate and friendly intercourse which a minister of Jesus could desire to enjoy with his flock. He was a promoter of peace, and if not a son of thunder, he was of consolation. If alienation took effect between brethren, he was the means of subduing it. If it was manifested by any towards himself, from a supposed offence being given—conscious of never designing it, he either bore it meekly or lived the offender into love with him. His naturally quiet and sensitive spirit was so well regulated by humility and prudence, that it commended his piety, and won all hearts to his conciliatory and Christ-like deportment. The widow and the fatherless, the poor and afflicted, were the objects of his sympathy, and not seldom was he found consoling such with the promises of the gospel—commending to them the skill and balm of the great Physician, the God of the widow, the Father of the fatherless, and the Comforter of such as mourn. Mr. Ustick received the confidence of all who knew him, in an eminent degree; and besides his numerous correspondents—the most influential men of our own country—he left behind him letters from RIPPON, RYLAND, FULLER, SUTCLIFF, BEDDOME, &c., men of whom not only England, but the christian world feel they are not worthy.

Mr. Ustick had many and great trials in Philadelphia; amidst all of which he trusted in his Saviour, and was sustained. In 1793, the yellow fever raged in the city with a malignity that appalled the bravest of men. Multitudes fled into the country, among whom were many of his dear people, some of whom never returned.

Death removed a number who tarried in the city. WM. WATTS, Esq., of Bucks Co., made ready a house which he offered his friend and revered brother Ustick, as an asylum for himself and his; but his eldest daughter, being attacked, and the children indisposed to a separation from her, he concluded to decline the hospitable offer, and abide the issue with his loved ones at home. Thus resolved, he confidently committed all to the direction and care of Jehovah, who controls the pestilence, and rides upon the storm; and devoted his time to the work of consolation among the sick and dying; where, side by side with that *great and good man*, Dr. BENJAMIN RUSH, he administered spiritual health to thousands ready to perish. Surely "the memory of the just is blessed." Surrounded as he was with disease, desolation and death, the Almighty overshadowed him with his protecting wing, and spared his life and abilities for future usefulness, and graciously carried in safety through violent attacks of the fever, several of his beloved children, some of whom yet live to praise him.

Mr. Ustick was an ardent friend to civil and religious liberty; and during his residence in New-England—the scenes of many tragedies enacted by the war of the revolution, and of great excitement upon national policy, he took a decided stand, and maintained an active participation in all that he regarded important to the well-being of his young beloved country. He opposed, as unjust, the taxing of all other christians for the support of the congregationalists; arguing that it was in vain to shed our blood to rid ourselves of *foreign* oppression, and then submit to oppression at home. In accordance with the spirit and custom of many of our best pastors of those times, Mr. Ustick frequented town meetings, and publicly advocated his views of civil liberty and religious equality, as the right of all who professed themselves christians; his pen also contributed masterly articles on these

great subjects, through the newspaper then published by Noah Thomas, at Worcester, Mass.

When our freedom was won, and our rights acknowledged, he religiously devoted his entire time and talents, to the work of preaching and teaching the gospel of his master Jesus; and never afterwards interfered with partisan politics, but fostered and advocated every means calculated to promote a knowledge of the arts and sciences, and the general welfare of the great human family.

Mr. Ustick was above the middle size, slightly corpulent; his features were prominent and full, dark complexion, with black eyes; his whole countenance was indicative of penetration, agreeableness, and candor. As the result of mental culture and intercourse with the best of society, and we would add, the influence of the inwrought principles of a refining gospel, his manners were affable, polite and dignified. In the domestic circle, in social life, and in the church, his example was worthy of imitation.

Mr. Ustick's discourses were original in manner and matter; they were delivered with animation, agreeableness, and pathos; they were a happy union of the doctrinal, practical and experimental; and in general, they were the result of careful study, and written preparation. Not unfrequently, however, from a sudden impression, he would change the subject, as the following shows: On entering the pulpit one warm Lord's day morning, he found a large fan which a kind sister had carefully placed there for his use; he performed the devotional services with great fervor and effect, and on arising to preach, he stretched forth his hand in which he held out the present before the eyes of all, and repeated as his text, "Whose fan is in his hand," &c. The attention of the audience was secured; he preached with such freedom and ability, that it was generally believed both saints and sinners were profited.

Mr. Ustick's sentiments implied salva-

tion by the free unmerited love of God, through faith in Christ; the sinner dependent on his blood and righteousness. The influence of the Spirit in applying the word to the heart, in effecting conversion. These themes, as much as in him lay, he was ready and glad to preach to every creature. During his ministry in Philadelphia, the recent war, the pestilence, the infection of universalism by which many were ruined, the unmasked avowal on the part of multitudes, of infidel principles, imbibed from the gallant French officers, who contributed so gloriously to the emancipation of our country from the yoke of British aggression, and his personal trials, were great impediments to his usefulness; nevertheless the church grew in numbers and efficiency, and several churches were formed in the vicinity during his life time, among whom are those of Roxboro' and Budd-st. He established and frequented prayer meetings in various sections of the city. His exhortations and preaching were like bread cast upon the waters, many who professed religion after his decease, referring to his ministry as being sealed to their conversion, and to him as their spiritual father. His soul ardently desired the prosperity of Messiah's kingdom. He was a faithful herald of the cross of Christ; his praise was in all the churches. His first sermon was from "The law is our schoolmaster to bring us to Christ;" his last from "Follow peace with all men, and holiness, without which no man shall see the Lord."

In 1801, a pulmonary complaint fastened upon him, and a gradual decline of health and strength ensued. In 1802, an epidemic fever prevailed in the city, the fifth contagion during his residence here. He removed his family to Burlington, N. J., and although quite feeble, he occasionally officiated for Dr. Staughton, then pastor in that city. His last sermon to that people was from Paul's benediction, "The grace of our Lord Jesus Christ be with you all, amen," selected under the conviction that he should preach to them

no more. The closing scene was indeed near; from that time disease made rapid progress, and in March confined him entirely to his room. During this time, the gospel which he had preached to others, was his support, his consolation and joy. On Lord's-day, being visited by several brethren, he proposed prayer, and the singing of the hymn

“ Firm as the earth thy Gospel stands.”

The same was sung at his baptism. The night before he closed his earthly career, as he grew rapidly worse, sensible of his approaching change, he said to his son who stood near, “ The Lord is my shield and buckler.” He sat in an easy chair, the partner of all his joys and sorrows by his side, with whom he conversed freely, until Monday the 18th of April, 1803, about 10 o'clock, A. M., he sweetly fell asleep in Jesus—

“ That blessed sleep,
From which none ever wake to weep,”

and was gathered to his fathers, aged about 50 years. An appropriate discourse from, “ Our friend Lazarus sleepeth,” was delivered at his funeral by the Rev. Dr. ROGERS, to an audience very large, composed of clergymen of the various denominations, and citizens generally, among whom he lived in habits of friendly intercourse, and by all of whom he was greatly esteemed.

Thus one of the fathers in our ancient Israel, ran and finished his course, having kept the faith, and no doubt, he has been, lo! these forty years in possession of the crown of glory which fadeth not away.

Mr. Ustick's remains were interred in the grave yard in the rear of the First Baptist Church in this city; over them lies a marble tablet about seven feet long, and two wide, on which is the following inscription:—

In Memory of
THE REV. THOMAS USTICK, A. M.
A graduate of Rhode Island College,
who fell asleep in Jesus
April 18th, 1803,
In the Fiftieth year of his age.
Who was upwards of twenty years
Minister of the Baptist Church of
Philadelphia.

Nor death nor hell shall e'er remove,
Christ's favorites from his breast,
On the dear bosom of his love
They must for ever rest.

Philadelphia, 1844.

RELICS OF THE OLDEN TIME.

PHILADELPHIA, Jan. 22d, 1844.

Editors of the Memorial:

Respected brethren, members of the family of the Rev. Thomas Ustick, A. M., many years pastor of the First Baptist church in this city, have kindly placed at my disposal a number of letters, written to their venerated father, by the good and great men of a former century. Some of these christian epistles are of inestimable worth. As a specimen, I select for your pages the following, from JOHN RIPPON, D. D. Yours truly, A. D. G.

London, Aug. 18th, 1786.

My REV. AND DEAR BROTHER:

I have long wished by some means or other to bring the brethren in America and England better acquainted with each other, and finding that it was likely to be agreeable to you, I have at length proposed to several of the senior and most active ministers in our association, the interchange of associational letters. The proposal has met universal approbation here, and you will find in the package a few letters from each of the three Associations, which the brethren are happy in sending, and hope the step may be followed with

such an acquaintance as may terminate in the mutual advantage of the churches on each side of the Atlantic. Should we live till next year, you will receive a greater number, on intimating that such a communication is agreeable. I should be glad to receive at least *fifty* letters from each of your associations, early in the spring, that there might be time to send them free of expense, to our associations, which generally meet in the Whitsun-week.

Your account of the success of the dear brethren Gano, Wilson, and others, is good news from a far country, and has been like cold water to a thirsty soul. I am mistaken if you will not be pleased with an account of some of our churches. There have been greater additions in the western churches than ever were known before.—O may the kingdom of Christ come all over the globe.

I have been at some of our associations in England, which have reminded me of the day of pentecost. Ministers and people seem to have lighted their torches at the Sun of Righteousness, and they have returned home like giants refreshed with new wine. What pleasure would it afford me to be at an *American* association, where a spirit of prayer and praise reigned, and when the shout of a king, (not Louis, of France, nor George of England, but Jesus of Nazareth,) was among you. How often have I longed to see Dr. Stillman, Dr. Manning—Gano, S. Jones, D. Wilson, &c., &c. I think this would be one of the greatest gratifications I could have this side of glory—but this high felicity I am never likely to enjoy. Yet "*we shall all meet,*" not at Boston, nor New-York, nor Providence, nor Philadelphia, but on Mount Zion. Manning, Stillman, Jones, Rogers, Morgan, Gano, Wilson, Hart, Ustick, with other dear brethren, there shall all meet. And is this Heaven, and am I there? I, the chief of sinners there? I, less than the least of all saints, there? There is Manning and Stillman: welcome to glory! brother

welcome to glory! Rather, Jesus is there. Yes, we shall all meet: not as you will meet at Philadelphia, but we shall all meet and never, *never* part. O what an association will that be! an association of universal harmony, and of everlasting happiness. Don't you long for it, my dear brother Ustick? I feel a pleasure this moment in the anticipation of it, not to be described by pen, even if it were dipped in the ocean of celestial happiness, which flows from the throne of God and the Lamb. Methinks I am now upon Mount Zion—not one of the chosen family wanting—the top stone is put into the building. Hark! the celestial band strike up: the joy, the shout, the harmony flies over the everlasting hills. Christ is the Alpha and Omega of the song—the brilliant myriads of intelligences lead the choir: "Worthy is the Lamb that died," they say, "to be exalted thus." The noble army of martyrs complete the triumph, "Worthy the Lamb, our lips reply, for he was slain for us." But I must come down from the mount of songs above, to describe the songs which I have lately been preparing for the church below."

Dr. Rippon goes on with a full account of the origin, plan, and arrangement of his hymn-book, giving the authors of all the originals, and an account of all their abilities to assist him in this valuable undertaking. He gives in manuscript three, "such as may be proper to sing in an association or meeting of ministers." The first he gives is the 1199th of W. and R. Selection, by Dr. Stennet. The second is 1142d, "For a meeting of Ministers, or ministers abounding in the work of the Lord," by B. Francis, author of *Conflagration*, a poem. The third is 1056, by B. Francis, "For a Church." "This hymn was first sung at the opening of a place of worship after it had been enlarged the third time. God is answering the prayers of it. O that he may grant all the benedictions in it to the church at Philadelphia. Amen, amen. If Dr. Manning is at the association, communicate

the contents of this to him, and thank him. Pray for me. O that you may have a joyful pentecost.

Affectionately, very affectionately,
Yours in our dearest Redeemer,

J. RIPPON.

We extract the following from a letter dated

FEB. 13th, 1788.

My Dear Friends:—You cannot tell how much I have felt on account of dear Mr. Ustick's affliction. I have often hoped to hear of his recovery—not knowing how he is, I write that this may come to Mrs. Ustick at least. If he be alive and well, I hope he will receive my *tenderest* love, and if he be not, I hope Mrs. U. will receive my christian *sympathy*—of it, she may be assured. If brother U. is gone over the river never to return, I will show my respect to his dear family, in every way I am able. I pray that this visitation in your family may be sanctified to Mrs. Ustick's soul—to the children, (I hear there are no less than eight) and to the church. Within four months, we have lost two of the ablest Baptist ministers in this country, of their age, Mr. Hopkins, of London, Mr. David, of Norwich, neither of them 38 years of age. This is composed not knowing circumstances;* I know not how to write. Let me subscribe myself

Your very affectionate friend,

JOHN RIPPON.

LONDON, Oct. 15, 1795.

Rev. and Dear Sir:—Several of our ministers have lately been removed, Dr. Stennet, Mr. Beddome, Mr. Clarke, three of our greatest men. Lord, what is man? I wish you would forward articles for my register, and allow me to make you some pecuniary returns. No one in all America has forwarded to the Baptists

* Mr. Ustick happily recovered, as appears in the memoir of this excellent man of God.

here any account of the *American Concert of Prayer*. I have heard it was engaged in by Dr. Stillman. The Presbyterians and Congregationalists, have sent word of it over to their brethren, and it has been printed here. How glad I should have been to have had the first sight of it from you, Dr. Rogers, Stillman, or some one else. We have lately sent two students from Bristol, as Missionaries to Sierra Leone.

JOHN RIPPON.

ABLE DIVINES IN ALL AGES.

Moses, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Matthew, Mark, Luke, John, Peter, Paul, Chrysostom, Augustin, Athanasius, Calvin, Luther, Dr. Owen, Charnock, Witsius. It is remarkable, that whenever any artful and corrupt man has arisen in the church, the Son of God has always raised up some noble champion to defend his truth and confound his enemy. Thus when Arius arose in the fourth century, God raised up Athanasius; when Pelagius arose to poison the church, God raised up that noble champion Augustin, bishop of Hippo; when popery had got to its height of impudence, Christ raised up the glorious Wickliffe, in 1360; with John Huss, and Jerome of Prague; and Martin Luther arose in 1517, with Zuinglius, Calvin, and ten thousand more.

RYLAND.

THE "RULE AND THE REASON."
—Horne Tooke, when at Eaton, was one day asked by the master, the reason why a certain verb governed a particular case? He answered, "I don't know." "That is impossible," said the master, "I know you are not ignorant, but obstinate." Horne, however, persisted, and the master flogged. After the punishment, the master quoted the rule of grammar, which bore on the subject, and Horne instantly replied, "I know that very well, but you did not ask me for the *rule*, you demanded the *reason*."

REVIEWS.

KENDALL'S SANTA FE EXPEDITION—
Comprising a Description of a Tour through Texas and across the great South western Prairies, the Comanche and Cay-gua hunting grounds, with an account of the sufferings from want of food, losses from hostile Indians, and final capture of the Texans, and their march, as prisoners, to the city of Mexico, with Illustrations and a Map. By GEO. WILKINS KENDALL. In two vols.: New-York, Harper & Brothers. 1844.

Nothing of this character could possibly be more timely or inviting than these beautiful volumes. Texas and Mexico are our near neighbors; and beside this proximity, anticipated relations of another character, the rumor of which is now astir all over our land, will not fail to attract toward the countries themselves a large share of the anxious regard of all good citizens in the United States. While with that part of the subject which mixes itself up with the party politics of the country we have nothing to do, it has often occurred to us that there is far too little definite information on the subject of Texas and Mexico, to enable our countrymen to form discreet and candid opinions on matters of the greatest import which must ultimately be decided by them. The perusal of the exciting, romantic, vividly delineated, and we doubt not, truthful narrative contained in the volumes before us, will help in a general and indirect way, to the attainment of this ampler degree of information, and may be relied on for this purpose all the more confidently, because the writer had no idea or motive to give it a bias on this then unanticipated question.

The publishers, as is usual with this enterprising house, have spared no care or expense in giving embellishment and attraction to the work. Besides an extensive outline map—the careful study of which

half an hour, has taught us more of the geography of these regions than all we knew before—we have several beautiful illustrative engravings on steel, in each volume, and the letter-press extending to between eight and nine hundred pages, on fine paper and in tasteful binding, is really all that the most fastidious could desire.

But the chief attractions after all, are not of this extrinsic character. The writer, one of the most popular editors of a daily paper in New Orleans, fancied that his health or happiness required some diversion from the requisitions of his constant routine of drudgery, and with the hope and desire of adventure, he attached himself to an expedition partly mercantile, partly military, and partly diplomatique and revolutionary, which was fitted out in the summer of 1841, from Texas, for that part of New Mexico lying far up the Rio Grande, and distant many hundred miles from both Texas proper, and the city of Mexico. Unless we set at naught the repeated and solemn assurances of the author, we must acquit him of all predetermination to compromise his neutrality as a citizen of the United States, by taking a partizan share in the contest between Texas and Mexico. That all his associates in the enterprise were thus innocent would be incredible, and is not here asserted. The excitement of adventure is therefore to be regarded as the ruling motive in young Kendall's breast, and he must have satisfied it to his heart's content.

He spent some weeks in Texas before the expedition set forth, and visited the places of chief interest and attraction. His account of this in the early part of the first volume, though tame and commonplace compared with the tragic scenes and wild, novel experiences which are subsequently chronicled, we have still looked at with uncommon satisfaction, as furnishing that kind of bird's-eye view of real life, and topical points of interest, which to us was the great desideratum. The following extract from the beginning of the third chapter is a fair specimen.—

Description of San Antonio, and the old Spanish Missions.

“By far the most pleasant as well as interesting town in Texas is San Antonio, or Bexar as it is frequently called by the inhabitants. The San Antonio River, which heads a short distance above the town, meanders through its streets, and its limpid waters, by the different turns it makes and the irrigating canals, are brought within a convenient distance of every door. The temperature of the water is nearly the same all the year through—neither too hot nor too cold for bathing—and it is seldom that a day passes in which all the inhabitants do not enjoy the healthy and invigorating luxury of swimming. I say *all*—for men, women, and children can be seen at any time in the river, splashing, diving, and paddling about like so many Sandwich Islanders. The women in particular are celebrated for their fondness for bathing, and are excellent swimmers.

“The climate of San Antonio is pure, dry, and healthy; so much so, that the old but rather hyperbolic saying, ‘If a man wants to die there he must go somewhere else,’ appears specially to apply to the place. During the summer months, a cool and delicious breeze is almost continually blowing, bringing health and comfort. But little rain falls; and to supply this defect the rich and fertile bottoms of the river are intersected in almost every direction by irrigating ditches, which carry the limpid waters in every direction. Whenever the ground requires a moistening, the water from the canals is let over it at once; so that even should the summer pass without a drop of rain, the crop is invariably abundant. Peaches and melons arrive at great perfection, and I have little doubt that many other species of fruit could be cultivated with success. The prairies in the vicinity afford the finest pastures for cattle and horses to be found in the wide world, and so mild is the climate that they thrive at all seasons.

“By far the greatest curiosities in the neighborhood of San Antonio are the *missions*. Before I describe these immense establishments, it is necessary to observe that early after the conquest of Mexico, a main object of the Spaniards' policy was to extend the authority of the Roman Catholic Church. The conversion of the

Indian and the promulgation of Christianity were as eagerly sought by them as the gold and silver which first lured them to the Western World; and this missionary zeal produced some of the most remarkable incidents in the history of the country. The new doctrines were first inculcated by force and cruelty, but subsequently in a more humane temper, by allowing the superstitions of the Indians to mingle with the rites introduced among them; and to this day, anomalous consequences of this policy are to be seen in the Indian ceremonies, some of which I will describe when I shall hereafter speak of our journey through the Mexican country. For the purpose however of affording protection to the Roman Catholic missionaries, there were established, at various times, settlements which still bear the name of Missions. They are very numerous throughout California, and in Texas there are several. The Alamo, at San Antonio, was one of much importance, and there were others, hardly of less consideration, in the neighborhood, called the Missions of Concepcion, of San Juan, San Jose, and La Espada. They were all most substantially built; the walls are of great thickness; and in their form and arrangement they were frontier fortresses. They have generally, though not always, a church at the side of a square having one entrance. Seen from without, they present the form of a blank wall surrounding a square enclosure; within is a large granary, and the wall forms the back of a series of dwellings in which the missionaries and their converts lived. There was a large appropriation of the surrounding district for the support of the mission, through which small canals were made for the purpose of irrigation. Such, at least, is the case with the missions which I have mentioned. The Alamo is now in ruins, only two or three of the houses being inhabited. The gateway of the church was much ornamented, and still remains, though deprived of the figures which once occupied its niches. But there is enough still to interest the investigator of its former history, even if he could for a moment forget the scenes which have made it celebrated in the history of Texan independence. The exact spot where the eccentric, but brave Crockett fell, surrounded by a ring of Mexicans whom he had killed, is shown, as also the quarter where the heroic Bowie breathed his last. About two miles lower

down the San Antonio River, is the Mission of Conception. It is a very large stone building, with a fine cupola, and, though plain, magnificent in its dimensions and the durability of its construction. It was here that Bowie fought one of the first battles with the Mexican forces, and it has not since been inhabited. Though not so well known to fame as other conflicts, this fight was that which really committed the Texans, and compelled those who thought of terms and the maintenance of a Mexican connexion to see that the time for both had passed. The Mission of San Jose is about a mile and a half down the river. It consists, also, of a large square, and numerous Mexican families still make it their residence. To the left of the gateway is the granary. The church stands apart from the other buildings, in the square, but not in the centre; the west door is surrounded with most elaborate stone carving of flowers, angels and apostles. The interior is plain. To the right is a handsome belfry tower, and above the altar a large stone cupola. Behind the church, and in connexion with it, is a long range of rooms for the missionaries, opening upon a covered gallery or *portales* of nine arches.— Though the Texan troops were long quartered here, the stone carvings have not been injured. The church has been repaired, and Divine service is performed in it. About half a mile farther down is the Mission of San Juan. The church forms part of the side of the square; it is a plain, simple edifice, with little ornament. The adjacent buildings are poor and out of repair. The granary stands alone in the square, and on the northwest corner are the remains of a small stone tower. The other mission, that of La Espada, is also inhabited, as well as the last. The church, however, is in ruins. Two sides of the square consist of mere walls; the other sides are composed of dwellings as in the other instances.

The church at San Antonio was built in the year 1717; and although it has suffered much from the ravages of time and the different sieges which the city has undergone, is still used as a place of public worship. When San Antonio was attacked and taken by Colonels Cooke and Milam, in 1835, General Cos made the belfrey of this church his headquarters. A well-directed cannon-shot from the Texans struck just above his head, inducing him to evacuate the place with his staff

immediately. The hole made by the ball is still visible, and, in fact, all the houses in the principal square of the town are more or less marked by shot.

“San Antonio is laid out and built with some little regularity. The houses are all of one story only, with few windows and thick walls. The town probably contained, at one time, a population of some twelve or fifteen thousand; but the different revolutions, the many bloody battles which have been fought within its walls, and the unsettled state of the frontiers, have combined to lessen this number materially. It is still, however, a place of no inconsiderable trade, and should peace be concluded with Mexico, will regain its former standing.”

At length on the 18th of June, the last detachment of the expedition left Austin, and the adventurers bade adieu to civilization. Their encounters with ferocious and wily savages, with wild beasts of almost every variety, with hunger and thirst in their most frightful forms, in making their way through this unfrequented tract of country by a new route, is faithfully and minutely described. But in just this connexion the author's genius shows to admirable advantage. By the proper adjustment of his light and shade, he furnishes out a picture so complete to the reader's eye, that all these events, and the thousand incidents growing out of their relations and circumstances, seem actually passing before you. Without an effort, apparently without the thought of doing so, the writer carries you along with him, to see with his eyes, hear with his ears, to suffer or enjoy, to laugh or weep with him and his companions. This is the triumph of a nobly endowed intellect. May this author remember that where much is given, much will be required.

At length, after having braved incredible hardships and dangers, about the middle of September, when the advance company, with which Kendall was then travelling, had nearly reached San Miguel, a few days' march from Santa Fe, they were made prisoners by the Mexicans; threatened—after they had been flattered

to give up all their arms, papers, and effects—with instant death. This was indeed the beginning of sorrows. The degradation and misery which they endured till the next mid-summer, sometimes in dungeons, rivalling the black hole in Calcutta, sometimes witnessing the cold blooded murder of one and another of their associates, is almost incredible. The cruelties and indignities to which they were thus subjected, are now and then relieved in the narrative by the admirable humor of the author; and we hesitate not to commend the development of good qualities here set forth, as a fitting and profitable study of patience. Surely if mere philosophy and a spirit of worldly enterprise can thus endure, how ought christian principle and hope, to bear up its subject in the ordinarily smaller trials of our pilgrimage!

At length the captive found release, by the interposition, tardy though it seemed, of the United States government. He remained however, for some considerable time in Mexico, and has given us not a little insight into its present condition. We have room but for a single extract more, and that shall be from the close of chapter xvii. of the second volume.

The present Priesthood in Mexico—its character and influence.

"I cannot close this subject or this chapter without a few words in relation to the present priesthood in Mexico—the faults of the holy brotherhood I shall allude to with reluctance, for from one and all I never received other than the kindest and most benevolent treatment. With whatever intolerant zeal they may preach to their congregations against the heretics, and with whatever vividness they may paint the purgatory to which all out of the true Church are destined after death, the Protestant stranger will seldom find other than a hospitality the most munificent within the gates of the padres. He will find them, too, men of liberal and enlightened views, well-educated and entertaining companions, tolerant and charitable, extremely good livers, and disposed to an indulgence in many of the luxuries and vanities of this lower world—in short, he

will find that their numerous departures from the rule of conduct prescribed for them, sit as easy upon their consciences as do their gowns upon their backs.

"With the style of living and domestic relations of the Catholic priest, we are taught to associate all that is abstemious, so far as relates to worldly affairs, and that such is the case in Ireland and in the United States, I know full well; but he who believes that such a state of things exists among the brotherhood of Mexico is either wofully ignorant or wilfully blind. At his table, as I have stated above, the Mexican padre is a *bon vivant*, delighting in the good things of this life; and however strongly he may inculcate upon his flock the necessity of strictly observing all fasts, his appetite frequently begets an obliviousness which turns every day alike into one of feasting while at his own table.—Another thing: if all the male portion of the community in Mexico were attached to the priesthood, centuries would elapse before the race would become extinct unless some tremendous revolution in the morals of the brotherhood should take place; for it is just as well known that they contrive to break the bonds of celibacy strictly enjoined upon them, as it is that such bonds are prescribed by the Church of Rome. Were the pope to be put in a *clairvoyant* state, and willed to look into the domestic habits and relations of his agents in Mexico, a precious set of backsliding padres he would find.

"That the good padres of that country have their *companeras*, or female companions, is well known, not only to foreigners, but to their own people, and equally well known is it that they invariably make their selections with a discrimination which shows that they are most excellent judges of female beauty. They rear families, too, and with great care and attention; and although the unaccepted and more ill-favored portion of the women constituting his flock may think their padre very naughty, he finds means to close their eyes and mouths upon his peccadilloes, and all goes on smoothly.

"I trust that the kind-hearted cures, from whom myself and companions received so many favours and attentions, will give me full pardon for thus exposing some of their weaknesses and frailties—absolution for my tell-tale sins: they will not attempt to deny any thing I have said of them. They will also excuse me, when I say to and of them, that they are

a class of enlightened, generous, good-natured, discerning, hospitable, hail-fellow-well-met, penance-hating, women-loving men, prone towards the enjoyments of the table, holding fasts in great scorn, addicted to occasional gambling and wine-bibbing, and pretending no ignorance in matters of cock-fighting and sports of a like nature; more particularly when I repeat that I entertain the best feelings towards one and all of them. In describing them, I have not "set down aught in malice," but, on the contrary, have spoken of them precisely as I found them.

The influence and power exerted by the priests of Mexico, over the ignorant and superstitious population, are immense—a fact as well known to them, and even better, than to the intelligent foreigners who have visited the country. They know, too, that the population they govern is led and kept in subjection by impostures the most flimsy, by deception the most transparent; for not to know this would be proving them fools, a title they do not deserve. They farther know, that in order to sustain themselves in their past and present position, to retain their supremacy and their fat benefices, they must persevere in their impostures and continue to gull their simple flocks, to hold the trodden-down mass in the same ignorance in which they have so long been kept—and hence their open intolerance towards all other sects, and their zealous care that no other religion than their own shall be preached or inculcated in the land.* The almost countless number of

* No other religion than the Catholic is allowed or preached up to this day in Mexico, but a greater degree of tolerance is manifested towards the professors of other creeds now than formerly. I have read in some book—but its author I cannot call to mind—of a debate in the Mexican Senate in relation to the allowing Protestant foreigners a burial-place. No such privilege was permitted them until within the last ten or fifteen years, and it was only through the urgent remonstrances of the then British minister that the point was conceded. One of the Mexican Senators, when the subject was debated in Congress, made remarks something like the following: "There is one of four things we must allow these heretics who may happen to die in your land: we must eat, pickle and send them out of the country, throw them in the fields, or bury them under ground. To eat them would be most repugnant—not one of my colleagues would taste the flesh of a heretic; to send them out of the country would be expensive; to throw them in the fields would be pestilence-breeding, and otherwise exceedingly of-

ecclesiastics in Mexico are well aware that their expensive system of church domination inevitably tends to diminish the resources and retard the prosperity and advancement of the country; but it is not in the nature of men holding power, whether Protestant or Catholic, political or religious, to resign it willingly, or give up any office of influence or emolument already within their grasp, because it conflicts with the interests or liberties of the people; and to expect the priests of Mexico to abandon their sway or abdicate their ascendancy would be to suppose them more than men. All reformation of existing evils, either of Church or State, must come from the people themselves: whether the Mexican nation will ever be brought to know, feel, and exert itself against the powerful ecclesiastical and military establishments which are pressing and keeping it down, is a matter extremely problematical.

The Catholic reader must not construe these remarks into an attack upon his religion, for such is far from my intention—towards both faith and its professors, I entertain no other feelings than of respect. My object has been to draw a rough picture of Catholicism in Mexico, and the power and means by which it is sustained, and in so doing, I have confined myself strictly to the truth. In its essentials the Romish religion in Mexico is doubtless the same as it is in the United States, or in any country where toleration, that firm and enduring foundation of all political liberty, is known; but in its administration there is as much difference between the two as there is between the religion of the Pilgrims of New-England and that of the Hindoos or New Zealanders."

Our purpose will not be accomplished, unless those who peruse these pages, are led to exercise a more consistent christian commiseration, and put forth more direct and persevering efforts for the religious welfare of the millions of our Mexican neighbors, now cursed with such perverting guides. Let us not merely weep and pray, but ACT in their behalf! The time for consistent, peaceful, but vigorous effort is now manifestly near at hand.

sensitive. I move, therefore, as the easiest, cheapest, safest, and every way the best course for us to adopt, is to allow them a burial-place"—and the motion was carried.

HISTORY OF THE CHURCH OF SCOTLAND, from the introduction of Christianity to the period of the disruption in 1843. By Rev. W. M. HETHERINGTON, M. A. New-York: Robert Carter. 1844.

We congratulate the publisher upon the acquisition of this work to his valuable catalogue; unless we are greatly mistaken it will have a large circulation. It exactly fills up the niche in the theological library that had been vacant. Cruickshanks, Carstairs, Baillie, Wodrow and others are rarely to be found, and then every one wants a knowledge of the existing state of the Scottish Kirk, and especially of the events which have transpired during the past ten years. Mr. Hetherington is a thorough going presbyterian, well instructed in the history of his church, and he has made a valuable and very interesting volume. There is nothing remarkable in his style, which is occasionally heavy,—but there is too much of—we had almost said romance, in the history of the Scottish Zion, to suffer her annals to be tedious. If any man wishes to see the genuine character of Prelacy, in its best estate, her invariable tendency to persecution and tyranny, let him read, mark, and digest this volume. The reader will, we are sure, come to the conclusion, that a liberal catholic Episcopalian is a man much better than his system. God has the blood of his church in Scotland still to account for, with that curse of the nations, a religious law establishment.

We have marked the conduct of the Free church party with deep interest; never, since prelacy drove out two thousand holy ministers of Christ on the Bartholomew's day, have Christians witnessed such a manifestation of religious principle among the clergy of any church. We are sorry that the leaders of that noble movement have not made a more thorough remove from the government, and broadly avowed the voluntary principle; we hope that the excellent men now visiting our land on behalf of the Free Church, will

see so much of the results of voluntarism here, as to go back prepared to take a stand with the Congregationalists and others, who maintain a total independency of government. We fear that the Free Church, however, are prepared to do as their brethren in Ireland have done, accept the Regium Donum.

We do not greatly admire the letter which has been sent in answer to queries proposed by some ministers in Yorkshire.

It will be observed that the letter is written in behalf of the committee, appointed by the late General Assembly of that church, to answer addresses and congratulations, and therefore may justly be regarded, not only as a public and deliberate, but also as an official declaration, of the sentiments of that body.

THE FREE KIRK AND THE VOLUNTARIES.—The Leeds Times, of December 30, prints the following letter, which has been recently received by the Rev. Henry Dowson, of Bradford, with reference to a series of resolutions, adopted by the West Riding Association of Baptists, at Shipley: "*Committee Rooms, 7, North St. Andrew-st., Edinburgh, 16th December, 1843.*"

"Dear Sirs: The committee appointed by the late General Assembly, to answer the addresses and congratulations from other churches, in acknowledging the resolution passed by the West Riding of Yorkshire Association, at Shipley, on the 8th of June last, and transmitted by you to Dr. Chalmers, very naturally wish that the said resolution had been less in the style of censure and reproof. But, believing that your remarks were well intended, and knowing that you and we are agreed on the great question of the sinfulness of the civil magistrates' interference *in sacris*, we take your observations in good part, and shall endeavor to profit by them.

"In return, we beg leave to assure you that our conviction, that it is the duty of the civil magistrate to countenance, encourage, and support the true religion, is as clear and decided as that he is usurping the office of the Lord Jesus Christ, when he intermeddles with the administration of spiritual affairs. *We regard the nation which is without a religious establishment as virtually disowning the authority of Christ, and REPUDIATING THE NAME OF CHRISTIAN.* We have not changed our princi-

ples; we have no reason for changing them; our ministers have renounced the emoluments of the Scottish ecclesiastical establishment, and our people have deserted it along with us, because the grand bulwark of an establishment was thrown down, and we would not be partakers of other men's sins. We love our Jerusalem; we cannot forget her, least of all when she is in ruins. *Our fervent prayer is, that her walls may be rebuilt, her temple restored, the throne of Christ again erected in the midst of her, and the Man of Sin withstood by the combined efforts of pure Protestant establishments, and of Christians of all denominations recognising the supreme authority of Christ speaking in his word, and by the ministry of the gospel.*

"With regard to the voluntary principle, properly so called, we never were opposed to it. *We controverted, and EVER will controvert, the non-establishment principle*—but the voluntary contributions of our people we have never been ashamed to ask, and have at all times thankfully received. The efficiency of the non-establishment principle has not been proved as yet by the Free Church of Scotland. At the present time, our funds come so woefully short of the demands upon them, that we are glad to receive the aid of our Christian friends in England and Ireland—aye, and in America—to enable us to prosecute the glorious end of making the Free Church commensurate with the boundaries of our beloved country.

"That the spirit of truth may guard you and us from error, and guide us into a knowledge of all truth, and that he may enable us in all our contentings to keep the glory of God and the promotion of spiritual religion in view, is the earnest prayer of, dear sir, in the name of the committee, yours sincerely,

"PATRICK M'FARLANE. Convener.

"Rev. Henry Dowson."

LOVE OF THE SCRIPTURES.

Thomas Cromwell, Earl, of Essex, in a journey to and from Rome, learned the whole Testament from the translation of Erasmus.

Beza, when only eighteen, could repeat any chapter of Paul's Epistles in Greek.

NOTICES OF BOOKS.

The press has been fruitful in valuable works, and we have this month to take notice of many that we deem of special interest. We have been greatly pleased with an octavo volume of Sermons, by *Rev. Charles Bradley*, of the English Church; and as we read these admirable expositions of Gospel truth, we could not help crying out, *O si sic omnes!* Our young ministers can hardly find a better model; take our word for it, this one volume, well digested, is worth a dozen volumes of semi infidel German criticism! We cordially thank *Messrs. Appleton* for this tree of life; it is worth all Newman, Maurice, and Pageot ever wrote—a very cheap volume, in large type, and double column.

Chalmer's Sermons, in two octavos, by *Robert Carter*—are capital additions to our theology. Now, if you want thought, labored trains of investigation, here is a river deep enough for a man to swim in. If any man reads this notice who can afford to do his pastor a lasting kindness, do let him buy these two volumes for a present. He will get the worth of the money again, in a *new spring* given to the mind of his religious instructor.

Then, too, *Mr. Carter* has published a fine edition of *Buller's Sermons*, and one of *Buller's Analogy*. These are books only fit for men who choose to think, and who wish to make their own thoughts valuable. No library should be without these very acceptable editions.

Mr. Dodd has done a good deed in giving us a very neat and well printed edition of *John Bunyan's Grace Abounding to the Chief of Sinners*. This is the old Baptist's autobiography, and is next to his *Pilgrim's Progress*, his very best work. It is very cheap, only 37 1-2 cents, and every Baptist in America ought to possess it. When a good Baptist book is published by a bookseller, we ought to let it be seen that we can appreciate the book, and that his operation is a safe one.

Blake's Library for the Parlor, is a very well selected series, and perfectly safe for our young people. The titles are:

Parental Instructions,
Anecdotes of American Indians,
American Revolution,
Book of Nature,
Science of Common Things, &c.

Our venerable friend, the Rev. Dr. Blake, is an excellent purveyor, and the works which issue from his son's press under his auspices, are all worthy of perusal. We are much pleased with this series, and hope to see it extended.

Rev. Dr. Stone's volume, called "*The Mysteries Opened*," is a well written volume on Baptismal Regeneration and the real presence. Both the Bishops Onderdonk together, are unable to answer this well-timed effort. It is printed in *Harper's* usual good style.

We really rejoice to see our old favorite, *Hunter's Sacred Biography*, put out by the *Harpers* at so cheap a rate, and in one such handsome volume. The style is beautiful, the sentiments are richly evangelical.

If any of our friends want a rich treat, and a cheap one, then get *Religion in America*, by Rev. R. Baird, D. D.—343 octavo pages for fifty cents. This is just the book to make Europe understand what America is. We thank Dr. Baird for his masterly production; we love him for his Christian candor* and faithfulness. It is the most important publication of the season. In England it is exciting a very deep sensation, and it is thought will bring over a large and religious body of emigrants.

We would by no means forget a beautiful little gilt edged volume from our

* The *design* is admirable, and the *execution* as good as any pedobaptist would be likely to make it. One cannot but marvel, however, that the estimable author, after all he has seen and experienced of the effects of leaving God's word untranslated, should express regret that Baptists would not suffer one important part to remain so.

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friends, *Gould, Kendall, & Lincoln*, called *Lyric Gems*, and edited by the Rev. S. F. Smith. To mention his name, is to say that the book is a casket of jewels and gems of poesy. It is one of the prettiest things we know of.

Neal's History of the Puritans, has advanced to its fourth part, making one half of the work. Judging from the demand which it meets with, the publication is regarded as seasonable and interesting. It is exceedingly cheap at two dollars for two octavo volumes, as the London copy in three volumes is not to be had but at seven or eight dollars. In all our churches there seems to be an interest awakened to know the character and sacrifices of the Puritan fathers of the seventeenth century. Perhaps there is no book extant, that priests, bishops, and papists, would so gladly suppress, as the *History of the Puritans*.

Mr. Carter has just published, also, cheap editions, at thirty-seven and a half cents, of *Owen* on Spiritual Mindedness; *Mason* on Episcopacy; (this book is worth any price)—and *Belcher's* Scripture Narratives. This last work has been very popular in England, and has in America passed into a second edition. These narratives are simply and beautifully laid open; they probably were the foundation of a series of discourses, and are marked by all the sound sense of their excellent author, who is now among us, and who will, we trust, soon be settled with a church.

Natural Theology. By Dr. CHALMERS.
2 vols. New-York: Robert Carter.
1844.

It is needless to say a word in praise of these delightful volumes, so far as their contents are concerned. We are glad, however, to say that this edition is well printed, on a large clear type, and are offered at the cheap price of fifty cents a volume. This low rate is owing to the fact that the work has been extensively adopted in schools, academies, and colleges, as a text book, and the circulation is consequently great.

CHRONICLE.

UNION OF THE "MONTHLY RECORD,"
WITH THE MEMORIAL.

We suppose that this confederation, prematurely announced by some of our neighbors some months since, and then apparently repudiated by one of the parties, has now been consummated. May the union be happy and profitable to both parties, and productive of increased pleasure and advantage to all their mutual friends. One monthly journal of this character, is quite as much as is likely to be well sustained, without interfering with other, and perhaps more important publications: and judging from the past, we presume that no superabundance of ability for the proper management of *one*, will be likely complained of. Very seriously, and as we think rationally, we rejoice in this union, because it will promise, by the cheerful, energetic, and better sustained labors of the conductors of both, to give higher satisfaction to the great Baptist family, for whose convenience, pleasure, and profit, both have been projected.

With the next and all the succeeding numbers, we hope to evince how much the joint concern is enhanced in value and interest: and in the mean time, shall be greatly obliged to all our contemporaries to give to our MARRIAGE a significant *publication*.

New-York & Philadelphia, 1st May, 1844.

EDITORS' TABLE.—Just as we are going to press, this month, the whole camp seems in movement, for the great meetings in Philadelphia. Pleasant and familiar countenances from all directions are thronging in so fast, that we have scarce time or heart to look at our table at all. Next month, we shall hope to chronicle the sayings and doings for permanent and convenient reference, so as to garner up all the sweet, the lovely, the morally sublime, which the occasion may afford. Had we some wise filtering process, by which all the good, the true, the fair, could be retained, while the contrary flows off, we would most assuredly employ it on this, as well as on similar occasions. We will *hope*, at least, that there may be more of the former than of the latter: and if so, the larger portion of our next number may be occupied with this unusual banquet.

Most of our religious newspapers, just at present, are busy in furnishing hints, projects,

wise councils, and sad forebodings in reference to the Triennial Convention. This is all well, very well; and we sincerely hope that all will give due heed, and patient consideration to what each other set forth. To weigh all these matters maturely, gravely, as the magnitude of such interests demand, is surely the dictate of common sense, and of a higher wisdom. "To see ourselves as others see us," and then just reverse the spectrum, and see others as they see themselves, would prepare the way for more of that humility, and mutual forbearance, which the good Old Book so warmly commends, but which is too nearly obsolete in the practice, if not the theory of modern empirics.

What a pity, we have sometimes thought, that certain ardent minds whose fever is scarce ever below the boiling point, could not be turned in some innocuous direction! If they would but become impassioned antiquarians, inveterate lovers of statistics, as madly devoted as any German utopian to the niceties of philology, or even the harmless vagaries of dreamy transcendentalism, it would be tolerable, yea comfortable, compared with their range and rage for endless revolution in the practical working of the organizations of religious benevolence. Here, just here, is the loud call, the large requisition for THE PATIENCE OF THE SAINTS.

Let us direct our thoughts to other themes: Here our associate gives you

"WORDS ABOUT BOOKS."—I never enter a Library without a feeling of reverence for the company in which I am placed. I regard a volume as the very spirit of its author. the actual being of the man who thought it, wrote it, left it, and sent it forth for all its purposes of might and mercy. I do not feel any love for the man who shuns his fellow men, and courts a retirement which leads to no valuable results, nor do I sympathize with him who can command the best society in the world, the men of all ages and ranks, and who can have their company in their best moods, and happiest tempers, and yet declines the blessed privilege. Books perpetuate man's mind, and give him a presence, an action in all the future.

How strange that men whose profession is literary, should be willing to live and do, without books! I know there are ministers who pine for what they cannot obtain; may God and

their fellows help them to daily food for that famishing intellect whose cravings are felt as keenly as the cravings of animal necessity! But how many men there are who are *willingly* mechanics without tools—who seem contented to live and act and die, without any participation in the labors of intellect, and the efforts of christian sanctified intellect exhibited by the church of God, by men who *were in Christ before them*. What strange reflections rush into the mind of a thinking man when he gazes upon the shelves of a richly stored Library.—For instance, what queer juxtaposition will authors find upon tables and shelves. Men who in life were sadly hostile, and divided in judgment and affection, here lie down side by side. The lion and the lamb, the vulture and the dove, keep quiet company. I am now gazing upon Featley's Dipper Dipt, and Paget's Hesiography on a table, while directly over them I see Keach and Kiffin, Tombs, and the venerable Jesse—these men wrote and controverted for all coming ages, and yet no doubt they are now all happy and united in fraternal love in that heaven where the *spirits of just men made perfect*, have been delivered from error, prejudice, and rancor. There on that shelf is the glorious folio, Reliquiæ Baxterianæ, and a few inches off, the Bloody Assizes, and the life of that errant scoundrel George, Lord Jeffreys, the supple tool in all the cruelties of James the 2d. Lloyd's Worthies of Charles the First's reign are cheek by jowl, with Lord Nugent's capital Life of John Hampden, and Forster's Lives of the Statesmen of the Commonwealth. Then some books seem to get together by the principle of *elective affinity*.—Dr. Chalmers' works will keep close by Andrew Fuller—(reader, how intently the Scotchman has studied the sturdy baptist!), and Jay's Sermons will be found very near to old Jeremiah Burroughs.—I would whisper a word to men who want good company: look out for one Henry Smith of Cambridge, some men call him silver-tongued—it is worth five dollars to become acquainted with him,—he is quite a stranger, and I think can seldom be found in our latitudes, except occasionally at my good friends Bartlett and Welford's under the Astor house, New-York,* they

* Messrs. Bartlett & Welford, have the largest collection of rare theological works to be found in the United States. They are scholars and gentlemen, and ministers and students can do no better than call and examine their unrivalled catalogue.

welcome him, and such as are like him, and often have I found an angel in their keeping, but they have such knowledge of *good society*, that an angel is never entertained by them *unawares*—Dr. Thomas Fuller's holy state will prove no hindrance to comfortable thoughts, and if any friend of mine asks for choice converse, I commend him to Bishop Brownrig, Dr. Doane, and Dr. Robert Harris; and there will be no lack of it, if you are shut up with that right venerable folio, of Cotton Mather's called Magnolia.

NATIONAL EDUCATION ON RELIGIOUS PRINCIPLES IN GREAT BRITAIN.—By our late arrival of Magazines from England, we are glad to see that the Independents are making a noble effort in behalf of the religious education of the children of the land.

A most respectable meeting of delegates from all parts of England was lately held at the Congregational Library. It was determined to raise 100,000 pounds sterling, though there is no question that sum will be doubled.

This measure grows out of the late wicked attempt of Sir James Graham's bill for education, by which the Church of England would have had the management of all the schools in the kingdom. This bill was nobly defeated by the Nonconformists. The church is now rousing her energies into voluntary action, and has raised 150,000 pounds to carry out a system of education which shall be under her own sanctions.

Well, be it so, only let the nonconformists of all classes be at work also. The Methodists are nobly engaged in the same good cause. We think an impulse is about to be given to the cause of education, and that on religious principles, throughout England.

LATE REV. JOHN FOSTER, THE ESSAYIST.—We have often been asked to describe the person of John Foster, the Essayist; here is a very faithful, life-like account of his appearance, given by the Rev. James Cubit, of Bourton on the water. It relates to Mr. Foster about a year before his decease.

“His external appearance is most striking, his countenance is very emaciated, and he himself a tall, bony man. He wears a blue striped shirt, with a high collar of the same, a bright yellow cravat, a long blue coat, such as (English)

farmer's servants frequently have, a brown waistcoat and trowsers; the latter coming very little below his calves, blue worsted stockings, and high, thick shoes."

Jonathan Edwards Ryland, Esq., the friend of Mr. Foster, is engaged in preparing a biography of this admirable writer. Mr. Ryland is well qualified for the task.

HOW TO RAISE FUNDS FOR A CHURCH.—We take it that many of our churches will be thankful for a hint how to raise the wind—what with junc keting and pic nics they have probably exhausted their devices; well, let them see how the old lady in England, the daughter of Rome, manages. We here select, from a recent English paper, and hope our friends may see the evil of a course in which we have made such rapid progress.

A MEDLEY.—The hackneyed quotation, "from grave to gay," received a most serio-comic illustration, the other day, in Wisbeach. A cemetery being unattainable without money, funds were raised to provide the ground; but still a fence and a chapel were unprovided. The fertile invention of the vicar has created a fund for these also. His means were various. First, a fancy fair; secondly, a charity sermon; thirdly, a grand "do" at the laying of the foundation-stone by Lady Hardwick; fourthly, a dinner at the vicarage to 136 ladies and gentlemen; fifthly, a concert at the theatre (to which the guests proceeded from the vicarage;) sixthly, fireworks; seventhly, a second fancy fair; eighthly, a ball; and ninthly, an exhibition of pictures! This carnival occupied from Wednesday to Saturday, and included "a Chinese pig with a curly tail," the "Hallelujah Chorus," a "gallopade," a "charity sermon," and "Fill, my boys, and drink about!" The result was—883*l.* 16*s.* 11*d.* —*Leicestershire Mercury.*

CLOSE STUDY.

Hierom was a remarkably close student, the works of Origen he called "*suum*," *his own*. How well it would be if our preachers would make such a study of some eminent leading theological writer, that he could call him *his own*, say Fuller, Erskine, Owen, Edwards, or that admirable divine, the younger Ryland. Dr. Ryland is one of the clearest theological writers of this century, and one hundred years

hence, his sermons will be regarded as masterpieces in divinity. A lazy, lounging preacher, is a disgrace to his cloth. God requires of all men that they should be active and industrious in their places, and he that is not so, is a burden to the creation, no credit to his Creator, nor comfort to others.

WHAT IS HUTCHINSONIANISM?

BROTHER CROULES:—

I want to know what is meant by the term Hutchinsonianism? I often hear of certain English ministers being Hutchinsonian. I will thank you to furnish your readers in the Memorial with an explanation that I think will be generally useful.

Yours, fraternally,

ALEPH.

ANSWER: The distinguishing feature of the Hutchinsonian system is a supposition that the Hebrew Scriptures contain a perfect system of natural philosophy, theology, and religion. So high an opinion did Mr. Hutchinson entertain of the Hebrew language, that he thought the Almighty must have employed it to communicate every species of knowledge, and which his disciples discover accordingly in the Old Testament.

They lay a great stress upon the evidence of Hebrew etymology, and strongly enforce the study of that language.

What is called the religion of Nature, they abominate, as an usurpation of the religion of Christ, and no better than Turkish honesty. Being fond of analogical reasoning, they consider not only the types and figures of the Old Testament, but even every thing in nature to have a symbolical reference. The Hutchinsonians are strenuous advocates for the doctrine of the *Trinity*, which they illustrate by their philosophy of *fire, light and air*. In natural philosophy, they differ from Sir Isaac Newton, in his method of proving a vacuum, and the subject of

gravitation. Inert matter, they consider to possess no active qualities. Hutchinson and the earlier writers of his school, were remarkably bigoted, and were very abusive toward their opponents. All who differed from them were stigmatized as Atheists, Deists, Socinians, and Arians. In consequence of the revival of Hebrew learning, these sentiments have gained considerable ground. Among the principal advocates of this system may be named Bishop Horne, Rev. William Romaine, Parkhurst, the lexicographer, the Rev. William Jones of Nayland, and the late Rev. William Thorp. A detailed view of Mr. Hutchinson's system may be found in Forbes's thoughts on Religion, and Jones' life of Bishop Horne.

HAMILTON LITERARY AND THEOLOGICAL
INSTITUTION.

To the Editors of the Baptist Memorial.

My dear brethren—As I have reason to believe that the impressions made upon the mind of a stranger from a far-off land, on a first visit to the admirable Institution at Hamilton, may not prove entirely unacceptable to you, I sit down to transfer them to paper.

Leaving this city in the evening, something more than a fortnight ago by that most splendid of all steamboats, the Knickerbocker, I found myself early the next morning at Albany, where I spent more than a day with our mutual friend, Dr. Welch, inspecting his beautiful church, and visiting the legislature and other places of interest; on the following day I proceeded to Troy and West Troy, where I saw several estimable brethren, and examined the remarkably neat new church now erecting for our denomination, to be occupied by the Rev. L. Howard, and his friends. I went on Saturday to Utica, having previously engaged to preach there on the Lord's day. In the morning I had a pleasant interview with the church in

State-street, which is in a greatly improving condition, under the pastoral superintendence of brother Corey, and in the afternoon and evening occupied the desk at Broad-street. The church here has recently passed through severe trials, but the prospect brightens, and with an acceptable pastor, a new house, and an increase of the spirit of prayer, will do well.

After enjoying the kind hospitality of our friends there, I proceeded last Wednesday week to Hamilton, over shocking roads; we were eleven hours in going thirty miles, but as I travelled with the mail, I was given to understand that I ought to be satisfied.

But Hamilton once reached, repays all the difficulty in getting to it. It is, as you know, situated in a lovely valley; the beauty of the village could scarcely be exaggerated by any description that might be written of it; while the kind hospitality of the venerable Dr. Kendrick, and Professor Conant, and their families, between whose houses I divided my visit, made me feel perfectly at home; if any thing more had been wanted to complete my pleasure, I received it in expressions of kindness of every sort from all with whom I came into contact. I could scarcely realize the fact that I was four thousand miles from the land which gave me birth, and among persons scarcely any of whom I had before seen.

I had very long been desirous of becoming acquainted with the Literary and Theological Institution in this locality. The description of it which had been published by our beloved brethren Drs. Cox and Hoby, had interested very many in its operations; the fame of some of its professors had reached England; I had already become acquainted in the United States with several estimable brethren who had pursued their preparatory studies there; and these facts, combined with the recollection that it was the largest institution of the kind, in connexion with our denomination, in the world, might well dispose one to see it. When then, I receiv-

ed an invitation from Professor Conant whom I had known in England, whose excellent translation of Gesenius's Hebrew Grammar I had been the means of publishing in that country, and which I had seen superseding other works of the sort in several of our English colleges, I lost no time in accepting it.

Nor have I at all regretted my visit. The first sight of the collegiate buildings on the eminence above the village, with the houses of the different professors, deeply affected my mind. There, thought I, are hundreds of young men, now training by laborious study, to give character to millions of minds, in all countries, and in all time, and whose instructions will even come into contact with the destinies of those millions throughout eternity. The thought is overwhelming, and ought of itself to induce a spirit of solemnity and of prayer among all the followers of the Redeemer. I was gratified, though by no means surprised, to find that among all the parties concerned, a deep feeling of responsibility was cherished.

I need not remind you, dear brethren, that the institution stands on a farm of one hundred and seventy acres, generously presented by a valued member of the Baptist church in the village, who, forty years ago, cultivated the first land tilled in the district, who died only last fall, and whose widow yet lives to favor the institution by her prayers and influence. Its location is admirably fixed about the centre of the state, far removed from all commerce and bustle, and having abundant and cheap means of living.

You know, moreover, that there are two large stone buildings for the accommodation of students, each one hundred feet long and four stories high, containing about two hundred rooms for study, recitation, and lodging. In addition to these, there are a spacious boarding hall and three professors' houses. The number of students reported in this year's catalogue, is as follows: Resident Graduate, 1—Theological Department, 36—Collegiate Department,

135—Academic Department, 41—Total, 213. About two hundred of these are in actual attendance. Illness and other causes compelling the absence of the rest.

The faculty consists of nine professors and one tutor. A teacher of sacred music is employed, to give instruction to the members of the institution. There is a library embracing many valuable works, but falling far short of meeting the wants of the faculty and students. An excellent philosophical and chemical apparatus has been lately obtained, by special subscription, at a cost of more than two thousand dollars.

The plan of study, exclusive of the academic department, occupies six years; embracing a collegiate course of four years, and a theological of two. There is also a shorter course of three years, embracing only English studies, for those whose age prevents their pursuing the longer course.

I was greatly interested in the account with which I was furnished of its origin. It appears that in 1817, when three flourishing colleges were sustained within the state, there were but three Baptist ministers in all the state, west of the Hudson, who had enjoyed the advantages of a collegiate education. A general diminution of influence was the inevitable consequence, and the attention of sagacious brethren began to be drawn to this subject. In May, 1817, (at the very time that the venerable Dr. Baldwin, of Boston, was urging the claims of ministerial education before the general convention assembled at Philadelphia,) five or six individuals (not knowing of the meeting at Philadelphia,) met at the house of Deacon Samuel Payne, in Hamilton, to converse and pray over the same subject. Thirteen brethren, after mature and prayerful deliberation, proceeded to organize the *Baptist Education Society of the State of New-York*, subscribing one dollar each. Such was the seed that was cast into the soil a little more than a quarter of a century ago! and behold, it has become a mighty tree!

Among other pleasing indications of success, I learned that between twenty and

thirty of the students have become missionaries to the heathen, more than sixty have settled in the valley of the Mississippi, and twenty-seven are now pastors in twenty-three cities of the Union. No graduate of the full course of study for the last seven years has failed to make an acceptable and useful minister.

The progress of the institution, and the interpositions of Divine Providence in its favor, are truly remarkable. Its founders must have been men of extraordinary faith, and its present managers must have a remarkable talent for economizing, so as to enable them to meet the current expenses with an annual sum not exceeding twelve thousand dollars. To these excellent brethren it must be truly interesting to contemplate the usefulness of those who have been under their care. I shall not soon forget the apparent delight of Dr. Kendrick, as he told me of Brother Kincaid's labors in Burmah, the interest he excited on his visit to his *Alma Mater* in the summer of last year, and the attendance of two or three thousand hearers of his sermon delivered in the grove on the farm.

I had the pleasure of attending the recitations of four of the classes, and was highly gratified to observe the *thorough* system of the professors, and the marked attention of the students to all their pursuits. Nothing could be more pleasing than these interviews.

I was greatly struck on looking round on the students, (for I met with them all more than once,) and seeing the marked differences in their countenances, manners, dress, and attainments. There seemed to be all classes, from the son of the wealthy deacon, to the farmer's laborer in the back woods;—some whose countenances indicated high intellect and intelligence, and others who seemed more intent by far on labor than on distinguishing acquirements of learning;—some who are ready to make an attempt to win the polished citizens to the Gospel, and others who will as cheerfully go to the Society or Sandwich Islands

to tell ignorant idolaters of Jesus, and to promote their advancement in agriculture as well as in religion. Here God has his agents for various kinds of labor. Long may they be employed in his service, and eminent may be their success.

If I have not conveyed to you, my dear brethren, an impression of my high gratification in almost all I saw and heard at Hamilton, I have entirely failed in my design. I must, however, before I lay down my pen, express my persuasion that ere many years have expired, the Baptists of America, and especially of "the empire state," will do far more for Hamilton than they have done hitherto. I have already said, that the library needs great enlargement, especially in the department of general literature; moreover, I had been told by an excellent deacon in this city, himself a munificent contributor to the institution, that every professor in it might double his income by removing, I felt then that the treasury ought always to furnish their salaries when due, which I half suspect is not the fact; and still farther, it ought to be known to the one hundred thousand members of the Baptist churches in the state of New-York, that the buildings at Hamilton must shortly be considerably enlarged and improved. To say nothing of the total absence of all architectural beauty, there are many evidences about the buildings of economy having been carried to an extreme. There is not a recitation room worthy of its object, and I fear that one of the present buildings will, ere long, require to be entirely renovated, if not rebuilt. I feel persuaded that the Baptists of this noble country need only to be told these facts, to induce them to act worthy of themselves. Hamilton has excellent friends, it only needs their number to be enlarged; and I feel confident this will soon take place. The claims of the world, the state of the church, and the glory of Christ, all demand prompt and cheerful contributions for the education of the rising ministry. What has been done at Hamilton by the *few*, indicates what might be

done by the *many*. One quarter of a dollar from each member of a Baptist church in the state, would add very greatly to the efficiency of the institution. Who will refuse so small a help to such a cause?

I am persuaded, dear brethren, that the import of these remarks will not be mistaken. I am so delighted with what I have witnessed, that I feel an irrepressible desire that every member of every church should act worthy of themselves, and have the testimony borne to their conduct—"They have done what they could."

Believe me, dear brethren, very truly yours,

JOSEPH BELCHER.

New-York, April 13, 1844.

CHURCH OF ENGLAND CATECHISM.

Nothing that we see going on in England pleases us much more than to notice the united and determined attacks of all classes of nonconformists to that wretched concatenation of lies and false doctrine, the Church Catechism. How any Christian man can suffer his child to learn it, is more than we understand. This alone is enough to justify dissent from the body which teaches it.

PUSZYISM, as described by Rev. Charles M'Ilvaine, Bishop of the Episcopal church in Ohio.

"The whole system is one of *church*, instead of *Christ*; *priest*, instead of *Gospel*; *concealment of truth*, instead of '*manifestation of truth*;' ignorant superstition, instead of enlightened faith; bondage, where we are promised liberty,—all tending to load us with whatever is odious in the worst meaning of priestcraft, in the place of the free, affectionate, enlarging, elevating, and cheerful liberty of the children of God."

NOTICE

After this Number of the **MEMORIAL** was in press, an arrangement was completed to unite with it the **MONTHLY BAPTIST RECORD**, by which the American Baptist Publication Society becomes interested in its publication and circulation.

The union of the two periodicals was projected in January, after the issue of the first number of the **RECORD**, but delayed till the arrival of the Corresponding Secretary from his Western tour. He now becomes co-editor with those brethren, whose labors heretofore have given to the **Memorial** the elevated character it has attained in the denomination.

The department which will more directly claim the labors of the undersigned, is that of Western Baptist History and Biography. For this department he has most ample materials. So far as space is afforded, he will endeavor to carry out the plan in the prospectus issued in the first Number of the **MONTHLY RECORD**.

The subscribers to that work will lose nothing by the change. And for their convenience of having the volume complete, we purpose to send them the **Memorial** from the commencement of the year.

The very recent arrival of the undersigned in this city, from his long Western tour, the pressure of time in preparing for the anniversary, and the policy of getting out the May number of the **Memorial** before the meeting of the brethren at the triennial convention, preclude any editorial articles from his pen in this number. He will now only say to his numerous correspondents, especially his brethren in the Western Valley, and the friends and patrons of the Publication Society in every State, that they will aid the objects of the Society by active and immediate co-operation in obtaining and sending the names of subscribers for the **Memorial**, either to the office of publication, 160 Nassau-st., N. Y., or to the office of the Publication Society, 31 North Sixth-st., Philadelphia.

J. M. PECK, *Cor. Sec.*

Philadelphia, April 15th, 1844.

STATISTICS.

A Statistical View of the Baptist Denomination in Alabama, A. D., 1843.

ASSOCIATIONS.	Number of Churches.		Number Baptized.	Total.
	Ordained Min'rs.	Licensed Ministers.		
	1843.			
Unasso'd Churches,	10		200	800
Flint River,	21			*940
Bethlehem,	37	13 2	457	3248
Cahawba,	24	14 4	879	2743
Alabama,	25	13 2	394	2441
Muscle Shoal,	27	10	437	2507
Bethel,	23	9 3	247	1658
Mount Zion,	14	1	7	*250
Mud Creek,	12			*800
Shoal Creek,	7			*280
Chattahoochee United	6	2		*257
Buttahatchee	14			*347
Conecuh River	20			*553
Leaf River,	3	2		100
Mulberry,	23	11 2	129	1375
Tuscaloosa,	32	14 7	166	2118
Canaan,	16	7 2	77	744
Tallassehatchee,	18	5 2	85	765
Coosa River,	24	11	153	1171
Choctaw,	10	8	247	1300
Union,	21	10 4	185	1432
Will's Creek,	15			*560
Liberty, Chambers,	45	24 8	302	2648
Pilgrim's Rest,	12			*557
Zion's Rest,	5	2		*278
Columbus,	7	1 1	32	308
Beulah,	28	15 3	59	866
Ebenezer,	26	12	118	1358
Liberty, Madison,	8	5 2	142	652
Liberty, DeK. & Ben.	8			*500
Salem,	22	8 4	294	1472
Liberty, Sumter,	9	7	57	450
Macedonia,	7			*200
Antioch,	4			*100
Wetumpka,	10	5	10	245
Alabama River,	8			248
Bethel, Ga.	3			*143
Tallapoosa, Ga.	1			*34
Uptoie, Ga.	1			*29
Bethel, In. Coosa.				
	606		4777	36290

* Number of the latest Minutes consulted.

A full return of all the Associations would undoubtedly produce an aggregate of over 5,000 baptized in 1843, and of at least 40,000 communicants.

From the Christian Messenger.

BAPTISTS IN INDIANA.

ASSOCIATIONS.	Number of Churches.	Ministers Ordained.	Licentiate.	Baptized in Associational year.	Communicants.
Bedford,	9	5			684
Union,	12	4 1	183		674
Bethel,	8	5 2	81		595
Bloomington,	14	3 2	156		794
Brownstown,	13	7 3	100		635
Coffee Creek,	15	7 7	230		937
West Run,	9	3	7		285
Flat Rock,	26	14 5	439		1727
Indianapolis,	17	9	103		1015
White Water,	28	12 15	247		1269
Langhry,	27	13 3	339		1558
Madison,	24	13 5	345		1911
Lost River,	16	9	19		420
Northern Indiana,	21	11 2	148		940
White Lick,	17	7	133		1120
White River,	11	6 ?	63		386
Tippecanoe,	218	? ?	148		724
Huntington,	210	? ?	139		523
Danville,	22	? 1	82		752
Conn's Creek,	11	6	6		276
Little Zion,	12	1 ?	3		220
Sand Creek,	18	?	195		786
Curry's Prairie,	11	3	92		127
Lebanon,	14	7	43		375
Little Pigeon,	12	5	70		452
Northeast Indiana,	10	7	23		230
Salamania,	6	2	43		147
Sugar Creek,	14	9	20		414
Blue River,	14	8	5		449
Crawfordsville,	4	2	?		150
Eel River.	22	10	61		735
Lafayette,	6	3	?		150
Prairie Creek,	5	2			179
Salem,	17	11	42		929
Total,	493	204	81	3621	22575

The above table is only an approximation to truth. It has been compiled chiefly from the tables in a late paper, and the Baptist Almanac. Considering the oldness of some of the returns, and other circumstances it will be safe to estimate the number of Baptists in the State at upwards of 25,000. This is about their number in Ohio, but for want of their complete organization, how much do we fall short of them in efficiency!

TABLE OF ASSOCIATIONS IN GEORGIA, 1843.

ASSOCIATIONS.					ASSOCIATIONS.						
	Churches.	Ord. Ministers.	Licensed.	Baptized.		Total.	Churches.	Ord. Ministers.	Licensed.	Baptized.	Total.
Allabalia, (Anti.)	8			11	248	Chestatee,	18	8	1	40	418
Apalachee,	12	7	4	91	928	Echaonna,	21	10	2	24	887
Bethel,	40	17	4	272	2486	Harmony,	21	12		31	743
Canoochee,	33	14	1	39	1021	Hightower,	24	10	6	123	959
Central,	16	7		145	1421	Houston,	9			11	213
Chattahoochee U. B.	25	10	10	138	1114	Mountain,	14	5	5	41	431
Columbus,	35	16	8	278	3084	Ocmulgee, the less	5	2	1	3	296
Cooza,	35	18		341	1415	Primitive Western,	19	7	1	15	807
Ebenezer,	31	12	1	273	2004	Suwannee,	19	5		86	781
Elijay,	11	6		49	277	Talapoosa,	13	5	5	66	578
Flint River,	28	7	3	159	1689	Towalaga, Prim.	28	11	3	47	1170
Georgia,	52	27	11	635	6995	Tugalo,	26	8	3	48	964
Hephzibah,	22	10	3	288	1905	Upatoie,	26	8	3	44	803
Ocklocknee, Prim.	29	9	1	77	871	Yellow River,	41	19	3	85	1474
Ocmulgee,	23	6	2	45	900						
Ocoosa,	10	4	1	15	512						
Reboboth,	19	9		213	1333						
Rock Mountain,	17	5	3	174	1156						
Sarepta,	22	9	1	273	2030						
Springfield, Prim.	3	2	1	6	52						
Sunbury,	17	8	3	302	5815						
United Baptist,	14	7	6	62	707						
Valley River,	16	8	3	51	384						
Washington,	17	8	3	301	1394						
Western,	34	14	12	154	2911						
	569	240	81	4392	42652						

The above are from minutes of 1842.

The following are from the Baptist Almanac and Register for 1844 :

Ebenezer, Prim.	13	8	0	26	500
Pea River,	4	2	0		150
Piedmont,	5	3	0	6	178
Pulaski, Prim.	10	5	0	16	305
	35	18	0	48	1133

The following are from the Mint's of 1841.

Chattahoochee, Rg.	16	6	2		685
Euharley, Prim.	14	4	4	22	375
	30	10	6	22	1060

AGGREGATE.

From Min. for 1843, Associations	25	Churches	569	Ord Ministers	240	Licensed	81	Total	42652
" 1842, "	14	"	284	"	110	"	33	"	10524
" 1841, "	2	"	30	"	10	"	6	"	1080
Almanac and Register, "	4	"	32	"	18	"	"	"	1133
Total,	45		915		378		120		55369

DEDUCTIONS.

From Bethel Asso'n,	Churches	3	Ord. Ministers	1	Lic'd Ministers	0	Members	153	in Ala.
Chattahoochee (U.B.)	"	6	"	2	"	2	"	299	"
Ocklocknee,	"	6	"	4	"	"	"	195	in Flor.
Suwannee,	"	6	"	"	"	"	"	296	"
Talapoosa,	"	1	"	"	"	"	"	34	in Ala.
Tugalo,	"	12	"	"	"	"	"	356	in S. C.
Upatoie,	"	1	"	"	"	"	"	20	in Ala.
		35		7		2		1363	

This will be more than counterbalanced by Churches not represented at their respective Associations, churches connected with Associations in other states, the increase in those from which the returns are old, and the number connected with Associations from which no return is made.

DAVID'S PSALMS.

AMBROSE observes, "In other scriptures we may take notice of things single, history instructs, law teaches, prophecy foretells, reproof corrects, morality persuades, but in the book of Psalms here is a procedure of all these and a medicine for man's salvation. A psalm is the benediction of the people, the laud of God, the praise of the vulgar sort, the applause of all, the speech of every one, the voice of the church, a shrill confession of faith, a full devotion of authority, the gladness of liberty, the noise of pleasantness. It mitigates wrathfulness, it hides perplexity, it alleviates sorrowfulness. Nocturnal weapons, diurnal masteries, a shield in fearfulness, a feast in holiness, &c. What is it that thou meetest not with, in reading the Psalms?"---*Ambrose in Psalm Ddv. Præfat. p. 460, 461, Vol. 4, Basil, 1577.*

BASIL, the great, said "All scripture divinely inspired and profitable, was for this cause written by the spirit that as in a common medicine shop for souls, every man might gather out the medicine fit for his particular disease. For some things the prophets instruct us, and others the historians, and others the law, and others the proverbs. But this one book of Psalms, comprehends in it what is profitable out of them all. It prophesies things to come, it records histories, it gives laws for our lives, it prescribes what things are to be done, and in a word, it is a common store-house of good doctrines, bringing to every one things found out with singular care. A psalm is the tranquillity of the mind, the arbiter of peace, stilling the swelling and waves of the thoughts. A psalm is the procurer of amity, the union of those who disagree, a reconciler of those that are at enmity: for who can count him an enemy with whom he once sends up one voice to God. That, therefore, which of good things is accounted most excellent, singing of psalms doth afford, namely, Love. A

psalm is an expeller away of devils, a procurement of the succor of angels, armour against nocturnal fears, rest in diurnal labors, tuition of infants, an ornament of youth, the solace of old men and woman's most apposite ornament. It inhabits wildernesses, it brings markets to sobriety. To beginners it is the first element, to proficients an argumentation, to the perfect a consummation. The voice of the church—a psalm is the work of angels. The heavenly employment, the spiritual incense. O the wise invention of our teacher, whereby we may at once sing, and learn the doctrines of salvation! Things taught so do heat our souls, a forced learning is not permanent, but what we learn with delight and joy, more firmly fixeth on the soul. And what mayst thou not learn thence? Not the magnificence of fortitude? Not the exactness of justice? Not the venerableness of temperance? Not the perfection of prudence? Not the manner of repentance? Not the measure of patience? Here is perfect theology---the prediction of Christ coming in the flesh, the threatening of the judgment, the hope of the resurrection, the fear of punishment, the promises of glory, the revelation of mysteries. In the book of psalms, all things are treasured up as in a common store-house."---*Basil Magn: in Hamil. ante, Psal. I Vol. 1: Paris, 1618.*

"It is a fatal mistake in parents to continue, throughout their lives, to be the ministering servants of their offspring. Fathers should be the patriarchal sovereigns and mothers the queens of their households; and every child should be so trained as to yield them the willing homage of attention and respect, no less than of affection. And they who abdicate the throne legitimately belonging to them, either through neglect or weak indulgence, will find, in their old age, that there will be none to rise up and 'do them reverence.'"

LATIMER'S DESCRIPTION OF THE MOST DILIGENT PREACHER.—Bishop Latimer, speaking of the clergy, says, "Now I will ask you a strange question: Who is the most diligent bishop or prelate in all England, that passeth all the rest in doing office? I can tell you, for I know who it is, I know him well. But now I think I see you listening and hearkening that I should name him. Then it is one that passeth all the others, and is the most diligent preacher and prelate in all England: and will ye know who it is? I will tell you—it is the Devil. He is the most diligent preacher of all the others; he is never out of his diocess—he is never from his cure—he is ever in his parish—there was never such a preacher in England as he. In the mean time the prelates take their pleasure: they are lords and no laborers; therefore, ye unpreaching prelates, learn of the devil to be diligent in doing your office—learn of the devil, if ye will not learn of God and good men, learn of the devil, I say."—*Plough Sermon, preached 1548.*

A STORM IN THE POLAR SEA.—No language, I am convinced, can convey an adequate idea of the terrific grandeur of the effect produced by the ice and the tempestuous ocean. The sea, violently agitated and rolling its mountainous waves against an opposing body, is at all times, a sublime and awful sight; but when, in addition, it encounters immense masses, which it has set in motion with a violence equal to its own, its effect is prodigiously increased. At one moment it bursts upon these icy fragments, and buries them many feet beneath its wave; and the next, as the buoyancy of the depressed body struggles for reascendancy, the water rushes in foaming cataracts over its edges; whilst every individual mass, rocking and laboring in its bed, grinds against and contends with its opponents until one is either split with the shock or upheaved on the surface of the other. Nor is this col-

lision confined to any particular spot; it is going on as far as the eye can reach; and when from this convulsive scene below, the eye is turned to the extraordinary appearance of the blink in the sky above where the natural clearness of a calm and silvery atmosphere presents itself, bounded by a dark hard line of stormy clouds, such as at this moment hovered over our masts, as if to mark the confines within which the efforts of man would be of no avail, the reader may imagine the sensation of awe which must accompany that of grandeur in the mind of the beholder.—*Beechey's Voyages towards the North Pole.*

LORD CHATHAM ON TOLERATION.—In the debate in the House of Lords, on a motion for the enlargement of the toleration act in 1773, Dr. Drummond, Archbishop of York, violently opposed the motion, and stigmatized the dissenting ministers as "men of close ambition." Lord Chatham replied, this was judging uncharitably, and whoever threw such a charge against them, without proof, defamed. Here he paused, but presently proceeded: "The dissenting ministers are represented as *men of close ambition*; they are so, my Lords, and their ambition is to keep close to the college of Fishermen, not of Cardinals, and to the doctrine of the inspired apostles, not to the decrees of interested, aspiring Bishops. They contend for a spiritual creed, and spiritual worship. We have a calvinistic creed, a Popish Liturgy, and an Arminean clergy. The reformation has thrown open the scriptures to all. Let not the Bishops shut them again. Laws in support of ecclesiastical power are pleaded for, which it would shock humanity to execute. It is said that religious sects have done great mischief, where they were not kept under restraint, but history affords no proof, that sects have been mischievous when they were not oppressed and persecuted by the ruling church."

A CHILD.—A child is a man in the smaller letter, and yet the best copy of Adam before he tasted the sinful apple. He is Nature's fresh picture, newly drawn, which time and much handling dims and defaces; his soul is yet a white page, unscribbled with the observations of the world, whereof at length it becomes a blurred note-book. He is purely good, because he knows not evil, and hath not made means, by sin, to be acquainted with misery. He arrives, not at the mischief of being wise, nor endures ills to come by foreseeing them. Nature and his parents alike dandle him, and train him with sugar first to a draught of wormwood. He plays yet like a young apprentice the first day, and is not come to his task of melancholy. We laugh at his foolish sports, but his game is our earnest, and his drums, rattles, hobby horse but the emblems and mockings of man's business. The older he grows he is a stair lower from God. He is the christian's pattern, and the old man's fate; and one imitates his pureness, and the other his simplicity.

“And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and they that were rich cast in much.” Mark xii. 41.

Jesus unseen, but who all hearts can see,
Still sits and overlooks the Treasury.
Cast in your offerings where his cause
invites,
Ye rich, your talents, and ye poor, your
mites;
Render to God the things that are his due,
He gave his Son, who gave himself for
you. *Montgomery.*

ABSOLUTE PROPERTY.—“If any thing,” says Sir Wm. Jones, “be the absolute exclusive property of each individual, it is his belief, and I hope I should

be one of the last men living who could harbor a thought of obtruding my own belief on the free minds of others.” And yet one-half of the world is, and ever has been, attacking and persecuting, burning and tormenting the other half, for the express purpose of controlling or destroying this absolute and exclusive property, without having advanced one hair's breadth towards success; so exactly is the folly of compulsory proselytism equalled by its wickedness.

THE ECONOMY OF THE HEART.

“I will rather suffer one thousand wrongs, than offer one; I will rather suffer one hundred, than return one; I will suffer many, ere I complain of one; and endeavor to right myself by contending: I have ever found that no contest with my superiors is furious, with my equals doubtful, with my inferiors base and sordid.”—*Dr. Joseph Hall.*

OBEDIENCE TO PARENTS.

BY THE REV. DR. COLLIER, OF LONDON.

Original.

“Honor thy parents,” God commands,
“And thus thy days prolong;”
The disobedience that withstands,
Inflicts a grievous wrong.

'Tis to incur Jehovah's curse,
A wrath without control;
Than life's most heavy evils worse,—
A blight upon the soul.

The law enjoins what conscience speaks,
And nature pleads within;
Here love each selfish fetter breaks,—
Here social ties begin.

On him who this command reverts,
God will his favor shed;
A father's prayers, a mother's tears,
Call blessings on his head.

THE
BAPTIST MEMORIAL

AND
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For the Baptist Memorial.
INCREASE OF THE BAPTISTS IN RHODE-ISLAND.

Parting Address of Rev. John Dowling, late President of the Rhode Island Baptist State Convention.

MESSRS. EDITORS—The substance of the following remarks was delivered at the anniversary of the R. I. State Convention, held at the third Baptist church, Providence, April 9th, 1844. Doubtless, on account of the important statistical facts they embody, I was requested by several to write them out for one of the religious papers circulating in Rhode Island. I hardly knew which paper to send them to, and had time to write them but once; I have therefore concluded to furnish the remarks for the Memorial, and the editors of the Watchman, the Reflector, and the Advocate (all of which are extensively read in Rhode Island,) can copy them, if they think the information they embody worthy of the room they will occupy.

J. D.

Mr. President—As I am about to part from the beloved ministering and other brethren, with whom for several years past, it has been my happiness to unite in labors for the spiritual culture of Rhode Island, and as I have this day retired from the office (now, Sir, occupied by yourself,*) with which my brethren had seen fit to honor me, it seems appropri-

ate, that in moving the acceptance of the interesting and well prepared report which we have just heard, that I should take a brief review of the labors of this Convention, and the glorious results by which they have been followed, since the establishment of this body in 1825, and since I had the happiness of first becoming a member of the Board, now ten years ago. In taking this review of a period of less than twenty years, and drawing a contrast between the condition of our denomination in Rhode Island, in numbers as well as in efficiency and missionary zeal, at the commencement of that period and at its close, I think we shall all perceive that God has most signally owned the labors of this Convention for the increase and improvement of our churches, and have reason to exclaim with admiration and gratitude, "what hath God wrought!"

The Rhode Island Baptist State Convention was formed in this city on the 12th of May, 1825. In the Baptist Magazine for Sept. 1825, may be found, copied from the Christian Watchman, an account of its formation. A few of those whose names appear on its first Board of managers yet linger among us, but others, among whom are the venerable Stephen Gano, its first president, and the excellent and beloved Gammell, have long since gone to their rest.

Rhode Island has always been regarded as Baptist ground, and if we reckon all the various classes of Baptists, perhaps it is true that they have always had a prepon-

* Rev James N. Granger, Pastor of the first Baptist Church.

derance in numbers in this State. Yet, I confess I was astonished upon comparing the number of regular associated Baptist churches and members at the date of the formation of this Convention, with the number at the present time, to discover the comparative insignificance of their numbers at that time. It is hardly necessary that I inform this audience, that twenty years ago, the Warren Association embraced more churches and nearly as many members out of Rhode Island as in it. On examining the minutes of the Association for 1825, I find the total to be of churches, 29, and of members, 3586.

Of these, there are out of Rhode Island, churches, 19, and of members, 1722, leaving in the State of Rhode Island, churches, 10, and members, 1864.

Upon examining the minutes for 1843, I find an astonishing and cheering increase. After deducting 172 for the only church yet remaining in the Association out of the State, I find the total to be of regular associated Baptist churches in Rhode Island, 37, and of members, 7067. An increase nearly fourfold! In the brief space of less than 19 years, from 10 churches and 1864 members, to 37 churches and 7067 members.

But we shall see this increase in a still more striking point of view, if we deduct from the total number at each of these periods, the number comprised in a few of the larger churches, the aggregate of which is but little larger now than it was in 1825. Let us deduct the 1st and 2d churches in Providence, the 1st church in Pawtucket, and the church in Warren.—

	In 1825,	In 1843,
1st Providence,	546	515
2d, "	200	435
1st Pawtucket,	231	368
Warren,	256	259
	1233	1577

Now deducting 1233 from 1864, the total in the year 1825, there are left only 631, the total number of regular associated Baptists for all the rest of the State. By

deducting 1577 from 7067, the total number in 1843, we have 5490, showing an increase since the formation of the Rhode Island State Convention, in all the rest of the State, after deducting the above four churches, of 4859 members, (viz.) from 631 to 5490. Nearly ninefold as many in 1843 as in 1825!

And now, the inquiry arises, to what is this remarkable increase to be attributed? A small proportion of it is doubtless owing to the fact, that one of the large Newport churches, together with three or four others, which were in existence, but quite small, in 1825, but not at that time associated, have since united with the Association. Still, if the number of members in these few churches in 1825, could be exactly ascertained, it would but slightly affect the result.

Without a doubt, this wonderful increase is to be mainly attributed to the blessing of God on the faithful and persevering efforts of this Convention. It is capable of proof, that sixteen out of the thirty-seven churches, have been organized since the formation of the Convention, most of them, directly through the labors of this body, and several of them, now taking their rank among the ablest and most efficient churches in our State, and co-operating with the churches who formerly aided them, in supplying the parts of the State which are yet destitute, with the gospel in its simplicity and its purity.

As I am about so soon to be separated from the beloved brethren with whom, for several years past, I have delighted to co-operate in cultivating the moral wastes of Rhode Island, it is natural that I look back to the time when I first became a member of this Board. I can scarcely believe—so rapid is the flight of time—that ten years have passed away since my name was first placed on the list of your Board of managers—but so it is. Then, the number of Baptist members connected with our Association in Rhode Island, as is shown by the minutes, was 2545; now it

is 7067, thus exhibiting an increase in ten years, of 4522 members, and nearly trebling our numerical force in the State.

At that time, three little Baptist interests had just arisen under the fostering care of the Convention, at different extremes of the State. At Westerly, in the extreme south, I believe a feeble effort had just commenced to gather a church, but it was not yet formed; now, in that flourishing manufacturing village, there is an efficient and useful church of 281 members. At Valley Falls, there was then a little band united in church fellowship, consisting of twenty-three members; for a few years they were nursed in the arms of the Convention, till they were able to go alone; now they have a beautiful and commodious house of worship which is regularly well filled, with a church of 261 members, and they contribute liberally from year to year, in aid of the funds of the Convention, as well as to Foreign and Home Missions, the Bible cause, and other institutions of benevolence.

At Woonsocket, in the extreme north, there was at that time a little church of 12 members, just struggling into existence under the self-denying labors of the departed and beloved Peter Simonson; now there is a church of about 200 members, with the most spacious meeting-house in the village, which, I believe, the church have just succeeded in freeing from debt. In addition to these, I might speak of the churches at Lonsdale, Cumberland Hill, Wichford, Lippitt, and Phenix, Brand's Iron Works, and others, all of them brought into existence and fostered and nourished into strength and stability through the efforts of this Convention, during the few brief years that have passed away since it was my happiness first to have an official connexion with the Board.

But the good that has been accomplished by means of this Convention, is not to be estimated merely from the large increase of churches and members in the State; it is to be seen in the breaking

down of old prejudices against a salaried and educated ministry, in the general growth of intelligence among Rhode Island Baptists, exhibiting itself in the increase of subscriptions to religious periodicals; several copies of weekly religious papers being now taken in neighborhods, where till within a very few years, a religious paper had never been seen;—and in the reflex benefit of these domestic missionary operations among the abler churches who have engaged in them, producing a higher degree of Christian zeal and effort for the conversion of souls among themselves, and an enlarged feeling of pity and benevolence towards the perishing heathen in foreign lands.

There are two or three reflections which force themselves upon us after the brief review which we have taken of the history of our Convention, and the results which have flowed from its operations, both direct and reflex, upon the churches of our State.

1. The first is, at *how small an expense of money* has all this good been accomplished. The receipts of the Convention, though occasionally reaching eleven or twelve hundred dollars, will not average \$1000 for each year of its existence. For the trifling sum of less than \$20,000, then, has all this good been accomplished. What steward of his master, let me ask, can be guiltless, who after this, shall hoard up his Lord's money for his own selfish gratification, when the expenditure of so small an amount can, with the blessing of God, be attended by such glorious results?

2. Another reflection that suggests itself is, how certain is the truth, not only in the experience of individuals, but of churches, that *they who water others, shall be watered themselves.*

This is an unchanging law of God's government. Those churches who water others, who take delight in sending the gospel to the destitute and the perishing, whether at home or abroad, shall be watered themselves, shall be blessed with a growth in grace and holiness among them-

selves, with an increase of numbers, and with the presence and favor of the Lord: while those churches who are indifferent or opposed to the cause of missions, and to the spread of Christ's kingdom in the world, shall be diminished and brought low, till the candlestick is removed out of its place. The latter part of this remark is confirmed by the statistics of anti-mission churches and associations, which, wherever they exist, as regularly exhibit a yearly decrease in numbers, as those of an opposite character exhibit an increase. The former part of the remark is illustrated in the reciprocal influence of the labors of this Convention upon the churches who have actively participated in them. They have watered others, and consequently they have been watered themselves.

3. Another obvious reflection which arises is, that the most effectual way to awaken and keep alive a spirit of zeal on behalf of *foreign missions*, is to engage in active missionary efforts, within the sphere of our own personal observation.

At the time of the establishment of this Convention, the contributions from Rhode Island for the spread of the gospel were exceedingly meagre and scanty. I have examined the Foreign Mission receipts for the year 1825, the year of the formation of the Convention, and I find just two entries from Rhode Island. They are as follows:—

“June.—Widow Rose Ann Mason, of Providence, a donation, \$4 00.

Sept. 19th.—The Warren Association, by Hugh H. Brown, Esq., \$124 16.

Of this latter sum, I find by referring to the minutes, but \$25 81 came from the churches in Rhode Island. The balance from Massachusetts. And this is all contributed by Rhode Island to the Baptist Board of Foreign Missions, for the whole of the year 1825. JUST TWENTY-NINE DOLLARS AND EIGHTY-ONE CENTS.

Now I do not pretend to assert that in the matter of Foreign Missions, the churches of Rhode Island have ever yet come up to the standard of their duty and

ability, yet the contrast between the year 1825 and 1844, in this respect is cheering and encouraging. In the last Conventional year, I find acknowledged in the Magazine, from Rhode Island for Foreign Missions, the sum of \$3455 03; averaging very nearly half a dollar for every Baptist member in the State.

Now, whatever others may think, I can trace the connexion of cause and effect between the domestic missionary efforts prompted by the formation of the Rhode Island Baptist State Convention, and the very large increase in the contributions for Foreign Missions since the time of the formation of this body. I think then, from this comparison, we are taught that if we would care for the heathen in distant lands, we must begin by caring for the heathen at our doors, and that we cannot care for the one without feeling for the other.

Be encouraged then, brethren, beloved in the Lord, to put forth yet more zealous and persevering efforts for the subjugation of Rhode Island to Christ, assured that your labors shall not be in vain in the Lord; and may God of his infinite mercy grant, that although we may henceforth be called to cultivate different fields in the moral vineyard, we may at last meet with the general assembly and church of the first-born in Heaven, where they who have sown and they who have reaped, shall rejoice together.

Trials of the Church.—The church has sometimes been brought to so low and obscure a point, that if you can follow her in history, it is by the track of her blood; and if you would see her, it is by the light of those fires in which her members have been burned. Yet hath she still come through, and survived all that wrath, and still shall till after she be made perfectly triumphant.—*Leighton.*

“All men think all men mortal but themselves.”

RECORD OF RELIGIOUS BENEVOLENCE.

Several of those Societies in which the readers of the MEMORIAL feel the deepest interest have held their anniversaries since our last No. was issued. We have supposed that we could not serve the cause more acceptably, than by giving in full the *doings*, and a pretty ample selection of the best *sayings* on these auspicious occasions. As we have rendered our modicum of assistance to those old friends, the Christian Watchman and the Baptist Advocate, in making up their reports, we shall in turn avail ourselves without stint or hesitation, of so much of their columns as will subserve our purposes.

AMERICAN AND FOREIGN BIBLE SOCIETY.

PHILADELPHIA, April 22, 1844.

At the appointed hour, 7½ o'clock, P. M.) an immense congregation was assembled among whom were seen many of the most eminent of our ministering brethren from the East, West, and South. The preliminary services were conducted by Dr. Welch, after which he announced his text—Gal. iv. 18, "It is good to be zealously affected always in a good thing." Zeal was defined to be ardent feeling expressed in energy of action. The zeal which the apostle recommended was good on account of its nature and its object. As to its *nature*, it is a zeal which is pure in its motive, holy in its object, and is manifested in a becoming manner; each of which particulars was illustrated by Scripture allusions. As to its object, it contemplates the glory of God and the temporal and spiritual good of man, under which heads the claims of the Bible Society as "a good thing" were eloquently enforced.

Annual Meeting.

TUESDAY, April 23, 1844.

A meeting for business was held at 9 o'clock, A. M., at which a Committee to nominate officers was appointed and a report of a Committee on the Constitution read.

The public meeting opened at 10 o'clock, Rev. Wm. C. Buck, of Louisville, Ky., read the 46th Psalm, and prayer was of-

fered by Rev. Dr. Sharp. An abstract of the Treasurer's Report was read by the Treasurer, William Colgate, Esq. of New York; from which it appears that the receipts during the past year have been \$26,364 45. The report was accepted and a Committee appointed to inquire into the expenditures.

The President, Rev. Dr. Cone, of New York, then addressed the Society. He remarked that he rose with peculiar emotions, as this was the first place dedicated to God that with his sainted mother he had ever entered. In 1837, a large convention met here to form a separate organization for printing and circulating the Scriptures. It caused pain and sorrow to separate from former friends, but there was cause for separation. We had urged on them that they showed unkindness and want of generosity, and that they were departing from their old rule of circulating the Scriptures, and from the great Protestant principle. We felt it duty to stand on the great principle "The Bible translated." In the Chinese it is impossible from the nature of the language to transfer a word. The *Baptists alone* can thus give the Bible to the world. Yet we have met with most opposition from brethren; and others too have opposed us by representing us as sectarian and preventing us from gaining a charter. And still Carey's and Yates' translations have been acknowledged by Pedo-baptists as the best. The dignity and glory of thus giving the complete Bible to men ought to stimulate us.

Rev. Dr. Babcock, of New-York, the Secretary of the Society, then read an

Abstract of the Seventh Annual Report.

The report begins with a recognition of the merciful Providence which has preserved the lives and health of all to whom the special management of the Society has been confided, notices the dignity and sacredness of the object aimed at, and the interest felt in it by superior beings. The full attendance, the prayerfulness and union at the monthly meetings of the managers is then adverted to, and the reasons for an increased attention to the "Home Supply," of the Scriptures, are stated at considerable length. The most feasible plan for interesting the whole mass of our religious communities in this and kindred objects of religious benevolence is then stated, and a tabular view presented, on a single page, of the amount received in donations, and for Bibles and Testaments

from each State and Territory, with the number of books sent into each, the number of new auxiliaries formed, and of Life Members and Directors in each for the last year, with the names of agents laboring in each. From the footing of this table, it appears that every State and Territory except Arkansas and Iowa have been embraced in the Society's operations the past year. The donations to the Society amount to \$21,451 63, the orders for books covered \$3,215 86, or a total of \$24,667 49 receipts. The bibles and testaments sent forth into this field, amount to 25,702 copies. New auxiliaries recognized the past year amount to 19, making the number 225. The life-memberships and directorships in all the states amount to 148.

Agencies.

Four travelling agents, viz., Rev. Messrs. Maclay, Seaver, Bliss, and Clift, have devoted nearly the entire year to the service of the Society, and twice as many more have rendered some partial or voluntary service.

The subject of Agencies is next considered, and the disposition to grudge the expense of them shown to be inconsistent and unwise.

American Indians.

Among the American Indians, the report notices with satisfaction, that the past year has witnessed the printing of a portion of the gospels in the language of the Putowatomies.

Germany.

In Germany, the solicitude of the intrepid ONCKEN for a set of stereotype plates of an 8vo. German Bible, and the reasons which induced the Board to devote \$1000 to this object are noticed, with the additional fact, that the version of Martin Luther, the standard German version, as well as that of the Dutch Bible of 1635, both conform to our fundamental principle, to *translate* and not *transfer* the words of Divine inspiration.

Greece and Africa.

In Greece and in Africa, little seems to have been accomplished by the Society in their laudable endeavors, but hopes are entertained for the future.

India.

In India, the operations of the last year are stated at considerable length, embracing the report of the Calcutta Baptist Missionaries, who have completed and sent forth from the press 90,000 volumes of the Sacred Scriptures.

"With feelings of lively gratitude, the brethren acknowledge the pecuniary assistance they have received. From their long tried and esteemed friends, the American and Foreign Bible Society, they acknowledge two grants, amounting to 18,684 rupees." The same missionary press is preparing to send forth about 100,000 volumes the present year, and the ample reasons for this extent of effort in the translating and printing department are fully given. A tabular view is then presented of the translations and editions of the Scriptures by the English Baptist Missionaries for the last 40 years, amounting in the aggregate to 44 different languages, and a total of 529,510 volumes. A selection is then given of the testimony of experienced missionaries, 1. As to the comparative importance of Bible translation and distribution; 2. The interest of the natives in obtaining the Scriptures, and 3. The blessed results of this distribution. The array of evidence on each of these points is perfectly convincing.

Burmah.

Burmah is next mentioned as a field for Biblical diffusion and a fervent appeal is made for united and persevering prayer, that HE who has all hearts in his hands, would remove the obstacles which now prevent scattering the incomparable version of Judson among the idolatrous millions of that empire. The operations of the mission press in the Peguan Scriptures translated by the Rev. J. M. Haswell, of Amherst, are mentioned with satisfaction.

Tavoy.

At Tavoy, the Karen New Testament, it is supposed, was finished by the end of last year. There is something of moral sublimity in the contemplation of such an event. A rude, simple people, amounting in the aggregate, to several millions, who till now were without a written language, without God, and without hope, have been approached in Christian kindness by a band of brethren from the other side of the globe, their language has been reduced to written form, the gospel preached to them,

accompanied in a remarkable degree with the Holy Ghost sent down from heaven. Many churches have been gathered, schools established, and now, to crown this work of Christ-like beneficence, they are permitted to read in their own tongue the whole New Testament of our Lord and Saviour Jesus Christ, with all its precious revelation of love and hope eternal. What disciple of Christ will ever grudge either his pittance or his patrimony, devoted to the accomplishment of such an object. The Board devoted \$2000 additional to this object the last year.

Assam.

Similar statements are made in reference to Assam, where two gospels were completed by Rev. Mr. Brown; and he was engaged at the last dates, in translating the epistle to the Romans.

Siam.

Siam presents an interesting field. The printing press at Bangkok seems to be conducted with great efficiency, and the reports from it, through the Missionary Board at Boston, are more complete and satisfactory than heretofore. It was expected that a second revised edition of the Siamese New Testament would be put to press in the present year, and \$2000 have been appropriated by us for this object. The Lord has, in this case too, conferred on our Society the high honor of enabling a whole nation, as numerous as was our own a few years since, to read, for the first time, the gospel of Christ in their own language.

China.

The magnitude of the spiritual interests of China, fills the managers with unutterable solicitude, that the wide door now opened by a favoring Providence, may be promptly and effectually entered. A beloved member of the Board, Dr. T. T. Devan, prepared, a few months since, a historical view of Chinese biblical translation. This, though in part before printed in a religious newspaper, has been revised, condensed, and brought down to the latest dates, to be embodied for permanent and convenient use in this report. It may be regarded as the last appeal, the parting legacy of this brother, ere he leaves his native shores as a missionary to China. Two grants, amounting to 1243 English Bibles and Testaments have been made to the earnest appeals of our missionaries in China for their sale and distribution.

Officers of the Society.

In regard to the officers of the Society, the report states that the Board have sanctioned, for the present, an arrangement by which the Corresponding Secretary or Assistant Treasurer, will one or the other be absent from the rooms most of the time. On this plan the Secretary has travelled more than half of the last year, and the Assistant Treasurer is now fulfilling an appointment in Kentucky.

Receipts.

The receipts are increased several thousand dollars over those of last year.

Publications.

The publications, also, are greatly increased. The 8vo. Bible on small pica type has been carefully completed, and a first edition printed from stereotype plates. In all, 13,230 English Bibles and 11,000 Testaments have been printed—7500 Bibles and 10,000 Testaments are now passing through the press, making a total of 96,705 Bibles and Testaments by the Society since the year 1839.

The variety, excellence, and cheapness of our books was never before so satisfactory. The Library of the Society has been somewhat increased by donations, but needs additional enlargement.

Foreign Appropriations.

Foreign appropriations in the year, \$8000; and \$2500 need to be immediately devoted, to enable Dr. Yates to complete his excellent and much needed Sanscrit Bible.

Auxiliaries.

The 225 Auxiliaries of the Parent Society are on the whole reckoned in a more healthy state at present than in former years, though many of them need to be renovated, and their zeal and perseverance increased. The City Bible Society of New-York holds on its unequalled career of usefulness, having nearly doubled its accomplishments the last year. The report closes with some pertinent and solemn concluding remarks.

Rev. Mr. Tucker, of New-York, then moved the acceptance of the report, and introduced to the audience, his early friend, Rev. Mr. Kincaid, who remarked, that were it not that he had been among the heathen and seen the fruits of this Society, he should not think of addressing the audience in his present exhausted state. He would speak on the influence of the Bible

on the Karens. In 1830, said he, when I reached Burmah, I found four brethren there, Judson, Wade, Boardman, and Bennet. Within three months, however, Boardman died. That year Bennet printed the whole New Testament in the Burman language. Parts had before been printed and distributed in some cities. But there was no one who could preach to the Karens except Ko-Thay-Byu, who could read Burman. In the close of 1830, I lived within a stone's throw of the printing office; and to recreate myself while studying the language, I would go and assist Bro. Bennet. There was only one Burman to help him, and he could only put on the ink. Bro. Bennet also had to bind the books, and Bro. Wade and I would trim them for exercise.

In March, 1833. I took a number of these Testaments and went up the Irawaddy to Ava; having also portions of the Testament in tracts, I gave them with a sparing hand.

It was not till 1834, that the Karens had a written alphabet; and that year the Lord's prayer, the Sermon on the Mount, and part of John's gospel were printed. Since that, Wade and Mason have formed a dictionary and grammar; and the whole New Testament has been printed now, undoubtedly; for I have received a letter from Bro. Bennet, saying that it would be completed by the end of last year. I can say from personal knowledge, that there are no translations more perfect than the Burman and Karen. There have been fifty or sixty preachers raised up in the Karen churches, and now the word of God is in their hands; the whole Burman Bible and the Karen New Testament; and how richly they have been blessed.

On reaching Ava, I used to notice how Ko-San-Lone and Ko-Shoon, the Karen preachers proceeded. They were up at dawn, put their room in order, then sat down and read a chapter or two in the Testament, then kneeled in prayer.—Then they breakfasted and went early out to the streets, temples, monasteries, markets, and private houses, always with a Testament under their arm; and sat down in one circle after another and read it. I will relate one instance of the effect of the word of God. On my way up the Irawaddy, I stopped at every town preaching and distributing tracts, though in the space of five hundred miles between Rangoon and Ava, I only gave away three or four whole Testaments, (and those to govern-
ers) we were so sparing of them. One

evening about sundown I stopped at a city. I sat on the boat a little from the bank and began reading tracts. The people sat down on the shore, and some went to the town to say a foreign teacher of religion had arrived. The crowd increased and I read on till sun-down. At length a tall young man came wading to the boat; and said he, (Mr. K. here and in several other places repeated the Burman) "Teacher, have you the Acts of the Apostles?" Imagine my surprise to hear such a question at that distance. I said "yes," and he asked again, "Teacher, have you the gospel of John?" He was evidently well educated; and I asked in surprise, "How did you know about these books?" He said that long ago his grand-father had got those two books of Judson, and in a great fire they had been burned up; and now hearing of the foreign teacher he had sent him in hope of getting them again. I gave them to him and immediately he hurried away and I went on talking. Soon it came on stormy and I moved my boat two miles to the other end of the city.

It was now dark. I sat chiding myself for not making more definite inquiries of the young man who had gone. But about 8 o'clock I saw him coming again. He said he had been home, his grand-father had asked if he had invited the teacher home and had sent him to do it. He had been searching all along the shore. I went with him, and found the old man seated in the midst of his family. He put out his hand to feel for me and I perceived he was blind. His family had read to him, and he spoke of the comfort he had derived from John and the Acts. Said he "the eyes of my body are dark but the eyes of my mind are open." My Karen assistant was deeply affected. I went back to the boat and returned again the next day. A large company was assembled. The old man asked many questions about different passages of Scripture. But I had to go on to Ava. Bro. Brown, however, afterwards visited this place and baptized some of his household, the first baptized on the Irawaddy between Rangoon and Ava.

Another instance. I was making an excursion among the mountains to see whether the mountaineers were really Karens. I went into every village, gathered the inhabitants and preached, and gave tracts, especially to the priests; and sometimes the people would stay till 12 o'clock to listen. After one of these meetings I went to my boat, pushed off as usual a little from the shore and went to sleep. In

the night I was awaked by the words, "teacher, teacher," spoken near me. I started up, looked and saw a man standing in the water near me. He began to make apologies for disturbing my sleep. I knew from his tremulous voice he was an old man. He said he had been away from the village in the evening but had heard of me and he came to beg a sacred book.

Some time after Bro. Comstock was going down the coast preaching, and he gave a Testament to a Burman living down the river. Afterwards a Karen chief came to this man's to trade, who could read Burman. He took up the book, read it morning after morning, became interested and wanted to buy it. The Burman refused; but the chief offered a rupee and finally two rupees. He said he had heard in his country of the foreign teachers who had brought the book of Jehovah and kept the Sabbath (for the Karens have a word for *Jehovah*, and divide their days into weeks as we do.) The Burman sold it, the chief carried it home. Some time after, Bro. Abbot going down the country stumbled on a Christian village. They had built a Zayat, and kept the Sabbath by meeting there to hear the New Testament. That chief had gone home; his people said, this agrees with our tradition that Jehovah would send us his book; and this was the result. Bro. Abbot instructed them, and soon more than half the village were baptized, and the chief became their pastor.

This is but one instance of many; not one tenth are mentioned. If I could only give you the impression as I have felt it when standing in a Karen assembly and seeing them unite in singing and praying, O you would love the Bible cause. You never can imagine the moral dearth and darkness until you go and mingle in their families. Thirty years ago all was dark; but now there are a few beacon lights. There are many faithful preachers and we have put the Bible in their hands. Let me lead you into Rangoon. See those dark frowning prison walls with no window. Enter the massive gates and walk through those damp halls. In this dark damp cell sits one, pale and emaciated, surrounded by felons and murderers, yet how mild and tranquil. He knows you; and he plucks a little book from his breast, "Extracts from the Bible." Who is that man; and why is he there? It is Ko-San-Lone; and his wife and seven lovely children are there. The governor enters, places before him an image of Gaudama and says, "Ko-San-

Lone, you must bow to that image and you are free." "I worship the eternal God," is the reply. Says the governor, "Ko-San-Lone, you are a great fool; you may worship in your heart just what you like, only bow to that image." "My Lord," replies Ko-San-Lone, "even in appearance I cannot deny my Saviour." How came he imbued with such principles? He plucks that book from his breast, he looks on his chains, his prison, his weeping wife and children; he loves that book more than all. O if we had such love, in twenty-five years the world would have the Bible.

And here are Christ's last words, "Go ye into all the world and disciple all nations baptizing them." They can read it now; Ko-San Lone could in prison, and Ko-Thay-Byu in the mountains. But suppose we cover up a part. Suppose we *transfer*, *episkopos*, and *ekklesia* and *metanoia* and *baptizo*, (for on the same principle that we may one, we may the others) what do we put into the hands of our Timothies and Titusses? "If any man shall take away from the words of the book of this prophecy, God shall take away his name out of the book of life." I know all the missionaries in Burmah; and I know there is not one who would dare to put in the hands of the heathen a mutilated Bible. If there were no Bible Society to print it they would have men to copy out their Bible. They would say with Paul, "I have not shunned to declare all the counsel of God." It is not an easy thing to leave friends and turn our backs on home—for ever; and think you those men will do that, and then keep back part of God's word?

My dear brethren, I thought of it this morning as I opened my eyes, I thought myself in Tavoy in the mission house. I could tell you just what they are thinking about, and praying for. They know of this meeting and their hearts are in it.

Rev. Mr. ROBINSON, of the British Provinces, then offered a resolution to the effect that there is a mutual sympathy between this country and the British Provinces in the Bible cause. We wonder, said he, how the Jews and Gentiles united in the same church when they had persecuted each other so; but in order to sympathize we must have had similar trials. When our one hundred and fifty churches with their twelve or fifteen thousand communicants heard of the Bible movement in the United States, we thought it came from their revolutionary feeling. But when,

four years ago, we appointed a committee to examine the subject and report, we could not believe their statements. We deferred it a year. Last year your Secretary visited us, and we agreed to take up simultaneous collections for the object.

We believe Christ sits as a king; and hence he has power to make a law. Now it requires the same power to *repeal* as to *make* the law; and to *conceal* the law is to *annul* it. Then how can we conceal our Saviour's last words. The *last* words are always the most affecting. My father died when I was five years of age; and he said on his death bed to my mother, "I have committed my soul to a covenant-keeping God; and to him I commit you and my children." Often those words have restrained me when I would break God's law. Let Christ restrain us.

Rev. Dr. BELCHER, of London, seconded the resolution. He said time did not permit protracted remark; he only rose to complain a little. What had England, Ireland, and Scotland done, that the *Provinces* alone should be admitted to sympathy. At this very hour, the Bible Translation Society were holding their fifth anniversary. This looked like union with England too.

Rev. Mr. HAGUE, of Boston, offered the following:

Resolved, That this Society will steadfastly maintain that a corruption of the word of God is one of the greatest evils, and we will do all in our power to spread it abroad in its purity.

When, seven years ago, said he, this Society was formed, I was opposed to it; but for four years past, thank God, I have seen differently. When Brother Colgate came from New-York to present its claims, I was sick and did not hear him; and when he called to see me, and took my hand, and said that there was a movement commenced equal in importance to the Reformation, I thought it the expression of heated zeal; but now I stand here to say I feel it true. Our Society announces a principle which increases in importance the more we contemplate it. In looking over the history of the past, we find only a few chosen spirits who have held it. *The destiny of man has turned on his treatment of God's word.* The very first page of the history of our race, speaks of the neglect of this principle, and the consequent curse. All beings have been in probation; and their temptation has been, not

to deny the existence of God, but to pervert his word; like Eve, as Paul says, to be "corrupted from the *simplicity of the gospel.*" In Adam's family, this corruption appeared. The revelation was admitted, but its sense perverted. In the spirit of a modern Socinus, Cain set aside the atonement; it was no matter about the *letter*, so the *spirit* of the thing was retained; and the result showed the difference between a religion of *faith* and of *self-will*. And when Christ came, he found a church; but all engaged in corrupting the Scriptures; and his exhortation was, "Search the Scriptures." "Is it not *written*," said he; "Ye make void God's word through your tradition." This spirit lingered afterward; Christ had told his disciples, to "beware of the leaven of the Pharisees and of the Sadducees." The leaven of the Sadducees was *skepticism*, the rejection of God's word; that of the Pharisees, the *corruption* of that word; and this last lives now. Let us sketch its history. After the great prayer meeting, the mother church arose. A Catholic priest once told me, the Baptist church arose at Munster. I told him, "No, it is apostolic. You know the church at Jerusalem; Peter was there; (you say he was at Rome; and I'll not dispute that now;) and that church was a *voluntary association of baptized believers*; is that your church?"—"No," said he. "Then," said I, "you are not the *true* church." Soon after a happy church sprung up at Antioch, where they were first called Christians. But some came saying, "You must submit to circumcision; the Jewish law of initiation to the church, is binding on Christians." But Paul grappled with this innovation; for, said he, "a little leaven leaveneth the whole lump;" and James, President of the council, gathered to examine this subject, quoted from the shepherd prophet, in opposition to it also. Trace church history, and you will find where it again arose. Baptism was introduced instead of circumcision; and Mosheim says, that it was ordained in the third century, by the church, that baptism should be administered to infants, and that it was regarded essential to salvation. And this church he calls Catholic. This principle developed itself in a religion of sacraments. Martin Luther took a noble stand against it, but did not go far enough. When I argue with Episcopalians, I always agree with them as to the origin of their church; I refer them to Clemens Romanus; but Clemens, (if he

was the one to whom Paul alludes,) was of the Pharasaic party, opposed to Paul. We cannot succeed until we base ourselves on the principle of this Society.

Rev. Mr. DAGG, President of Mercer University, Georgia, spoke a few words in behalf of the importance of the Society, and his cordial co-operation with it. He closed by a thrilling appeal, urging that the Bible be not corrupted. "Go to yonder Mount, said he, and poison the fountain that sends streams of health and blessing through this city; but poison not the water of eternal life. Poison the bread that supplies the table of your families, but poison not the bread which came from heaven. Poison the milk which the tender infant sucks from its mother's breast, but poison not the sincere milk of the word."

This meeting was one of unusual interest. Every cheek was bathed in tears, as our intrepid missionary told his narrative; and every heart swelled at the stirring appeals of the other gentlemen who spoke. It is a matter of regret that want of time made these most valuable addresses too hurried to be successfully reported; but it is some consolation to be able to announce, that on motion of Dr. Babcock, it was voted that the speakers be requested to write them out for insertion in the Annual Report.

ADJOURNED BUSINESS MEETING.

THURSDAY, April 25.

Opened with prayer by Rev. J. McCoy, Agent of the Indian Mission Association. An amendment was proposed to the 6th Article of the Constitution; that Life Directors be members in good standing in their respective churches; removing the denominational feature by striking out the word "Baptist." Rev. Mr. Westcott, of Stillwater, New-York, suggested that this amendment was made in order that we might be able to get a charter. Rev. O. B. Brown, of Washington, D. C., feared we might be controlled by Pedobaptists. Rev. Mr. Webb, of Philadelphia, thought that where no fear was, there were they in great fear. Rev. O. B. Brown said, no one would have imagined the American Bible Society would have taken the course they have.

The resolution before the Society was then laid on the table for a time, and Dr. Babcock proposed an amendment to the 8th Article, providing that *twenty-four*, in-

stead of sixteen of the thirty-six Directors, should reside in New-York. The amendment was adopted.

The first amendment proposed, then came up. Dr. Cone stated that the object is this:—We have been prevented three times from getting a charter, on the charge that our Society is denominational. Dr. Kendrick said, the amendment accorded with every feeling of his heart. Our Society is not a church; else he would oppose. Its object is to give the Bible *translated* to the world; and he had no fear that Pedobaptists would come into such a Society so as to outnumber us. And if they should, would to God they *would* adopt such a principle; the American Bible Society too. I bid such a hearty welcome. Though not a church, our Society adopts the *principle* of the *Baptist* churches. Amendment passed. Also the 7th Article was amended to correspond. An amendment to the 11th Article was also proposed, so that none should be allowed to vote on the election of the Board, except those whose names are on the book the 1st of April; the object of which was to prevent being taken by surprise. The amendment passed. The following preamble was then proposed:

"Whereas the inspired Hebrew of the Old Testament and Greek of the New Testament, are the only authoritative Divine Standard, containing the revelation of God for the whole human family: And whereas the Council of Trent in 1563 declared that a Latin translation called the Vulgate was 'authentic, and to be refused of none,' which decree was confirmed by Pope Pius IV. in solemn Consistory the following year; and the Rhemish Testament was translated from the Vulgate into English in 1582,—the translators declaring that the Vulgate 'is not only better than all other Latin translations, but than the Greek text itself in those places where they disagree;' which assumptions have been generally repudiated by all enlightened Christians, not in the Romish church:

And whereas The American Bible Society, in 1836, approved of the following resolution, viz.—

"*Resolved*, That in appropriating money for the translating, printing, or distributing of the Sacred Scriptures in Foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the Common English Version; at least

so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities."

The remonstrants against this resolution, believing it to be as unscriptural as the dogma of the Council of Trent, and having in vain taken every Christian measure to prevent its passage and enforcement, were constrained to form, provisionally in 1836, and fully organize in 1837, THE AMERICAN AND FOREIGN BIBLE SOCIETY: FOUNDED UPON THE PRINCIPLE, that the originals in Hebrew and Greek are the *only authentic standards* of the Sacred Scriptures; and that aid for the translating, printing, or distributing of them in foreign languages, should be afforded to such versions only as are conformed as nearly as possible to the original text; it being understood that no words are to be *transferred*, which are susceptible of being literally *translated*.

President BACON, of Columbian College, Washington, D. C., opposed the preamble. "There is a want of simplicity in it. It will not be generally understood. Besides, I am not prepared to vote for it till I have examined and know the facts asserted. And if they be true, why not put them in simpler language; stating, for instance, the particular facts connected with the origin of this Society. But do not drag us through the dirty purlieus of the dark ages to prove that we are an authoritative Society."

Before President B. had closed his remarks, it was voted that when we adjourn we adjourn to meet at the call of the President. It was then voted that the preamble be recommitted, and that President Bacon and Dr. Maclay, be added to the committee. Closed with prayer by Dr. Johnson, of South Carolina.

ADJOURNED MEETING.

FRIDAY, 4 1-2 o'clock.

Dr. CONE, the President, occupied the chair. Prayer was offered by Dr. Wayland. The President then read the preamble as amended by the committee.

President BACON proposed to amend it by striking out all that relates to ancient history. Rev. J. Dowling, of New-York, opposed the amendment. The statements of the preamble are familiar. Rev. Mr. Cushman was opposed to the amendment. He thought the preamble stated the grounds of our difference from the Ameri-

can Bible Society. Protestants have overlooked their own principles and departed from them. We want a Society which shall stand when the word Baptist shall be synonymous with Catholic. We ought to expect much from this Society. We should plant it in a free soil into which it may strike its roots deeply. Brethren Maclay and Willard were opposed to the amendment. The motion was lost. The preamble and constitution as modified, were then adopted. The list of officers was then reported and adopted, and on motion of Rev. Mr. Ryland, the number of Vice-Presidents was reduced to two. The Society then adjourned.

AMERICAN BAPTIST HOME MISSION SOCIETY.

TUESDAY, half-past 3, P. M.

The President, (the Hon. Heman Lincoln, of Boston,) having taken the chair, called the meeting to order.

Opened with prayer by the Rev. Joseph Matthias, of Penn.

Ministers who were not members of the Society, were invited to a seat, and requested to take a part in the Society's deliberations.

A committee was appointed to nominate officers for the ensuing year.

R. W. Martin, Treasurer of the Society, read his Annual Report.

The Report of the Executive Committee was read by the Rev. Mr. Hill, Corresponding Secretary of the Society.

The following is a synopsis of the Report:

Financial Affairs.

By the Treasurer's Report, it appears that on the first inst. the total amount of receipts, including those of auxiliaries, was \$51,811 52, that is, \$11,228 40 more than last year. Exclusive of those of auxiliaries, \$13,401 76, being \$1,595 19 more than we received up to the 15th April last year.

At the same period the liabilities were \$9,971 04, and the available resources were \$6,101 43, making the balance against the Society \$3,869 61.

Summary of Missionary Labors & Results.

The Total number of agents and missionaries registered in the missionary table, is 349. They were distributed in 25 States and Territories, in Canada and Texas. They supplied at least 761 stations. Their joint labors are equal to those of one man, for 179 years.

The reports of many of the missionaries of auxiliaries are very deficient of statistical information. Nevertheless, among the results mentioned by the whole number named on the list, are the baptism of 5059 persons, the organization of 65 churches, and the ordination of 30 ministers.

At the stations occupied by them, 6525 children have been instructed in Sunday schools, 19 houses of worship have been completed, 23 others have been commenced, and 12 churches have become able to support their ministers without missionary aid.

Of the number of missionaries mentioned, 79 were appointed by the Executive Committee; sixteen of them, however, received their commissions since the 1st of February, and but a few of them have yet reached their fields. The number actually employed, therefore, was but 63. These labored in 18 States and Territories, in Canada and Texas. They steadily supplied 249 stations; delivered 8,329 sermons and lectures; made 11,130 pastoral visits, and performed a large amount of other ministerial labor, the aggregate amount of which is equal to that of one man for 46 years.

Among the results of their labors, they report the baptism of 1,127 persons, the organization of 29 churches, and the ordination of 18 ministers. Under their superintendence, 4,305 pupils have been instructed in 144 Sunday schools and Bible classes.

At their stations, 4 houses of worship have been erected, and 8 others commenced; 3 churches have been sufficiently strengthened to maintain the stated ministry of the gospel, without further assistance, and 44 young men are preparing for the ministry.

The report was adopted.

Judge Farnsworth, Chairman of the Committee on Nomination of officers, reported the following:

President—Hon. Heman Lincoln, with forty-two Vice Presidents.

Corresponding Secretary—Benjamin M. Hill.

Recording Secretary—David Bellamy.

Treasurer—R. W. Martin.

Auditor—J. R. Ludlow.

A motion was made to recommit, with instruction to report but two Vice Presidents. After an animated discussion, the motion for commitment prevailed.

The committee on nomination reported

as Vice Presidents Mr. Wm. Colgate, of N. Y., and Mr. Wm. Crane, of Md. The report was adopted.

The Rev. Mr. Adlam, of Me., offered the following preamble and resolution.

Whereas, the question has been proposed whether the board will or will not employ slaveholders as missionaries of this Society; and whereas, it is important that this question should receive a full and unequivocal answer; therefore,

Resolved, That, as the sense of this society, a minister being a slaveholder should present no barrier to his being employed as a missionary of this society.

The discussion of this question was laid over to Friday morning, at half-past eight o'clock.

At that hour, the resolution before the Society at its adjournment, was called up; the Rev. Mr. Adlam, of Me., having the floor, he stated the delicacy of the subject and his incompetency to do it justice. He gave an explanation for his presenting the resolution in an affirmative rather than a negative form, he being an avowed abolitionist. He stated, that in order to be brief and to the point, he had committed his remarks to paper, and with the permission of the chair proceeded to read the same.

S. H. Cone, D. D., of N. Y., offered a few remarks calculated to induce a calm and unprejudiced decision of the question. He also read some remarks from the report made by the Executive Board upon a similar resolution some years since.

The Rev. Mr. Brown, of D. C., considered the question a political one, and consequently out of the power or province of the Society to act upon it.

The Rev. Mr. Colver, of Boston, arose and stated that he felt the question to be an exciting one and an important one, and it must be decided, and if there must be division in the Society, in consequence of the question, we had better have that division now; he thought the result would not be so disastrous. If there must be a division let it be brought about by mild measures, let us part in peace, and with feelings of undiminished attachment as brothers. He next replied to the Rev. Mr. Brown's remark upon its being a political question. He believed his Southern brethren, many of them, at least, to be sincere, and felt for them in their peculiar circumstances. He proposed an amendment to the resolution offered by Mr. Adlam, so that it would be a negative resolution. He then proceeded.

to show that slaveholders are incompetent to discharge the duties of missionaries of this society. He thought it a practical question, and not a political one, and hoped that the southern brethren would not confound the two.

The Rev. D. Dodge, of Penn., offered some remarks, and stated that he was in favor of an indefinite postponement. He was opposed to the resolution offered by the young brother from Maine. He did not consider slavery a moral evil, and stood prepared to prove his proposition. He opposed the resolution because, to adopt it, would most certainly bring about a division of the churches. He thought this was not the time to divide. He disliked the distinction made between the Southern and Northern brethren, and hoped that this distinction would be forgotten—that they would unite together as brethren, as the children of one heavenly Father, and as going to one common heavenly home.

The motion to adjourn to Monday morning, at 8 o'clock, prevailed.

At that time the question under discussion when the Society adjourned, was called up.

The Rev. R. Fuller, of S. C., read the following, as an amendment to the resolution :

Resolved, That, as the constitution of the Home Missionary Society clearly and distinctly defines its object to be the promotion of the Gospel in North America, and as it is provided by such constitution that any auxiliary society may designate the objects to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries according to such funds, and select the field where the missionary or missionaries shall operate, that to introduce slavery or anti-slavery into that body, is in direct contravention of the whole letter and purport of the said constitution; and is, moreover, a most unnecessary agitation of topics, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed;

Resolved, That the Home Missionary Society being only an agency to disburse the funds confided to it, according to the wishes of the contributors, therefore, our co-operation in this does not imply any sympathy either with slavery or anti-slavery, as to which subjects societies and individuals are left as free and uncommitted as if there were no such co-operation.

The Rev. Mr. Hill, Corresponding Sec-

retary of the Society, made some explanations relative to the conduct of the Board in appointing missionaries. He stated that the funds sent into the treasury of the Society were generally designated to particular states, and generally to the states from which the money came. This, he said, accounted for the fact that more missionaries were appointed by the Society to labor in the Southern, than in the Northern and Eastern states. They pay more into the treasury of the Society, than the other states.

Rev. Ahira Jones then asked whether the Board ever inquired into the qualifications and character of missionaries.

The Corresponding Secretary answered in the affirmative.

The Rev. Mr. Fuller said he had no wish to urge the question, nor would he flinch from it. If the brethren thought it better to separate, he would not object to that step. But he hoped his brethren would reflect. He thought it a dangerous experiment. A separation or rupture in the Baptist denomination, he thought, would not only be disastrous to the church, but also to the nation. He reviewed the manner in which this question was discussed at the last meeting of the Society, and reviewed particularly the arguments of the Rev. Mr. Colver. He said he did not consider it, (slavery,) a sin, and to prove it to be one, a new Bible must be produced. It is a great evil and a deplorable calamity. There are some cases where amputation would be madness. There are cases where the blood must be purified by degrees. It is so in this case. To introduce such a resolution as that proposed by the brother from Maine, he said was a direct contravention to the spirit of the constitution. He therefore thought that the proper step would be a move for an amendment of the constitution.

The Rev. Mr. Jeter, of Va., obtained the floor. He seconded the views advanced by the brother from South Carolina. He did not consider slavery a sin, and would meet any man, with the Bible in his hand upon this question. He thought the Bible sanctioned it, and as a proof of his position, referred to the 25th chapter of Leviticus. The condition of individuals and of nations may be made worse by attempts to make it better. Such was the fact in the French revolution, and he thought the proposed step calculated to produce this effect.

The Rev. Mr. Tucker, of N. Y., inter-

rupted Mr. J. by a proposition to adjourn, as the time for the assembling of the Convention had arrived, to meet at one o'clock, or upon the adjournment of the morning's session of the Convention, to proceed with the discussion until the Convention should again assemble at 3 o'clock, and therefore dispense with dinner. This proposition was put in the form of a motion, and carried.

1 o'clock, P. M.

The Society met pursuant to adjournment.

The discussion of the question was continued, the Rev. Mr. Jeter, of Va., having the floor. He said he had not forced himself into the discussion, but that he had been forced into it; he wished it could be avoided, not that he feared to meet the opponents, but he feared the results, as they would affect the church. He said he believed his anti-slavery brethren thought that slavery was incompatible with the Christian character; (to this sentiment the Rev. Mr. Colver nodded an assent,) I appeal from the views of the gentleman, said Mr. J.; I appeal to common sense, to the Convention, to all the sentiments of humanity, and to God, when this question will be settled in accordance with perfect justice; and here I leave the matter.

Dr. Welch, of Albany, then rose and offered the following amendment to Mr. Fuller's amendment:

Whereas, exciting sentiments on the subject of slavery evidently obtain in this body, seriously threatening its peace and efficiency, infusing confusion into its councils, and impairing the confidence and affection of its members in and for each other:

Therefore, Resolved, That under existing circumstances, it is *inexpedient* to employ as missionaries in the service of the Board any brother known to claim the right of property in his fellow man.

The amendment was seconded.

Dr. Welch said he was embarrassed in arising to speak upon a question so exciting; "my own voice startles me; but I second heartily the sentiments contained in the resolutions; I have ever advocated them in my pulpit, and shall continue to do so." Whilst he fellowshipped his Southern brethren, whilst he would draw them close to his bosom, he said he did abominate and hate the evil; he was glad that his brethren from the South had ex-

pressed themselves as opposed to the institution; he was astonished that his brethren from the north had advocated such abominable sentiments as to say it was not a *moral* evil; he considered the institution as opposed to every article of the decalogue. He followed this train of reflection some length, and concluded by saying that this movement could not be arrested, that the time would come, and was *fast coming*, when this evil would be done away.

Mr. Fuller here interrupted him by asking what could be done in his view of the subject to do away with this evil.

Dr. W. said he did not fully understand the question of Mr. Fuller. But he thought by bringing the matter more fully before his countrymen, and by securing their co-operation, he could bring about this desired end. Mr. Fuller then inquired what he would do if he had the co-operation of his countrymen.

Dr. Welch replied with deep emotion, I WOULD PROCLAIM LIBERTY TO THE CAPTIVE THROUGHOUT THE LAND.

A response to this sentiment seemed to burst almost involuntarily from a very large proportion of the crowded audience, some saying "amen," and a very large number clapping their hands.

Mr. Jeter said he objected to the amendment, because it was opposed to the first amendment, also contrary to the letter and spirit of the constitution.

Mr. Colver, of Boston, was opposed to the amendment, as also to the amendment to the amendment, and was in favor of the original motion. He thought this to the point, and that it would accomplish what both parties wanted, an *unequivocal* decision.

The Rev. Mr. Tucker, of N. Y., was opposed to the original resolution, and the amendment, and the amendment to the amendment, because they were all opposed to the constitution; he was, however, opposed to slavery.

The Rev. D. Dodge, of Philadelphia, explained the remarks which he made when this question was discussed before the Convention when he said that slavery was not a moral evil. He did not think slavery a sin, but the abuse of slavery he did.

The Rev. Dr. Kendrick, President of Hamilton Institution, N. Y., said he was opposed to the amendment proposed to the amendment, on the ground of its unconstitutionality, and was in favor of the

adoption of the amendment recommended by Mr. Fuller.

Adjourned to meet to-morrow.

TUESDAY, 1½ o'clock, P.M.

The Society was called to order by the President.

The Rev. J. H. Kennard moved that all discussion on this question be discontinued, and that the question be immediately taken.

The Rev. Mr. Brisbane having the floor refused to yield to such a motion, as he was determined to be heard.

Mr. Brisbane therefore proceeded. He considered that there were three classes of individuals in the community and in the church; the first believed slavery to be wrong; the second believed it to be right, and the third think or care very little about it. Of these there are two classes, one who hold slaves, and another who do not. The former should be careful that attachment to property and friends do not prejudice their judgments. And this may extend to those who are not slaveholders. Yet I would not censure those who are under the dominion of a slaveholding conscience, for I was once myself, yet I cannot fellowship them as Christians. I will not stop to inquire whether the Bible allows or sanctions this sin; it is useless; the precepts of the Bible are too plain and expressive on this question. Southern slavery is a great wrong; God has made of one flesh all nations of the earth; our Heavenly father is offended if any be injured. Mr. B then proceeded to comment upon the laws of some of the Southern states, and attempted to show that these laws were sanctioned and supported by Southern Christians.

The Rev. B. T. Welch, at this stage of the discussion, withdrew his motion for indefinite postponement, when Mr. B. was compelled to yield the floor.

The question upon the amendment to the amendment was then called for and lost.

The question upon Mr. Fuller's amendment was then called for and adopted, by a vote of 123 to 61.

The Rev. G. B. Ide offered the following resolution:

Resolved, That the Am. Baptist Home Mis. Society be now dissolved, and that the subject for which it was formed be referred back to the State Conventions.

This resolution was, on motion of the Rev. J. L. Burrows, laid on the table.

The Rev. Mr. Church, of N. Y., offered the following resolution:

Resolved, That a Committee of three from the North, three from the South, and three from the West, with the President of the Society as chairman, be appointed to take into consideration the subject of an amicable dissolution of this Society, or to report such alterations in the Constitution as will admit of the co-operation of brethren, who cherish conflicting views on the subject of slavery.

This resolution was seconded by the Rev. Mr. Maginnis, of New-York.

Upon this resolution, the Rev. J. M. Peck, of Ill., J. Peck, of N. Y., J. L. Dagg, of Ga., and J. H. Kennard, of Phil., made some affecting remarks, when the resolution passed *unanimously*.

The following were appointed as that Committee:

From the North—H. Jackson, of Mass., P. Church, of N. Y., and J. Gillpatrick, of Me.

From the South—J. L. Dagg, of Geo., W. B. Johnson, of S. C., and J. B. Taylor, of Va.

From the West—J. Going, of Ohio, H. Malcom, of Ky., and J. Sherwood, of Ill.

The Rev. N. Colver, of Boston, was, on motion, added to that Committee.

The President made some appropriate remarks, when, on motion, the Society adjourned.

AMERICAN BAPTIST PUBLICATION SOCIETY.

WEDNESDAY, ¾ o'clock, P. M.

The President of the Society, the Rev. R. Babcock, D. D., called the meeting to order.

Opening prayer by the Rev. J. J. Richardson, of N. H.

Dr. Babcock stated that he declined being reappointed to the office of President of the Society.

The Report was read by the Corresponding Secretary, Rev. J. M. Peck.

Near 30,000 Tracts and some volumes have been printed the last year. Five editions of the Psalmist have also been printed: and 12,000 copies of the Almanac and Baptist Register. The *Agencies* and the *Colporteur* system of the Society are noticed with favor. Nearly \$400 worth of books and tracts have been given away. Seventeen L. M. or L. D. have been secured the last year. Capital Stock now exceeds \$6,000.

The Rev. Dr. Lynd, of Ohio, moved the acceptance of the Report. He considered the Publication Society to be an institution of great importance, that it was not sufficiently and properly appreciated by the denomination. He considered one object of the Society to be the establishing of a denominational literature, an object of too much importance to be overlooked. Another object of the Society, he thought, was the dissemination of truth—of the *whole* truth—and to overlook an object of such vast importance as this, he thought, was to commit a sin of no small magnitude. We have a work to do, said he, which none can do for us; it is our work, and we must do it. He closed his remarks by urging the importance of the institution upon the Congregation, with the hope that it would hereafter receive that patronage which its importance demands.

Dr. Belcher, recently from London, seconded the motion. His introductory remarks were full of pith and humor. His concluding ones were cogent, and will no doubt result in exciting a deep interest in this institution.

Rev. J. Dowling, of Providence, occupied the attention of the Convention for a few minutes, in remarks designed, as he said, to prevent a misconception of the remarks made by Dr. Belcher. These called out a few additional good-humored remarks from Dr. Belcher.

J. B. Trevor, Esq., Treasurer, read an abstract from his report, showing the receipt and disbursement of 12,714 dollars the past year.

The Rev. Mr. Wheelock offered a resolution, requesting the appointment of a committee of inquiry to ascertain the cost for publishing the Baptist Record, and the expediency of discontinuing it.

The Rev. Mr. Everts, of N. Y., seconded the motion. He considered the publication of a weekly sheet by the Society as throwing a barrier in the way of individual enterprise, and thought, therefore, the Record should not be continued. Messrs. Burrows and Ide replied fully to the Rev. Mr. E's remarks.

The motion offered by the Rev. Mr. Wheelock was put and prevailed. The committee was consequently appointed.

On motion, the Society adjourned to Saturday morning, at 8 o'clock.

SATURDAY, 8 o'clock, A. M.

Dr. Babcock, the President, took the chair. Prayer was offered by Rev. Prof. Chase, of Newton, Mass. The Commit-

tee on the Constitution reported amendments shortening the name, appointing an Assistant Treasurer, &c., all of which were adopted. The Committee to nominate officers reported. Rev. Joseph H. Kennard, of Philadelphia, was chosen President, and Rev. J. M. Peck, Corresponding Secretary. The Committee on the Record reported through Rev. Mr. Wheelock, of New-York, that up to 1838, they could not ascertain whether the Record was a source of gain or loss. In 1839 and '40, it more than paid its cost. For four years since it has not; but members of the Board have made up the deficit. It now more than pays its cost. They recommend, however, that it be transferred to some individual who will be willing to assume the responsibility of its publication. Rev. Mr. Everts, of New-York, supported the recommendation. He thought the Record was local in its circulation. Adjourned to

SATURDAY, 3 o'clock, P. M.

Prayer was offered by Rev. Gibbon Williams, of New-York. The Corresponding Secretary stated, that a charter was about to be granted to the Society by the Legislature of Pennsylvania, and he moved that when the Society adjourn, they adjourn to meet at the Depository in this city, on the third Thursday in May, to consider the charter, and if thought expedient, to adopt it.

Rev. Mr. Sherwood, of Illinois, moved resolutions recommending the plan of raising \$50,000 in five years, and that agencies be employed by this Society to accomplish this object, and that the churches also be invited to assist in it. Rev. Mr. Kincaid, a resolution to the effect that the blessing of God on the distribution of books and tracts in Europe, Burmah, &c., calls for gratitude and for increased action. He said that the missionaries never thought of going out without tracts. The New Testament is not enough; tracts are needed to explain the doctrines and duties of religion, the organization of the church, &c. Words must be used already in the heathen language, and of course there is danger that they will connect heathen ideas with them. A missionary cannot be in a place twenty-four hours without preaching and distributing tracts.

The amount of money raised during this afternoon's meeting, was \$725. The resolutions in reference to the Record were then taken up and passed without debate. The meeting was closed with prayer by Rev. Mr. Everts, of New-York.

TRIENNIAL CONVENTION.

The Constitution of this body directs that the Convention be regularly held once in three years, composed of delegates not exceeding one for every hundred dollars annually contributed, and that during its recess, the business be transacted by brethren chosen for this purpose by the Convention, and called the Baptist Board of Foreign Missions. This Board now consisting of more than sixty members, are farther directed to select from their own number fifteen individuals, to be known as *the Acting Board*, on whom rests the responsibility of all business transactions, between the Annual Meetings of the whole Board. The following view of the successive meetings of the Convention will be interesting, as indicating its progress.

1	Held at Philadelphia	in 1814,	33 mem. present,	rep. 11 states.	Con. Ser. by Dr. Furman.
2	" Philadelphia,	1817,	40 do	do 13 do	do Dr. Baldwin.
3	" Philadelphia,	1820,	53 do	do 13 do	do O. B. Brown.
4	" Washington,	1823,	51 do	do 10 do	do Dr. Staughton.
5	" New-York,	1826,	72 do	do 12 do	do Dr. Mercer.
6	" Philadelphia,	1829,	66 do	do 11 do	do Dr. Sharp.
7	" New-York,	1832	122 do	do 15 do	do Dr. Wayland.
8	" Richmond,	1835	119 do	do 21 do	do Dr. S. H. Cooe,
9	" New-York,	1838	163 do	do 16 do	do B. Stow.
10	" Baltimore,	1841	261 do	do 21 do	do R. Fuller
11	" Philadelphia,	1844	460 —	do 21 do	do Dr. S. W. Lynd.

This important and memorable body assembled in the First Baptist Church at 10 A. M., on Wednesday, the 24th.

The Convention was called to order by the President, Rev. Dr. Johnson, of South Carolina, who invited the pastor of the church, Rev. G. B. Ide, to open the exercises by prayer.

Bro. Pattison then proceeded to report the Home operations of the Board.

Not far from the commencement of this report, an affecting and appropriate allusion was made to the lamented decease of three of the most valued Vice Presidents, Dr. Chaplin, Dr. Mercer, and Hon. J. Holman, and of the venerable Dr. Bolles, for so many years the valued Secretary of the Board; when a motion was made by Dr. Sharp, that solemn prayer be offered to God in view of these bereavements. The motion prevailed, and the President requested the mover to lead in prayer, which he did in an affecting and appropriate manner.

After the Home Secretary had finished his report, Bro. Peck, the Foreign Secretary, proceeded to read an abstract of the operations of the Board in Foreign lands.

ABSTRACT OF THE ANNUAL REPORT.

During the past year there have died among the missionaries, besides several children, the wives of three missionaries: Mrs. Theodosia Ann Dean, of the China

Mission; Mrs. Caroline J. Simons, of the Maulmain Mission, and Mrs. Sarah D. Comstock, of the Arracan Mission.

Two native assistants have also died; both of the Arracan Mission, Ble Poh, and Shway Bay; the latter had been recently ordained as Pastor of the Magezzin church.

Rev. Lucius Bolles, D. D., Senior Secretary, after having been the Corresponding Secretary of the Convention for nearly 18 years, departed this life January 5th.

Receipts and Expenditures.

The receipts of the Treasury for the financial year, ending April 1st, 1844, derived from individual and associate donations, and from legacies amount to \$62,062 29.

The expenditures for the same period have been \$74,221 00. Excess of expenditures above receipts, \$12,159 00; which, added to the debt of last year, makes the balance against the Board \$27,018 00.

The amount received the past year from the sources mentioned above, is greater than that of the preceding year, by \$16,179 22; and exceeds the sum raised during the year preceding the last Triennial Convention, by \$9,463 61.

Agencies.

Rev. J. B. Brown has labored in behalf of the Convention in different sections of New England, during the year; Rev. N. W. Williams three months in the State of Maine. Rev. D. Hascall has served

the Convention several weeks in Vermont, and Rev. J. M. Graves, in New Hampshire.

Rev. Silas Bailey has been the agent of the Convention in the State of N. Y.

Rev. Alfred Bennett has labored six months in Kentucky, and the remaining part of the year in the Middle States.

Rev. Thomas Sydnor has been in the service of the Convention since January, in the State of Virginia.

Mr. John Stevens in Ohio and Indiana.

Rev. B. F. Brabrook, in the State of Illinois and Missouri, and in the Territories of Iowa and Wisconsin.

Publications.

The Missionary Magazine and the Macedonian have been published as heretofore. Of the Magazine, 4,700 copies are published. Of the Macedonian, at Boston, about 23,000—at Cincinnati, under the editorial supervision of Mr. John Stevens, about 5,000.

Co-operation of other Societies.

The Board have received from the Am. and Foreign Bible Society \$6,000; for the publication of the Scriptures in foreign lands; from the American Tract Society, for the publication of Tracts \$2,500; from the United States Government, for the promotion of civilization among the American Indians, \$3,300; all of which sums have been appropriated according to their designation.

Since the last Triennial Meeting of the Convention, the Board have had the pleasure to acknowledge the receipt of \$2,222 from the Baptist Missionary Society, England, as a special donation for the spread of the gospel in China.

SUMMARY VIEW.

Missions in North America.

7 missions; 14 stations and 5 out-stations; 32 missionaries and assistants, of whom 12 are preachers; 10 native assistants; 11 schools, and about 350 pupils; 15 churches with 1600 members; 283 baptisms reported the last year.

Missions in Europe.

3 missions, 19 stations, and 1 out-station; 10 missionaries and assistants, of whom 4 are preachers; 25 native preachers and assistants; 26 churches in connexion with the Board, with more than 800 members; 97 baptisms reported.

Missions in West Africa.

2 stations and 1 out-station; 3 missionaries, 3 assistants and 2 native assistants; 4 schools with 100 pupils; 2 churches, and 24 members.

Missions in Asia.

7 missions; 17 stations and 28 out-stations; 62 missionaries and assistants, of whom 30 are preachers; more than 60 native preachers and assistants; 32 churches, with about 2500 members; 449 baptisms.

Recapitulation.

The number of missions in connexion with the Board, is 18; stations and out-stations, 92; missionaries and assistant missionaries, 110; native preachers and assistants, about 100; churches, 75; baptisms reported, 829; members, 4,000.

There are also from 30 to 40 schools, containing from 800 to 1000 pupils.

The number of missionaries and assistant missionaries sent forth the past year, is 14; 3 assistant missionaries have died and 5 missionaries and assistants have been dismissed; net increase, 6.

A most interesting episode in this usually dry and most tedious part of the exercises occurred after an allusion made in the report to the

Persecution of Missionaries

under the patronage of the Board. Bro. Patison offered the following resolution:

“Whereas, many of the brethren and churches under the patronage of this Convention in foreign lands are now suffering persecution, therefore

“Resolved, That this Convention deeply sympathize with them in their sufferings, and that we will not fail to bear them on our hearts at a throne of grace.”

This resolution was seconded by Bro. Cone. He said—this resolution imbodyes not only a very interesting but a very painful fact, viz: that at the present time several of the churches, under the patronage of this Convention, are suffering persecution. Would that this resolution might have stated that this persecution was confined to heathen lands. What could we expect of the votaries of Gaudama, or of Brahma, but that they should persecute the humble follower of Jesus. But there are others who call themselves Christians, from whom these persecutions have been endured. Our hearts were affected when Bro. Kincaid told us of the poor persecuted Burman in his prison-house, taking from

his pocket precious portions of the Bible, and there resolving that he would abandon wife and children and comforts, and even life itself, rather than abandon the religion of the Bible. I looked around me and saw not a cheek which was not bedewed with a tear.

The Roman Catholics have persecuted us too. Nor need we be surprised at that. Everywhere, wherever a branch of this apostate church is found, the efforts of the missionaries of Jesus Christ are met by secret chicanery and bribing, and wherever they dare, with open oppression and persecution. **THE BEAST NEVER HAD BUT ONE MARK.**

But our missionaries and brethren have been persecuted where better things might have been expected. In the land where Luther lived and preached and contended against anti-christ, our beloved Oncken and wife, and the Mönsters and others condemned with them, have been called to endure bonds and imprisonment for conscience' sake. Now certainly we are called by every tie of Christian fellowship and affection to sympathize with these suffering disciples of Jesus in various parts of the world, and to bear them on our hearts at a throne of grace. I most cordially second the resolution.

The motion was unanimously passed, and our venerable brother, Alfred Bennett, was requested to lead in devotional exercises. It was good to hear this dear old man pour forth the overflowings of his full heart, on behalf of our brethren who, as he truly said, "had trial of cruel mockings and scourgings, yea moreover, of bonds and imprisonment, who were wandering in deserts and in mountains, and in dens and caves of the earth, being destitute, afflicted, tormented—of whom the world was not worthy."

I will say that if there was one prayer offered during the Convention which carried the hearts of the audience with it, it was that offered on this occasion by dear father Bennett. As I listened to, and looked upon him with his eyes streaming with tears, thus wrestling with God, I was most strongly reminded of the venerated Andrew Fuller, whom, so far as my youthful recollections will serve of that great and holy man, in bodily stature and personal appearance generally, father Bennett strikingly resembles.

At the close of this delightful exercise, Dr. Sharp announced to the congregation the welcome intelligence which had just

arrived, that our beloved brother and sister Arnold, and sister Waldo, missionaries to Greece, had arrived at their destination on the 17th of February. A call was then made for delegates or communications from corresponding bodies, when two documents from the Indian Mission Society were presented by brother Isaac M'Coy, which were referred to the committee to be raised on Indian stations. The President then introduced to the audience the Rev. Mr. Robinson, a delegate from

The British Provinces.

Brother Robinson then related in a simple and interesting manner, the steps which had led to the commencement of missionary operations in the British Provinces of N. Brunswick and Nova Scotia.

He informed the Convention that four or five years ago, during an interesting revival of religion, a meeting was held for the purpose of exciting an interest in the condition of the perishing heathen. That after much had been said upon this subject, calculated to awaken the sympathies of Christians on behalf of a world lying in the wicked one, a young brother arose, with much simplicity, and said—"Here am I, send me." They inquired into the Christian character and qualifications of the young man, and after becoming satisfied of his piety and talents, sent him to Acadia College to pursue a course of study, from which he has recently graduated. But as the interest on this subject increased, the funds became enlarged, and now another young man has presented himself, also saying, "Here am I, send me."

And now, said Bro. Robinson, with admirable humility, we want direction and counsel,—we are only just like a little child beginning to go alone, and my brethren have sent me here that you may take us by the hand, and help us till we are able to go alone. We want to know what fields to occupy, and what is the most suitable mode of conducting our operations.

You have the advantages of wisdom and experience, we have but just commenced, and need your counsel and your prayers. After Bro. Robinson had concluded his remarks, Bro. Babcock arose and said that some few months ago he had had the pleasure of visiting the brethren in New-Brunswick, that he had then formed a pleasing acquaintance with brother R. and his brethren, and had assured them, as an officer of this Convention, that they might be certain of a kind reception by

this body. He added also, that though brother Robinson had humbly called himself and his brethren "little children," yet that during his visit, he had witnessed among them the dignity and mellowness of true matured piety.

Upon motion, it was unanimously

Resolved, That this Convention cordially receive the delegation of our esteemed brethren from the British Provinces, and reciprocate the correspondence.

After the disposal of this business, Bro. Ide gave notice of a communication from the American Tract Society, requesting an opportunity for the Rev. Mr. Eastburn to present the claims of that institution.—On motion it was

Resolved, That the request be granted, and that Thursday afternoon at 4 o'clock be assigned for that purpose.

Adjourned with prayer by Bro. Cone.

Wednesday Evening, at 7½ the sermon before the Triennial Convention was delivered according to appointment, by Rev. S. W. Lynd, D. D., of Cincinnati, from 1 Cor. 1st Chap. 21st verse, "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Prayers were offered by Rev. Messrs. R. H. Neale, of Boston, and D. Dodge, of Philadelphia.

He introduced the discourse by some felicitous elucidation of the incident—the division of the church at Corinth—out of which the declaration of the text grew. Hence the theme of the discourse, *the vast importance of the preaching of the gospel for the salvation of the world*.

1. The preaching of the gospel is THE DIVINELY APPOINTED METHOD of saving men. Other methods are right and good, perhaps, but are liable to be over valued. And when set in opposition to preaching, they oppose God's peculiar plan for the renovation of the world.

2. Some peculiar characteristics of preaching the gospel.

First, It has purity stamped upon it. Holiness to the Lord is written upon it all.

Second, It has assurance of ultimate felicity to the believer, on its very face. This the world by wisdom never found. Life and immortality are brought to light in the preaching of the gospel.

Third, The entire history of moral reformation, of human improvement, is identified with the faithful preaching of the gospel.

Fourth, The preaching of the gospel is better adapted to the nature of man than any other instrument of evangelism. It is necessary to amplify, to familiarize by new and varied illustration such as nothing but the living preacher, ever adapting himself to the varied understanding of his hearers, in the manner and illustrations of his message,—can employ.

Fifth. Has more energy and efficiency than any other method of instruction. Convincing and persuading can in no way be so combined as in the preaching of the gospel. Speaking *what we feel* will move the mind, when nothing else can. Facts prove this superior energy.

Sixth. The Lord's day is set apart for the purpose of preaching and hearing: and the house of God, with all its attractions and associations, was happily sketched, and shown to be most peculiarly adapted to give efficiency to preaching. There the social principle develops itself. In sorrow and in joy its ministrations meet and bless each bearer. So that many a full heart says, it is good to be here.

Seventh. Its indirect effect on the mass of community, shows its high value. Public opinion, modified by the preaching of the gospel, is now in a delightful degree illustrative of this. The anti-duelling spirit—the temperance reform—the prevalence of peace principles happily evince this. The atheism of the French as an illustration, was held up in contrast with graphic effect. Hence the preaching of the gospel is the divine and most efficient instrument for the conversion of the world.

Inferences.

1. In this preaching of the gospel there is assurance of success. The commission of Christ, the indications of prophecy—and the illustrations of fact confirm this.

2. The missionary enterprise contemplates the preaching of the gospel, for this very end; and hence its infinite, incomparable dignity.

Hence the natural view presented of the dignity of the Convention—its sainted founders, and the few survivors of that band, seem to demand of us a determination to make this a holy convocation, and rebuke any thing incongruous with its high object.

Thursday Morning, 10, A. M.

The Convention was opened with prayer.

The Convention fixed on 10, A. M.,

and 3, P. M., as the hours for meeting, and 1 o'clock, P. M., and 6, P. M., the hours for adjournment.

As heretofore, the appointment of committees was left with the Chair.

The time for electing the officers of the Convention was left until the committee, appointed to prepare a list of delegates, should report.

The Rev. Mr. Barnaby, of Mass., moved that the Constitution of the Convention be read, in order to give new delegates some idea of their duty; the motion was seconded and carried. The President then read the Constitution, as also the act of incorporation.

It was then, on motion,

Resolved, That the Constitution and By-Laws of the Convention be printed and distributed.

Upon the presentation of a request from the Sec'y of the American Peace Society, to address the Convention on that subject, after some discussion, the following resolution was offered:

Resolved, That it is inexpedient to receive addresses from any other benevolent societies, except such as co-operate directly with this body, in the conversion of the heathen world.

A desultory discussion ensued upon this resolution, which resulted in laying the whole subject upon the table.

The committee appointed to prepare a list of delegates, presented their report. Nearly an hour was occupied in reading the names of delegates, which amounted, to about four hundred and sixty.

Delegates from the Bible and Publication Societies.

Several delegates were reported from these Societies by the majority of the committee, (the Chairman alone dissenting,) when objections were made to their reception on the following grounds, viz., that they were co-ordinate and not auxiliary bodies—that if admitted, the Bible Society might send a delegation large enough to control the Convention, and—because the funds were designated by the Bible Society for particular objects, and were therefore not under the control of the Board of Foreign Missions.

The two Secretaries, Brethren Pattison and Peck, and the Treasurer, Brother Heman Lincoln, spoke earnestly in opposition to the reception of the delegates from these bodies, and Brethren J. M. Peck, Buck, of Kentucky, Cone, and others,

spoke as warmly in favor of their admission. Brother Cone replied to the objection from the designation of the funds, showing that upon the same principle any individual or society might be rejected, because he designates his contribution to the support of Eugenio Kincaid, or any other missionary. Will all the auxiliaries submit to this? The argument is fallacious, and can have no more bearing upon us than upon any of the auxiliaries. It has been represented, said Brother C., as a most distressing thing, that as many as fifty representatives *might be sent* from the Bible Society. This objection goes upon the supposition that such a delegation would not be friends to co-operate with the Board, but enemies, to embarrass or oppose their operations. But the Convention need have no fear of such a numerous delegation. I asked the Board to pass a resolution that the Bible Society should be represented only by the President and the Secretary. They refused, but appointed the President, the Secretary, and two others. Still, if it is not thought best by the Convention thus to co-operate with the American and Foreign Bible Society, then the Society must seek other agencies and other channels, and if we cannot agree mutually to co-operate together, we can still agree each to pursue our own appropriate work in our own way.

In allusion to the objection against a representation from the Bible Society, because they designated so many hundred dollars for the Scriptures in China, so much for Germany, &c.—Brother Babcock inquired of the Treasurer, Brother Lincoln, "Do you not, as a Board, specify the particular fields to which you wish for appropriations for the supply of the Scriptures?"

To which Brother Lincoln replied:

"It is true that before appropriations are made by the Bible Society, the Missionary Board does specify the fields where they wish the appropriations to be made." In allusion to the amount furnished the Board the past year, Brother Lincoln said, "we wish it was fifteen or twenty thousand dollars instead of six;"—when Brother Babcock inquired, "Have we not furnished all you have asked of us?" and the Treasurer admitted that such had been the fact.

After considerable more discussion, the delegates were admitted to a seat by a very large majority, and at a subsequent period of the Convention, the Constitution was so

amended as to entitle co-ordinate national societies to but one delegate for every \$1,000 annually contributed, and in no case to more than five. In this arrangement, the officers of the Bible Society cordially coincided.

The session of the forenoon was closed with prayer by Dr. Sharp, of Boston.

Thursday, 3, P. M.

The President, having called the Convention to order, prayer was offered by Brother Stow.

The Rev. Messrs. Lynd, Jackson, Howard, Thornton and Kingsford, were appointed a committee to select a place for the holding of the next Convention, and to select the individual to deliver the introductory discourse.

The Rev. Messrs. Chapin, Cushman, Tinsley, Wood and S. F. Smith, were appointed a committee on obituary notices.

Election of Officers.

The Rev. Dr. Johnson, President of the Convention, stated that he most respectfully declined being considered as a candidate for re-election. He felt that the severe duties of the office were too much for him. He also recommended that the next President be selected from the Middle or Eastern States, inasmuch as the chief officer for twenty-one years of the thirty years of the Society's existence, had been selected from the Southern delegates.

Dr. Babcock, who has served the Convention for the last six years as Secretary, also respectfully declined being considered as a candidate for re-election.

The Convention then went into an election for President.

Rev. Messrs. Crane, Dowling, John M. Peck, Malcom and Wilson, and Brother Washburn, were appointed tellers.

On the first ballot, there were 392 votes. Necessary to a choice, 197.

For Francis Wayland, Jun.,	169
B. T. Welch,	120
S. H. Cone,	36
Baron Stow,	30
Daniel Sharp,	10
Scattering, not more than 3 for one,	17

No election.

While the tellers were counting the votes in the adjoining vestry, a communication was received from the Trustees of the Columbian College, and a committee of three appointed in accordance with a request made in that communication, to name fifty individuals from which to select a new Board of Trustees for that institution.

Four o'clock being the hour appointed by the Convention to hear the claims of the American Tract Society, the Rev. Mr. Eastman, Agent of that Society, was introduced to the Convention, who made some interesting remarks respecting the labors of that Society.

The following resolutions were then moved and seconded:

Resolved, That the thanks of this Convention be tendered to the American Tract Society for the generous assistance it has heretofore rendered to our missionaries in the publication of religious books and tracts, and especially for the donation of \$3,000, made during the past year.

Resolved, That the catholic principle upon which the Society is based, and its active and uniformly consistent effort to propagate the gospel throughout the world, entitle it to the enlarged charities and fervent prayers of our churches generally, and that it is recommended to our brethren to co-operate with its friends to promote its usefulness, so far as shall be consistent with their relations to other objects.

The Rev. Dr. Maclay moved the adoption of the resolutions, and at the same time commended the institution to the Convention.

The Rev. C. G. Sommers, of New-York, made some remarks upon the resolution offered, commendatory of the American Tract Society. At the close of his remarks, the motion for the adoption of the resolutions was put and carried unanimously.

Upon the second balloting for President, there were 399 votes. Necessary to a choice, 200.

For Francis Wayland, Jun.,	262
B. T. Welch,	122
Scattering,	14
	—398.

Whereupon the Rev. Dr. Wayland was declared duly elected President of the Convention, and conducted to his chair.

The Convention then proceeded to elect a Secretary.

The committee appointed at the last Convention, to consider the propriety of changing the time of meeting, reported that they had been unable to agree upon a better time than the one upon which they were now assembled.

While the tellers were engaged in counting the votes for Secretary, the Convention sang a hymn.

The tellers reported the following as the result of the first balloting:

For J. B. Taylor	177
Pharcellus Church,	138
M. J. Rhees,	19
H. A. Graves,	9
Baron Stow,	8
John Dowling,	4

Scattering, not more than 3 to 1, 11

—366

No election. Whole number of votes 366. Necessary for a choice, 184.

The result of the second balloting was the election of the Rev. J. B. Taylor, of Virginia, as Secretary of the Convention.

The Rev. Rollin H. Neale, of Boston, was elected Assistant Secretary.

The chairman of the committee appointed to select a place for the holding of the next Convention, and appoint a person to preach the sermon, reported in favor of holding it in Cincinnati, Ohio, and nominated the Rev. Dr. Sears, of Mass., to preach the sermon, and the Rev. Dr. Williams, of N. Y., his alternate.

The Rev. Mr. Cressy, of Cincinnati, expressed the hope that the place of meeting would meet the approbation of the Convention. He remarked that one sixth of the missionary collections were from the Mississippi Valley. "Besides," said he, "we want these great gatherings to bind us together, as you of the East have been bound together by them. Out of 800,000 of our communion, 300,000 reside in the Mississippi Valley. We are most of us missionaries, and our remuneration small; this has prevented many of our faithful ministering brethren from meeting with you—will you meet with them? The expenses ought certainly to be borne by those best able to bear them."

The report was adopted with but four or five dissenting voices.

After a short address from the Rev. Dr. Wayland, expressive of his thanks to the Convention for the honor they had conferred upon him in electing him to the station of President, the Convention was adjourned with prayer by Rev. Dr. Johnson.

Missionary Meeting.

On Thursday evening, a missionary meeting of deep and thrilling interest was held at the first Baptist meeting-house, at which addresses were delivered by brethren Kincaid, from Burmah, Fuller, of S. C., and Belcher, recently of London.

Appointment of Committees.

FRIDAY, 10 A. M.—After the opening of the Convention by prayer, by brother

Smith, of N. H., and the reading of the rules of order by the President, the following Committees were nominated, viz:

1. *European Miss.*—Johnson, of S. C., Williams of N. Y., Hill of Md., Sommers of N. Y., Dunbar of Mass.

2. *African Miss.*—Ide of Philadelphia, Duncan of Mass., Crane of Md., Cummings of N. H., Cressy of Ohio.

3. *Life Memberships.*—Tucker of N. Y. Swaim of Mass., Church of Rochester, Battle of N. C., Rhees of Del.

4. *By-Laws and Rules of Order.*—Webb of Penn., Fuller of S. C., Maginnis of N. Y., Smith of N. H., Stow of Mass., Gilpatrick of Me., Bennett of N. Y., Dagg of Geo.

5. *Committee on Agencies.*—Ryland, of Va., Hodge, of N. Y., Hayden, of Va., Dickerson, of N. J. Woods of N. J.

6. *Committee on Finances.*—Colgate, of N. Y., Granger, of R. I., Davis, of Mass., Linnard, of Pa., Colby, of Mass.

7. *Publication Committee.*—Hackett of Mass., Gillette of Pa., Gammell, of R. I., Bright of N. Y., Willard of Ky.

8. *Indian Miss.*—Cone of N. Y., Stocks of Ga., Pattison of Mass., Lynd of Ohio, Bacon of D. C.

9. *Asiatic Miss.*—Jeter of Va., Kennard of Pa., Parker of Mass., Devan of N. Y., Everts of N. Y.

10. *Reinforcement of Missions.*—Welch of N. Y., Crockett of Miss., Sherwood of Ill., Peck of N. Y., Parker of Conn.

The Subject of Slavery.

Rev. Mr. Fuller, of Beaufort, S. C., offered the following preamble and resolution:

Whereas, some misapprehension exists in certain parts of the country, as to the design or character of this Convention, and it is most desirable that such misapprehension should be removed; therefore

Resolved, That this Convention is a corporation with limited powers, for a specific purpose defined in the Constitution; and therefore, that its members are delegated and meet solely for the transaction of business prescribed by the said constitution; and that co-operation in this body does not involve nor imply any concert or sympathy as to any matters foreign from the object designated as aforesaid.

He said he hoped that there had been nothing in his past life which would excite suspicion that this was offered from improper motives. He had, on a former occasion, stepped forward as a peacemaker,

and had been misrepresented and abused. Language had been used toward him which had given him pain. He hoped that the members would act as Christians and as gentlemen, and never suspect each other of chicanery, and of designs to accomplish purposes by management.

Rev. S. H. Cone seconded the resolution. He hoped that the Convention would attend only to the business for which it came together, and for which its constitution provides.

Rev. Mr. Colver was opposed to the resolution. It made nothing definite; and if it did, he was opposed to its adoption. He did not wish to be fettered in respect to any subject.

Rev. Mr. Hague rose and explained that this resolution disclaimed any connexion or approval of any institutions at the South.

Mr. Fuller said that he wished it to be distinctly understood that the South generally did not regard the documents signed at Baltimore in any sense of approval or of connivance at slavery. He was, himself, entirely calm on the subject of slavery. He had examined it: he had felt deeply upon it. He was not convinced that slavery is a sin personally; he regarded it as a great evil; his brethren at the South did not; he hoped and prayed that the time would soon come when it would be done away.

Rev. Mr. Tinsley, chaplain to Congress, hoped the resolution would be referred to the committee on the constitution, that it might be made to conform to that document.

Mr. Cone explained in reply to a remark of Mr. Turnbull, that it was the general understanding, when the constitution was adopted, that its attention should be confined to foreign missions.

Rev. Mr. Jeter said that he did not see any discrepancy between the constitution and the resolution, and he hoped that it would be adopted.

The Rev. Mr. Church hoped that the question would not be pressed, but referred to the committee.

Mr. Ide hoped it would be referred.

In reply to a question, the President gave it as his opinion that the *charter* of the convention did not limit its objects to foreign missions, but that the *constitution* did expressly limit its action to foreign missions exclusively.

The discussion was continued by the Rev. Messrs. Jeter, Cushman, of Conn. Knapp, Sanders, and others.

This resolution was subsequently withdrawn, in order to make room for the following drawn by Prof. Smith, and offered by the Rev. G. B. Ide.

"Whereas, there exists in various sections of our country, an impression that our present organization involves the fellowship of the institution of domestic slavery, or of certain associations which are designed to oppose this institution,

Resolved, That in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either express or implied, whether of slavery or of anti-slavery, but as individuals, we are perfectly free, both to express and to promote our own views on these subjects in a Christian manner and spirit."

This resolution was received with many expressions of satisfaction, and, without discussion, unanimously passed.

The Rev. Mr. Davis, of N. Y., moved that the Convention, in view of the happy termination of this exciting question, have a season of prayer. The Convention then sang the hymn commencing "Praise God from whom all blessings flow." The Rev. Mr. Webb, of Phila., led in prayer.

FRIDAY, 3 P. M.—The Convention was called to order by the President, and opened with prayer by brother Ball, of Va.

The Treasurer's Report was read by brother Heman Lincoln, and accepted and referred to the committee on expenses of the Board. In reference to that item of the Treasurer's Report which gave an account of the expense attendant upon the passage and outfit of Rev. Mr. Binney, to establish a theological school for the Karens at Maulmain, brother Colver moved that a committee be appointed to inquire into the expediency of the contemplated establishment of a Theological Seminary at Maulmain, Burmah, under the direction of the Rev. Mr. Binney.

The following were appointed a committee to consider that subject—the Rev. Messrs. Colver, S. Peck, Kincaid, Ives, and Baily.

The Rev. Dr. Maclay offered the following resolution in reference to the late President.

Resolved, That the thanks of this Convention be cordially presented to the Rev. Wm. Johnson, D. D., for the able, impartial and conciliatory manner in which he has performed the arduous and responsible duties of President of this Convention; and that, as he has now expressed a wish to retire from the office, we render

him the assurance of our unfeigned respect and affection.

The resolution was adopted by an unanimous vote.

At the hour of 4, P. M., the Rev. Dr. Sharp moved that in order to give the various committees an opportunity to prepare their reports, the convention now adjourn. The motion was seconded and carried, and the session was closed with prayer by the Rev. P. Church, of Rochester.

On the evening of Friday, another interesting missionary meeting was held, which was addressed by father Bennett and brother Kincaid, and dismissed with prayer by our esteemed brother Dr. Devan, under appointment as a missionary to China.

SATURDAY, May 4.

The Convention was opened with prayer by Dr. Babcock.

The Reports of Committees were called for.

The first committee that reported was that in reference to the delegation sent by our brethren in the British Province of New-Brunswick.

The following resolution was appended to the Report :

Resolved, That we hail with delight the intelligence from our brethren in these provinces, and bid them a cordial welcome into the wide field of Christian labor.

Also, *Resolved*, That our Foreign Board be requested to afford them all the counsel and facilities to aid them in effecting their design, which the experience and means of the Board on the one hand, and the wants of this Society on the other, may dictate.

The Committee on the Constitution recommended through their Chairman, Rev. Richard Fuller, of S. C., that in future \$200 be raised, instead of \$100, to entitle to a seat in this Convention for the first time, and in the case of great collateral societies, such as the American and Foreign Bible Society, and the American Baptist Publication Society, that they be entitled to one representative for every \$1,000 annually contributed to the operations of the Convention.

After a somewhat protracted discussion on whether \$200 or \$100 should be required for a representation the first time, it was decided to reject the recommendation of the committee, and let the qualification continue to be, as it has hitherto been, \$100.

Doing rather than Saying.

The Rev. R. Fuller, of S. C., then arose and stated that he had been requested to bring before the Convention a subject of more importance than any that had yet been introduced. "The other evening," said he, "I endeavored to urge upon you the importance of action; we have *talked* enough. Let us now begin to *act*. The proposition I have to submit is this—that twenty individuals come forward to the table and subscribe \$400 each for the support of twenty missionaries in foreign lands. "I," said he, "will head the list."

The Rev. Mr. Kincaid said he heartily approved the proposition, and hoped that it would be complied with.

Mr. K. also mentioned the fact that for thirteen years he had been supported as a missionary among the heathen by one individual, and expressed his opinion that in our denomination not merely 20 or 100 but 500 men of property might be found whose duty it is to support at least one missionary each.

The Rev. Mr. Fuller then read the pledge which he wished signed by at least twenty of his brethren. He made a short and most feeling address upon the subject; after which fifteen individuals came forward and pledged themselves for \$400 each. One generous brother put down his name for 400 dollars, and his wife's for a similar sum. Yet he has never reckoned himself rich, and is only enabled to do this by industry and frugality. Several other brethren pledged themselves for \$100 each.

The hour for adjournment having arrived, the morning sitting was closed with prayer by the Rev. R. Fuller, of S. C.

MONDAY, 10 o'clock, A. M.

The President having taken the Chair, called the Convention to order. The Scriptures were read and prayer offered by the Rev. Mr. Jackson, of Mass.

The committee on the reinforcement of missions reported through the Rev. Dr. Welch. The Report recommends an increase in the number of the missionaries. It was adopted.

The Committee on Indian Missions also reported by President Bacon, of D. C.

The report represents the condition of the Indians as much improved, and in conclusion recommends the following resolutions for the adoption of the Convention :

Resolved, That this Convention is gratified to know that there is a growing interest in the Indian Missions in the Western States.

Resolved, That this Convention cannot recommend the transfer of the Indian stations to the Western Baptist Indian Mission Association.

Resolved, That if the missionaries of any of the stations shall, with a general unanimity, wish such a transfer, on making such a desire known to the President of the Convention, it is recommended to the Board, to make such transfer, so far as the Indian Mission Association should be prepared to sustain them.

The Report, with the Resolutions, was adopted.

President Bacon moved that a copy of the resolutions recommended by the committee, and adopted by the convention, be transmitted by the President to each of the missionaries laboring in the Indian stations.

The Rev. Mr. Robinson, of New-Brunswick, returned his acknowledgements to the convention for the kind reception which he had received as a representative from the British provinces, and, as he was about to leave, bade his brethren farewell.

The President of the Convention, Rev. Dr. Wayland, replied to Mr. R.'s remarks by saying that the manner in which he had been received was the manner in which the Baptists ever received their brethren, no matter where they came from. He stated further, that the convention would always be happy to have a representation from the brethren residing in the provinces from which he came, and in behalf of the convention would bid them God speed in the good cause.

To these sentiments the Convention spontaneously responded "amen."

The committee on Agencies also reported through the Rev. R. Ryland.

The Report recommends the appointment of eight agents for different sections of the country. The Report was adopted.

The committee on Missionary Publications reported through the Rev. Professor Hackett, of Mass. The report recommended an increase of patronage to the *Miss. Magazine*, and also to the *Macedonian*.

The Rev. Joseph H. Kennard, of Phil., hoped that the circulation of the *Macedonian* would be increased. He had seen its good effects in his own church: he would not, however, speak disparagingly of the *Magazine*, for he considered it a valuable

publication, even as a historical and scientific work.

The Rev. Dr. Pattison, the Rev. W. Hague, of Boston, and the Rev. G. Williams, of New-York, and others, spoke on the report submitted by the committee. The report was adopted.

A committee was appointed to nominate a new Board of Managers for the ensuing year.

The committee on Expenditures reported that in consequence of the shortness of the time, they had been unable to investigate the financial transactions of the Board, and recommended the appointment of a special committee, to report to the acting Board.

The report was adopted.

The recommendation contained in the report was a subject of considerable discussion, some being favorable, and others against the appointment of such committee.

The recommendation was adopted, and the appointment of that committee left with the financial committee. Messrs. Davis, of Worcester, Colby, of Roxborough, and Duncan, of Haverhill, were appointed.

The Rev. Mr. Jeter, chairman of the committee on Asiatic Missions, read their report. The report speaks of the interest manifested in this station, and its excellent prospects, and also recommends additional exertion for the spiritual welfare of the Karens. The report was adopted.

A resolution was offered proposing a conference this evening of the ministry upon the subject of missions. The resolution was adopted.

The Rev. Dr. Johnson, of S. C., as chairman of the committee on European Missions, read their report. It was an interesting document of facts and appeals, penned in the most simple and beautiful language.

The Rev. Mr. Hague moved for the acceptance of the report, and suggested that copies should be sent to the heads of the governments of those countries where the Baptists are now suffering persecution. The report was adopted.

The President read a communication from the President of the Pennsylvania Institution for the Blind, inviting the Convention to come to the Institution to witness the performance of the pupils. The invitation was accepted, and Tuesday at 5 o'clock, agreed upon as the time to visit the Institution.

An invitation was also received from the

proprietor of the Statuary of the Trial of Christ.

Closing prayer by the Rev. Mr. Putnam, of New-York.

MONDAY, P. M.—The committee to nominate a new Board reported, and were discharged. The committee on Finance reported: suggesting that more pains be taken to get wealthy *individuals* to support missionaries or native assistants,—that pastors render the Monthly Concert more interesting,—that missionary intelligence be more freely circulated; and all members of churches be invited to contribute annually.

At this point, as the convention were about to ballot for the Board, no small excitement was produced, by a call from one of the Secretaries of the Board, upon a beloved missionary present, to qualify, explain, or retract a statement which he had made in the hearing of two or three members, in reference to the other secretary. He modestly, yet firmly repeated the statement, when thus called on to do so, before the Convention. Such another *flurry* as this produced, we hope not soon to see again. The missionary was beset by members of the acting Board, one after another: his allegation was attempted to be met by the narrowest *special pleading*, and both Secretaries *demand*ed the appointment of a Committee of Investigation. A motion for this was once and again put down by the convention—whether because there was little confidence felt in what such a committee as might be picked by the acting Board—who for the first time, at this session, manifestly controlled all these appointments,—we will not undertake to determine.*

The committee on African Missions reported through Bro. Ide. They urge the importance of sending out African Missionaries, and recommend a system of Christian Missionary Colonization.

* We have seen the Postscript of a letter written by the missionary, some ten days after the above-mentioned occurrence, in which he says, "I stated a *single fact* in reference to Br. Peck, and *only* what I had told him and Br. Pattison in private—and then Br. Pattison called me out, and then *blamed me* for speaking." He meekly adds—"I do not feel hurt." God grant, for his sake, and for the sake of perishing heathen that he may not, in future, have occasion to "feel hurt."

Bro. Crane, of Md., moved the acceptance of the report. Bro. Ryland made some remarks upon the subject of sending colored or African missionaries. He stated that a young man of promising gifts had come on with him to the convention, who was panting to go and preach the everlasting Gospel to his degraded and down-trodden brethren in Africa; but who could not go immediately, being a slave; he said that he had by his own exertions nearly purchased himself, and that if he could secure about two hundred dollars more he would be free and soon be on his way to Africa.

The report was adopted.

The hour for adjournment having arrived, the afternoon session was closed with prayer by Bro. Hascall, of Vermont.

MONDAY, half-past 7, P. M.

Prayer by Bro. Wayland, of R. I.

The evening had been set apart for religious conference and prayer, was very largely attended, and the exercises were of the most interesting character; they were participated in by brethren Ryland of Va., Webster of Ohio, Tucker of N. Y., Church of N. Y., and W. R. Williams of N. Y.

TUESDAY MORNING.

After opening the Convention with prayer by Bro. Dagg of Geo., the tellers reported the result of the election.

Daniel Sharp, D. B., President, with eighteen *Vice Presidents*. For Corresponding Secretaries—Solomon Peck, of Mass.; Robert E. Pattison, Mass. For Recording Secretary—Baron Stow, Mass. Treasurer—Heman Lincoln, Mass. Assistant Treasurer—Levi Farwell, Mass; and forty other *Managers*. About 250 votes were cast, and some of the prominent re-elected officers had less than 200. No *comment* on this is requisite.

A resolution was adopted, cordially acquiescing in the co-operation of the Am. Indian Missionary Association: another of thanks for the hospitality of Philadelphians. Another for the liberal contributions of the Am. and Foreign Bible Society.

The business of the Convention having been concluded, the protracted session was closed by a motion to adjourn to meet at Cincinnati on Wednesday, 24th of April, 1847. The minutes of the session were read, approved and ordered to be printed.

Closing prayer by the President, Rev. Dr. Wayland.

BOOK NOTICES.

One of the best signs of the times is the rapidity with which the press issues reprints of our fine standard divinity. This indicates that there is a taste and demand for sound words. Mr. CARTER, of New-York contributes his full share to the supply of the church with wholesome food. We believe no good man need ever fear to buy a book with the name of Robert Carter as its publisher. He has a sound judgment in good divinity, and we doubt if he has ever published a work the tendency of which was not to promote the glory of God and the edification of the Church. We are pleased indeed to see our old favorite JOHN NEWTON brought out in two fine octavos complete. No young minister can study his admirable sermons without deriving profit from the task. We believe a minister who should *thoroughly study* Newton, Fuller, Flavel, Charnock, Jay, and Ryland, would be better prepared to make full proof of his ministry than the one who had prepared himself for pastoral labor by wading for three years through a mass of German criticism, which he will hardly ever have occasion to use.

This is a very well printed and cheap edition.

Mr. DODD, of New-York, has done well in issuing a *seventh edition* of LEIGH RICHMOND'S MEMOIRS. No one will be content with giving the book a single perusal. It will afford a true portraiture of one of the ablest and best men who have served the church in this remarkable age of action and christian effort. The descriptions of scenery in this volume are most charming, and what is not always the case, they are truthful.

SAXTON & MILES have just published a new edition in very beautiful bold type of the CONTRIBUTIONS OF Q. Q., by JANE TAYLOR, two volumes in one. These are chiefly of a religious character, and

are admirably adapted to interest young people. We well remember some of these papers as we read them thirty years ago, and how earnestly we conned over the Youths' Magazine to search out for an article from Q. Q.

We wish to call especial notice of our readers to a most important work on ANCIENT HISTORY, in 4 volumes at the moderate price of 2 dollars, just published by Mr. CARTER. These volumes are prepared under the best religious influence of Great Britain—they already embrace Egypt, Persia, Assyria, and Macedonia, and other volumes are to succeed. This work will supersede all others to a great degree, and will furnish a cheap and admirable historical library.

Memoirs of the most eminent American Mechanics, and Lives of distinguished European Mechanics; illustrated with fifty engravings. By HENRY HOWE. New-York: Alexander V. Blake. 1844.

We have read this book with pleasure and profit; it is quite a *national one*, and ought to be found in every family, especially in every country habitation. Young people will be quickened and animated by the perusal of these charming biographical sketches. It is very cheap, too, 482 pages, well bound in leather, for a dollar. Very few books are more instructive and entertaining. It is a capital present for a youth.

The Wrongs of Women. By CHARLOTTE ELIZABETH. Complete in one volume. New-York: J. S. Taylor & Co. 1844.

This is an exciting subject, very powerfully pleaded. We think the book will be read extensively, and that multitudes will regard it as an offset against the accusations of English philanthropy in respect to our country. It is a neat volume, and a decided improvement upon the reprint in parts; all four are here collected and arranged.

MONTHLY RECORD.

In accordance with the wishes of our new associate, the above head will take the place of *CHRONICLE*, in the remainder of the volume. The title page will also be made to conform, when the volume is completed. Till then, the heading at the commencement of each number, and that on the cover, may remain as before, both to save the expense of new plates, and for the sake of a becoming uniformity.

The Anniversaries have engrossed nearly the whole of this number, to the exclusion of our usual variety; and what we still more regret, to the delay of some choice communications, which we feel a kind of benevolent impatience to spread before our readers. They will enrich and adorn our future numbers. In reference to the chief contents of this, we have endeavored to regard the true and important position occupied by our sheet, as really "*THE ANNUAL REGISTER*" of the Baptists, and hence bound to preserve a full and truthful record of the events of most commanding interest, which are sure to affect the welfare, as they do engross the attention, of our churches and of the country at large. No pains have been spared to render this record strictly accurate; and even where there may seem to be a general agreement with reports by the daily or weekly press, a minute examination will show that many errors, which almost unavoidably creep into their columns, have here been carefully corrected. We have aimed at a judicious medium, between the rigid brevity, which fails to satisfy a reasonable curiosity, and that lavish diffuseness, which soon wearies. Still, if we could have commanded a few more pages, we would have given fuller sketches of some of the scenes and sayings, especially of the evening and Sabbath services, when business debates were laid aside, and more of the heart was brought into exercise.

If we have not so rigidly as heretofore, selected only the good and the true, the peacemaking and the lovely, it has been from a conviction that a full portrait must put in the blemishes as well as the excellencies. Beacons are often useful; sometimes they are indispensably necessary.

It will be seen that a much larger assemblage of the wisdom, piety, zeal and beneficence of our brethren was drawn together this year, than on previous similar occasions. This is partly accounted for by the great increase of our mem-

bers, and we would hope, the progress of benevolence; but in an equal degree, perhaps, it was owing to topical and local excitements. Thus, of the four hundred and sixty delegates to the Convention, one hundred and seven, or near one-fourth of the whole, were from Massachusetts. New-York stands next, having ninety-two, or about one-fifth.—When the treasurer's report is printed, it will be interesting to sum up the offerings for Foreign Missions for the last three years, and compare the actual representation, with what each state would have been entitled to. Some large disproportions will doubtless be discoverable.

Of the *spirit* of the meetings, it must in truth be said, that much—yes, most, was eminently good; some was clearly bad, and more was doubtful. On the whole, we cannot help hoping that good was done,—much good, both direct and indirect. It has been proved and seen, that in our eminently free and voluntary association, it is practicable to meet and discuss warmly but kindly, the most important and agitating questions, and part with an increase of good and generous feeling,—with more desire to meet again than was felt before. But while this may with truth be claimed, we think the better, and more religious part of the brethren, have gone home with not a little sadness of soul; because there has not predominated more of the fervor of a consuming piety, adapted to burn up the unholy dross which so much defiles and alloys our most holy services. May the past teach us wisdom for the future.

Turning to our *Editor's Table*, we see an accumulation, printed and in manuscript, which our narrow limits sets at defiance. From the far south, a dear good brother in Alabama writes us of the flourishing condition of the State University, exerting as we saw a salutary and wide influence. Another bears similar testimony in favor of the Judson Institute at Marion, where, as we hope and believe, many young ladies will be trained to imitate the peerless example of her whose name the Seminary bears.

A brother ministering in North Carolina, has in the last few months, found and supplied two hundred families destitute of the Scriptures. Another in the same state, is making historical and statistical collections of a valuable and in-

teresting character. He has ascertained that there are more Baptist communicants in the state, than of all other professors of religion. Our good father MATHIAS, of *Hilltown, Pa.*, in reference to our playful notice of the increasing brevity of the pastoral relation, generally, gives us leave to state, that he has reached his three score and six years; yet lives in the same house where he was born, and has served the church there nearly forty years. How blessed, yet how rare are such examples!

He sends us, too, an additional testimony or two, of the venerable Joshua Morse, noticed in our April No. We give some specimens:

"Dr. Samuel Jones informed me, more than thirty years ago, (speaking of the old ministers, their preaching, praying, &c.) that a friend of his, whose name I do not just now recollect, called in one day where Elder Morse was to preach. He said he appeared quite plain and without prepossessing appearances, but when he engaged in prayer, he seemed directly to be in heaven—his prayer appeared so spiritual, that it seemed as though he had lost sight of the world and was holding converse with his Maker.

"Another instance—Elder John Caton, in a sermon I heard him preach more than thirty years ago, at the Chemung Association, a few miles north of Newton Point, near the waters of the Sing Sing, and a short distance from the Horsehead. He was urging the propriety and necessity of the brethren standing fast in the faith of the gospel, and earnestly contending for the faith, though they might be called to endure trials and persecutions on account thereof.

"It was sometime after what was called *new Divinity* had made its appearance, and was making some advances among the churches. He said that Elder Joshua Morse, in his old age, and after he had borne the heat and burthen of the day, was preaching before an association, observed that the adversary had in former years, appeared formidable as a lion to frighten and wound and kill. That he had felt the force of his missiles and carried the marks of violence, which he would bear to the grave. But speaking prophetically, he said the Devil had missed his aim by violent measures; he would next come with fair speeches and winning manners, and appear as an *angel of light*, and thereby deceive. And that the good old man warmly exhorted his brethren to guard against every innovation and departure from correct principles, and practices, &c."

Most of the *religious papers* which have come to hand for the last few weeks, have been largely filled with the sayings and doings at Philadelphia. Those who have commented at all upon the meetings, seem generally to feel encouraged in view of their results. Doubtless there will be considerable grumbling in certain quarters over real or supposed wrongs; but we incline to hope that the great interests involved will not be lost sight of—"Forgetting the things which are behind, let us press forward."

Literary Intelligence.—All our readers ought to be rejoiced at the announcement we are permitted to make of two forthcoming volumes of great interest and value. We have been permitted to see some of the sheets in advance of the day of publication, and willingly herald forth their commendation.

The first is a fourth volume of Robert Hall's works, edited by Dr. Belcher, and extending to some seven hundred pages in the beautiful style of Harper's edition of the works of that great man. Besides the additional sketches and anecdotes of his life, there will be found a large number of his polished and excellent discourses, free from any traits of his peculiar views on the communion question, and more welcome, therefore, to the great mass of Baptists in this country.

The second is a noble 8vo. volume of near five hundred pages from the press of Blake, containing the life, by Dr. Elton, and the Discourses, literary and religious, of Rev. Dr. MAXCY, successively president of Brown University, of Union College, and of South Carolina College. He was unsurpassed, in his day, for elegance and vigor as a writer, while as an eloquent speaker, he was acknowledgedly pre-eminent. He may with propriety be denominated, the American Robert Hall; and it is a pleasing coincidence, that these volumes will come forth simultaneously, and we trust will be eagerly purchased and perused. No other denomination would have allowed such a star as Maxcy to have remained so long in obscurity.

Foreign Intelligence.—We have seen "The Non-Conformist," a London religious newspaper, of April 29, entirely filled with the English Baptist Anniversaries. The reports, speeches, and thronged attendance, seem to have been unusually interesting. Receipts about as last year.

INTERESTING ANECDOTE.—A very short time after I had assumed the command of the Queen's, a soldier, whose appearance was remarkable, drew my attention. He was a particularly clean and nice looking soldier; but he seemed odd in his manner, and did not appear to associate with or speak to any one. On inquiring of the adjutant, he informed me that the man in question had once been a sergeant; that he had attempted the life of his commanding officer in the West Indies, for which crime he had been tried, found guilty, and sentenced to be reduced, and to receive eight hundred lashes: that he had been reduced accordingly, but that, through the clemency of his commanding officer, the corporal punishment had been remitted. The adjutant further stated, that a better or cleaner soldier was not in the service; but he was, he said, so sullen that no person associated with him, and the officers of the army looked upon him with a sort of horror. I continued to observe this man for some little time longer, till one day, as he crossed me in the barrack-square, in my way to my quarters, I called to him by name, and desired him to follow me. When I got to my room, I told him, after he had entered, to shut the door. I then said to him, "Your name, I think, is Dudley?" He raised his hand to his cap, and answered, "Yes, sir." I said, "I have observed you for some time; your appearance is much in your favor. You are as clean and well set-up a soldier as there is in the regiment. I know your history. You are looked upon almost in the light of an outlaw. It would seem that no one speaks to you, nor do you associate with any one. I am aware of the cause of your being thus shunned. You once contemplated a crime of the most revolting nature—that of murder. You attempted the life of your commanding officer. You were tried, found guilty, and sentenced. All this is true; is it not?" He touched his cap and said, "Yes, sir;" but not a muscle moved. "Dudley," said

I, "your officers have a horror of you; but such a feeling on their part is not to be wondered at." Still his countenance remained unchanged. "Now attend to what I am about to say to you, Dudley. I have watched you some time, and I pity you; I should like to give you an opportunity of recovering your place in society, and of regaining that character which once so recommended you to the notice of your superiors. I feel desirous of giving you a trial by making you a corporal, in order that, should your conduct deserve it, I may still further promote you. Will you, Dudley," said I, looking at him earnestly, "endeavor to do justice to my good opinion? Do you wish for promotion?" The poor fellow could not answer me. His whole frame was convulsed. He cried like a child. I patted him on the shoulder, and said, "That will do, Dudley; you shall be in orders to-morrow." He was accordingly promoted, first to be corporal, and afterwards to be a sergeant; and there was not a better non-commissioned officer in the regiment.—*Roll on Moral Command.*

TAKE CARE OF THAT TONGUE.

1. It is *your* tongue. You have not the care of your neighbors' tongues. Theirs may need care, but it is with yours only that I am now concerned, and about which I am now deeply anxious to interest you.

2. It is *you only that can* take care of it. If your neighbors could have done it, they would very likely have done it long ere this with a vengeance. They have thought about your tongue, and used their own about it, beyond question, and would be well pleased with dominion over it. But they cannot have it, *you* are the only ruler.

3. *It needs care.* Whose tongue does not? "The tongue is an unruly member." Not a Greek or Roman tongue only, but *the tongue.*

Here is universality of application, and the appellation is "*unruly.*" This net is large enough to catch all the birds. Your tongue, therefore, needs care.

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BAPTISTS OF THE UNITED STATES.

BY J. M. PECK.

BAPTISTS, like pedobaptists, are divided into several sects. These are distinguished by the terms, Regular or United, Separate, Free Will, Seventh Day, Six Principle, Reformers or Campbellites, Church of God or Winebrennarians, Christian Connexion or Arians, Dunkard's and several minor sects. This sketch is confined to the Regular or United Baptists.

The broad line of distinction between baptists and pedobaptists is found in the following particulars:

Baptists of every sect hold the entire sufficiency and supremacy of the Holy Scriptures over all formulas and standards of human composition as their guide in matters of religion—the sole rule of faith and practice;—that religion under the christian dispensation is a personal concern;—that its duties and obligations cannot be assumed nor performed by proxy, either parental or sponsorial;—that none but persons who have been taught of God by his word and Spirit, have become the disciples of Christ by faith, and are capable of knowing and obeying the divine lawgiver, in their own persons, are the proper subjects of gospel ordinances.

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They furthermore believe and teach that no persons are suitable candidates for baptism except believers in the Lord Jesus Christ, and that immersion in the name of the Father, Son, and Holy Ghost is the only scriptural baptism, the *act* in all cases performed by the Forerunner of Christ and by the apostles. They hold that the application of water in the mode of affusion or pouring does not comport with the legitimate meaning of the Greek word *baptizo*, nor does it symbolize the facts set forth by this ordinance, "being dead unto sin and alive unto God," (Rom. 6 chap. Col. 2 : 12; 3 : 1—3.) and as representing the burial and resurrection of Jesus Christ. They deny that baptism in the new dispensation came in the place of circumcision in the Jewish economy, but is a new and positive rite, specific in its import, and enjoined on individuals as qualified subjects of the Kingdom of the Messiah. They hold that infant baptism, which involves infant membership and covenant relationship in the church, lies at the foundation of all corrupt religious establishments in christendom, and when carried out to its legitimate results, produces a national and worldly christianity by bringing into the pale of the church the whole population in unconscious infancy; and that the great contest between a religion of forms and the mystical efficacy of ordinances, and the christianity of the Bible—a religion that is personal, spiritual, and founded on an intelligent belief

of the truth, cannot be successfully maintained by the advocates and supporters of infant baptism.

Regular Baptists in the United States.

This body includes much the larger number of those professors of religion that we have designated as *baptists*. Though they symbolize in doctrine, interchange communion at the Lord's table, correspond through their associations, and co-operate in benevolent institutions, each single church, as baptists understand the New Testament organization of churches, is strictly independent in its internal government and discipline of all other ecclesiastical bodies, exercising only judicial and executive power over its own members; but has no legislative power. "The Lord is our lawgiver; the Lord is our King."—In doctrine, regular baptists accord with the presbyterians.

They do not admit that a knowledge of the ancient languages, of mathematics, and philosophy, is indispensably requisite to the exercise of the ministerial function. They allow, however, the great utility of learning as a qualification for usefulness in preaching; and encourage learned men with a liberality equal to that of any other denomination. The officers which usually belong to a church consist of a pastor, and from two to seven or nine deacons, according to the magnitude of the church and its exigencies. Their ministers and pastors are ordained with the imposition of hands, by a presbytery consisting of any number more than two. Every candidate for ordination, however, must be presented and previously approved, by the church of which he is a member.

A large proportion of their ministers, especially in the southern and western states, are not employed as pastors of single churches. Many are laborious, self-denying and successful itinerants, and while they carry on some secular business for a support, appropriate from 50 to 150

week days in a year, besides Sabbaths, in ministerial labors to the destitute. Many hold the official relation of pastor to three or four churches, which they visit, alternately once in a month. Much of this labor is performed gratuitously, especially in the new and frontier settlements.

In the reception of persons into the church, all candidates for baptism are required to make a public declaration of their faith and religious experience, either before the church, or else in the presence of such members of the church as may have been specially appointed for such a purpose. In the transaction of business, both secular and spiritual, it is customary for all the members, male and female, to assemble, appoint a chairman, have a clerk to keep a regular record of the proceedings, and allow a full discussion and vote to every member present on every subject.

Baptism upon a profession of faith is regarded as an indispensable prerequisite to church membership, hence regular baptists in the United States admit none to the Lord's supper without evidence of this qualification. They do not regard the Lord's supper as having been instituted as a test or pledge of christian fellowship one with another, but as showing forth the death of Christ, symbolizing communion with Him, and to be observed by each single church, as a body politic in its scripturally organized capacity.

The Baptists of the United States had their commencement with the earliest settlement of the country. Respectable portions of the colonial emigration from England and Wales were of this persuasion. They obtained a location in Massachusetts, Rhode Island, New-York, New Jersey, Pennsylvania, Delaware, Virginia and the Carolinas, whilst the colonies were in an infantile state. Rhode Island was founded by baptists. The first church in Providence, and the oldest baptist church in America, originated with the baptism of Roger Williams and his congregation in 1639. The first church in

Newport was constituted in 1644;—the second church in that town, in 1656;—the church in Swansea in 1663;—the first church in Boston was formed in Charlestown, in 1665. In the next 40 years, eleven more churches were constituted in Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Delaware and South Carolina, in the following order.—Seventh-Day church at Newport, R. I., 1671;—Tiverton, R. I., 1685;—Middletown, N. J., 1688;—Penepeck, now called Lower Dublin, 1689;—Piscataway, N. J., 1689;—Charleston, S. C., 1690;—Cohanzy, N. J., 1691;—Second church, Swansea, Mass., 1693;—Welch Tract, Del., 1701;—Groton, Conn., 1705;—Seventh-day, Piscataway, N. J., 1707;—first church in Philadelphia, in 1698, although it was re-organized in 1746.

In 1792, there were in the United States, 891 churches, 1,156 ministers and licentiates, and about 70,000 communicants.—In 1812, there were 2,164 churches, 1,605 ministers, and 172,972 members. In 1825, there were 3743 churches, 2,577 ministers, and 238,100 members. In 1832, there were 5,320 churches, 3,618 ministers, 385,000 members.

The returns for 1842, which were somewhat deficient, were 8546 churches, 5600 ministers, and 650,000 members. Baptisms reported for one year, 78,830. The returns for 1843, not yet complete, will show about 100,000 baptisms the preceding year, and an aggregate of 9000 churches, 6000 ministers, and 750,000 communicants.*

A small portion of this body, of late years, have ceased correspondence and co-operation with the rest on account of missionary and other benevolent societies, though they retain the same name and same principles of faith and practice. They allege no

objection to the gospel being preached in all the earth, but deny the right of any other organization than the churches acting in this business. This class numbers 1623 churches, 829 ministers, 61,162 members.

The Philadelphia association was one of the first instances of union among the churches by means of a regular delegation; and this body adopted, as the basis of its union, the Confession of Faith, and Plan of Church discipline set forth by a Convention of baptist ministers in and about London, in the year 1642, and revised by messengers from more than 100 congregations of England and Wales in 1689.

In the struggle for the American Independence the Baptists were distinguished for their firm, consistent, and persevering patriotism. Many of their ministers took an active part in sustaining the revolutionary cause, both by actual services in the camp, and by the influence of their animated and patriotic exhortations. Liberty had no friends more genuine and decided. It is said that the late Mr. Jefferson avowed, that he took his first impression of a pure republic from the simple organization and government of a small Baptist church which was in the habit of meeting for the transaction of business in the neighborhood of his early residence in the state of Virginia. It is certain that no people were ever more impatient of domination, whether civil or ecclesiastical. They disclaim the right and pretensions of all judicatories and church tribunals; and admit no other authority in determining matters of controversy, whether in doctrine or discipline, than the simple Bible, without note or comment. The great mass of them are agreed in the views which they form of the word of God.

Their preachers are accustomed to deliver their sentiments extemporaneously, but not without much study of the word of God, with the help of uninspired authors.

Baptist Churches have learning and talent in their ministry now equal to any

* The other baptist sects in the United States have in the aggregate about 4000 churches, 2400 ministers, and 260,000 members. They baptize about 30,000 annually.

other religious sect. They are making strenuous efforts for the systematic education of the ministry, by the establishment of Colleges, Theological Institutions, and minor Seminaries in the different States. There has always existed among Baptists of the United States a desire to provide suitable schools for the culture of the mind. Brown University at Providence, R. I., was founded by them as early as 1765, and is one of the best seats of learning in the country. Waterville College in Maine, New-Hampton Institution in New-Hampshire, Newton Institution in Massachusetts, Hamilton Literary and Theological Institution in New-York, Columbian College in the District of Columbia, Richmond and Rector Colleges in eastern and western Virginia, Wake Forest College in North Carolina, Furman Theological Institute in South Carolina, Mercer University in Georgia, Georgetown College in Kentucky, Granville College in Ohio, and Shurtleff College in Illinois, evince the determination of the churches to avail themselves of all the facilities and moral power that learning and a theological education can afford. And, although most of these Institutions are in comparative infancy, their projectors have laid broad and deep foundations, and have planned with a far reaching eye to the future interests of the churches and the cause of truth and righteousness. In literary character, some of these Institutions are far in advance of most of the older colleges at the commencement of the present century.— Besides those named, we may add the projected Theological Institute at Covington, Ky., opposite Cincinnati, for which a valuable property has been secured and buildings erected. Judson College in Carroll county, Miss., Howard College in Alabama, and the Franklin Manual Labor Institute in Indiana, have been projected, and commenced, and a wealthy Baptist in Missouri has given \$10,000 towards founding a college in that State.— Minor Institutions for general education

have been established by the denomination in several States.

Baptists commenced Domestic Missions in the Colonies as early as the middle of the last century.

In 1802, the Massachusetts Domestic Missionary Society was formed, which in 25 years sent itinerant missionaries to the British Provinces, Maine, Vermont, New-York, Ohio, and the states along the Mississippi. It has since been merged in the convention of that State.

From an early period most of the regular Baptist churches in the United States have been connected in associations for objects of common interest, and within the last 25 years, they have formed conventions, or General Associations, for mutual co-operation in missions and other benevolent objects, in most of the states. These are usually formed of ministers and other delegates from churches and associations, and, in some instances, of life and annual subscribers.

Foreign Missions claimed their attention and co-operation from the change of sentiment in the Rev. Messrs. Judson and Rice about 1813, and the Triennial Convention for Foreign Missions was formed in 1814. Its Board has now missions established amongst the American Indians, and in France, Germany, Denmark, Greece, West Africa, Burmah, Siam, China, Assam, and amongst the Teloo-goos.

The number of missionaries and assistants now in the field are 110;—Native preachers and assistants 100; churches, 75; baptisms reported in one year 829; members of mission churches 4,800. Baptist missionaries from England and the United States have translated and printed the scriptures, in whole or in part, into more than fifty different heathen languages.

The American Baptist Home Mission Society was formed in 1832. In ten years this Society employed 756 missionaries and agents, supplied in part 732 des-

tute churches, assisted in the ordination of 142 ministers, and baptized 10,990 converts. The state Conventions and General Associations performed a much larger amount of labor.

The American and Foreign Bible Society was instituted in 1837, and has aided largely in publishing the scriptures in heathen lands, and issued 96,705, for home distribution.

The American Baptist Publication Society, which commenced in 1824, under the name of the Baptist General Tract Society, has entered on the publication and circulation of religious books throughout the churches. Many minor institutions and local societies for benevolent purposes are necessarily omitted in this brief sketch.

KEITHIAN BAPTISTS.*

The Baptists in Pennsylvania may be distinguished into British and German; the British again into first-day Baptists, and seventh-day Baptists; and the Germans into Tunkers and Mennonists; with which must be mentioned the Keithian Baptists, though now extinct, because the Sabbatarians originated from them.

Soon after the settlement of Pennsylvania, a difference arose among the Quakers touching the sufficiency of what every man naturally has within himself, for the purpose of his own salvation. Some denied that sufficiency, and consequently magnified the external word, Christ, &c. above Barclay's measure. These were headed by the famous Geo. Keith, and therefore called Keithians. The difference rose to a division in 1691, when separate meetings were set up in divers parts of

the country, and a general one at Burlington, in opposition to that of Philadelphia. This year they published a confession of faith, containing twelve articles, much in Barclay's strain, and signed by George Keith, Thomas Budd, John Hart, Richard Hilliard, Thomas Hooten, and Henry Furnis in the behalf of the rest. They also published the reasons of separation, &c. signed by the same persons and others, to the number of forty-eight. About the same time and afterwards, were published several other pieces, (the pieces which came under my notice, are copies of the judgment against George Keith, &c., Expostulation with Samuel Jennings, Thomas Loyd, &c.; Plea of the innocent, &c.; second Expostulation, &c.; Appeal to the Spirit of Truth, &c.; Truth and Innocence against calumny and defamation, &c.; Testimony against opinions, &c.; Fundamental truths, &c.; False judgment reprehended, &c.; Answer to papers from Maryland, &c.; Just rebuke, &c.; Discovery of hypocrisy, &c.; Heresy and hatred, &c.; New England spirit of persecution in Pennsylvania, &c.; Serious appeal, and spirit of the hat, &c.) The design of those publications was, 1st, to inform the world of the principles of the separate Quakers; 2d, to fix the blame of the separation on the opposite party; and 3d, to complain of the unfair treatment, slanders, fines, imprisonments, and other species of persecution which they endured from their brethren. Whether these complaints be just or not, is neither my business or inclination to determine. If just, the Quakers have also shown "that every sect would persecute had they power." I know but one exception to this satirical remark, and that is the Baptists; they have had civil power in their hands in Rhode Island, a government, for 136 years, and yet have never abused it in this manner, their enemies themselves being their judges. And it is remarkable that John Holmes, Esq. (the only Baptist magistrate in Philadelphia at the time referred to,) refused to act with the Quaker

* This and the following article, are from the manuscript history of the celebrated Morgan Edwards, now for the first time printed.

magistrate against the Keithians, alleging "that it was a religious dispute, and therefore not fit for a civil court." Nay, he openly blamed the court (held at Philadelphia, Dec. 6th—12th, 1692,) for refusing to admit the exceptions which the prisoners made to their jury. However, the Keithian Quakers soon declined; their head soon deserted them and went over to the Episcopalians. Some followed him thither; some returned to the Penn Quakers; and some went to other societies. Nevertheless, many persisted in the separation, particularly at Upper Providence, at Philadelphia, at Southampton, and at Lower Dublin. These, by resigning themselves to the guidance of scripture, began to find water in the commission, Matt. xxviii. 19; bread and wine in the command, Matt. xxvi. 26, 30; community of goods, love feast, kiss of charity, right hand of fellowship, anointing the sick for recovery, and washing the disciples' feet in other texts, Acts ii. 41, 47; Jude 12; Rom. xvi. 16; Galatians ii. 9; John xiii; James v. 14, 16, and therefore were determined to practise accordingly. The society of Keithians most forward in these matters, was that kept at the house of Thomas Powell in Upper Providence; which forwardness, it was said was owing to one Abel Noble, baptized a public Friend, (whose name was Thomas Martin,) in Redley creek. Afterwards Mr. Martin baptized other Quakers, viz. Thomas Powell, Evan Harry, Hugh Harry, John Palmer, Judith Calvert, Alice Vestul, Thomas Budd, Richard Dungworth, John Powell, David Thomas, John Hannum, Margery Hannum, Margery Martin, Mary Palmer, Elizabeth Powell, John Beckingham. To them joined one William Beckingham, who broke off from the church at Cohansey. These nineteen persons did, Oct. 12, 1697, incorporate, and proceeded to choose a minister by lot. Three were put in nomination, William Beckingham, Thomas Budd, Thomas Martin; the lot fell on the last, who on the same day administered the

Lord's supper to them for the first time. From that day forth, other Keithian Quakers were baptized, Ann Compton, Samuel Miles, Hannah Brunnsden, William Thomas, Richard Buffington, Elizabeth Thomas, Jane Philips, Edward Lane, Edward Edwards, James Plumley, David Philips, Elizabeth Paviour, Mary Clark, Elizabeth Hall, Rees Price, &c. some of which lived in other parts of the country. But in 1700, a difference arose among them touching the Sabbath, which broke up the society. Such as adhered to the observation of the seventh day, kept together at Newtown, where some of their posterity are to this day. The rest lay scattered in the neighborhood, till Mr. Abel Morgan gathered together fifteen of them, and formed them into a society, now called the church of Brandywine. Another society of Keithian Quakers who kept together, was that of Philadelphia, where they built a meeting-house in 1692. Of these, two public persons were baptized in 1697 by Rev. Thomas Killingworth of Cohansey. Their names were William Davis, and Thomas Rutter. The first joined Pennepek, the other kept preaching in Philadelphia, where he baptized one Henry Bernard Coster, Thomas Peart, and seven others whose names are not on record. These nine persons united in communion June 12, 1698, having Thomas Rutter to their minister. They increased and continued together nine years. But some removing to the country, and the unbaptized Keithians falling off, the society in a manner broke up in 1707; for then the few that remained invited the regular Baptists to join them, and were incorporated with them. A third society of Keithian Quakers was at Southampton in Bucks county, kept at the house of one John Swift. Their preacher was John Hart. In 1697, said John Hart, John Swift, Evan Morgan, and others were baptized by the forementioned Mr. Thomas Rutter. Evan Morgan joined Pennepek the same year; the rest kept together to 1702, and then followed the steps of Evan Morgan.

The other society of Keithian Quakers was that in Lower Dublin township, kept at the house of Abraham Pratt. One of these, John Wells, became a Baptist, Sept. 27th, 1697. The next year Mr. William Davis joined them, being put out of the church of Pennepek for heresy. In 1699 and afterwards others were baptized, as David Price and wife, Abraham Pratt and wife, Richard Mansell, Margaret Davis, Martha Deal, Peter Deal, Richard Wells, Richard Sparks, Nicholas Ashmead, Alexander Babcock, &c. These united in communion after the manner of their brethren at Upper Providence, having William Davis to their minister. But they had not been long a society, before the same question divided them as in Chester county. Those who preferred the seventh day were William Davis, their preacher, the Wells, the Wansells, the Pratts, the Ashmeads, &c. These met by themselves, and in 1701 built a place of worship in Oxford township. But their preacher, William Davis, leaving them in 1711, and their meeting-house being taken from them, they became as sheep without a shepherd. Those who adhered to the observance of the first day Sabbath joined Pennepek. Thus have we seen that the Keithian Quakers ended in a kind of transformation into Keithian Baptists; they were also called Quaker Baptists, because they still retained the language, dress and manners of the Quakers. We have seen also that the Keithian or Quaker Baptists ended in another kind of transformation into seventh day Baptists; though some went among the Friday Baptists and other societies. However, these were the beginning of the Sabbatarians in this province. A confession of faith was published by the Keithian Baptists in 1697; it consists chiefly of the articles in the Apostle's creed. The additions are articles which relate to baptism by immersion; the Lord's supper; distinguishing days and months by numerical names; plainness of language and dress; not swearing, not fighting, &c.

Seventh Day Baptists in Pennsylvania, to the year 1770.

These, it is well known, receive their distinction from the day of the week they observe for holy rest. The characters of general and particular divide them in this province, few as they are. They originated from the Keithian Baptists in 1700, as has been observed before, who were general in their sentiments touching the redemption of Christ. Before that time, I can find but one seventh day Baptist in Pennsylvania, viz. Mr. Abel Noble. He arrived, it is said, in 1684. His name is among the forty-eight who signed the reasons of the Keithian separation, in 1691. By him was the first Keithian baptized in 1697, and by him were the rest gained over to the observance of the seventh day. I suppose therefore he may be called the father of them in this part of America. The congregation of German Baptists at Tunkers-town who observe the seventh day, owe their popularity in that point to this man; but more of these hereafter; at present we have only to do with the British seventh day Baptists. Of these there be four societies in the province. The first society we shall mention is that of Newtown, in Upper Providence, Chester co. about twenty-four miles from Philadelphia. The meeting is kept at the house of David Thomas. Three families belong to this place; whereof the following persons are baptized: David Thomas, John German, Hazael Thomas, Ruth Thomas, Priscilla Wane. Elizabeth Wane, Mary Gilkey. This was their state in 1770. They originated in 1700, in the manner described in page 58; but their ministers, Messieurs Martin. Beckingham and Budd dying, and none rising in their stead, they are reduced to a small handful. The next society of them is at Pennepek, in Lower Dublin, county of Philadelphia, about nine miles from the city. The meeting is held at the house of Benjamin Tomlinson, every second Sabbath, by Mr. Enoch David. The families belonging to this society are eleven; whereof the following persons are baptized;

Samuel Wells, Richard Tomlinson and wife, Job Noble and wife, Elizabeth West, Mary Keen, Rebecca Dungan, Enoch David. This was their state in 1770. They originated in the manner described in preceding pages, about the year 1701. But their ministers, Wm. Davis, and Thomas Rutter quitting them, and none others rising in their stead, are reduced at present to nine souls. In the year 1702 they built a meeting-house on a lot given them by Thomas Graves; but then, neglected to take a conveyance in due time, the episcopalians have got both the lot and the house. On the lot they have built Oxford church, and turned the Baptist meeting-house into a stable, while it stood, but now it is no more. The third society of them is at Nottingham, in Chester county, about fifty miles from Philadelphia. The meeting is kept sometimes at the house of Abigail Price, in said Nottingham, but chiefly at the house of Samuel Bond in Cecil county, in the province of Maryland. The families to which Nottingham is central are six; whereof eight persons are baptized: Daniel Osborn, Joseph Osborn, Samuel Bond, Richard Bond, Richard Claston, Abigail Price, Ann Bond, Mary Bond. Here a yearly meeting is kept on the last Sabbath in August. This was their state in 1770. They originated from the Keithians at Upper Providence, as described in page 193. But having no minister among them, and lying wide one of another, they have not increased. The other society of them is at French Creek in East Nautinel township, county of Chester, about thirty-two miles from Philadelphia. Here is a meeting house, 30 feet by 22, built in 1762, on a lot of one acre, the gift of David Rogers. The families belonging to the place are six; whereof ten persons are baptized: Philip Thomas, Gwen Griffiths, David Rogers, Abel Griffiths, James Roberts, William Griffiths, Daniel Griffiths. Owen Hughes, Edward and Ann Hughes. They have no stated worship in this house, though it be the only one belonging to the Sabbatarians.

This was their state in 1770. They originated in the year 1726, when the following persons broke off from the Great Valley Church, on account of their change of sentiments concerning the Sabbath: Philip Davis, Lewis Williams, Richard Edwards, Griffy Griffiths; and the next year William James. These five with their families removed to French Creek in the aforesaid year. Philip Davis and Lewis Williams did preach among them, and after them John Brayman; but for some time past they have been as sheep without a shepherd. Thus have we seen 1. that there are in Pennsylvania of the seventh-day Baptists, 26 families, containing about 130 souls, allowing 5 to a family; whereof 31 are baptized. 2. That they originated from the Keithian Baptists, about the year 1700, by means of Abel Noble. 3. That they have two yearly meetings; and one meeting-house. To which we may add, that they have one minister. He is Rev. Enoch David. He was born Feb. 22, 1718, at Duck Creek, in the county of Kent. Went among the Indians in 1740; called to the ministry, at Welshart, in 1751; embraced the sentiments of the Sabbatarians in 1752; ordained in Oct. 16, 1769. He has had four wives by whom he has children, Marian, Ebenezer, Susanna, Elizabeth, Zedekiah, Elizabeth, Daniel, and Owen. Ebenezer is now at Rhode Island College.

THINGS TO THINK OF.—A real Christian, like a bee works honey from every flower, suffers no action or event to slip by without a question. All objects to a meditating Solomon are like wings to raise his thoughts to heaven. A mean scaffold may serve to raise up a goodly building.—We may by the dwarfish pleasures of earth, peep at the high and noble joys of heaven.

The Church esteems heaven her house, this world but a tent; a tent which we must all leave build we as high as Babel as strong as Babylon.—Friends must part.

HISTORICAL SKETCH

OF THE

BAPTIST CHURCH IN STURBRIDGE.

Prepared by Rev. Joel Kenney, and furnished for the Memorial by a Committee of the Sturbridge Association.

It seems very desirable, in giving to the world a history of any particular church, to go back beyond the time of its organization, to notice those influences and primary causes which operated to call it into existence.

In relation to the Baptist church in Sturbridge, it is supposed to have originated from instrumentalities, that could hardly have been expected to produce such a result. About the year 1740, when the legally established churches and their ministers, with hardly an exception, had long been wrapped in spiritual slumber, the venerated George Whitefield visited these shores. He began, like a son of thunder, to break the long repose of clerical and ecclesiastical supineness, in which ministers and people were sunk. The Tenants, and other men of like precious faith, followed in his footsteps.

The truth as it fell from their lips, had its own proper effect, in arousing the slumbering, in arresting the attention of the careless, and in making the vain and giddy, serious and thoughtful.

An extensive revival of religion spread through a large proportion of the towns in New-England; and thousands were probably born of the Spirit in that season of refreshing from the presence of the Lord. The revival went on for several years, and, in many places, the face of society was greatly changed. Many of those who embraced the power of godliness preached by those devoted men, proved to be eminently pious people. There was an integrity in their conduct, and a holiness in their demeanor, that bore living testimony to the truth of their religion.

In the instructions of the preachers of righteousness to whom reference has been made, one principle was developed which led in a direction that they did not themselves take. They taught that the Bible, and the Bible only, is the religion of Protestants. The consequences of this position, those excellent men did not, however, follow out in their full length. Guided by the light which this sentiment holds up before the mind, men began vigorously to inquire, not only, what are the great fundamental truths of christianity, but also, what are the ordinances of Christ's house?

The result was, that many of the converts of those days became Baptists. Taking the Scriptures for their only guide, they arrived by a direct and plain course of reasoning at this result. This was the origin of the Baptist church in Sturbridge. Previous to the year 1747, several members of the original church in this town had caught the holy flame, which Whitefield and his associates had been instrumental in kindling. They went wherever they could hear that kind of preaching, which was thus spreading the light of life. These persons often went to Brookfield, and Leicester, and other places, to fan that holy flame which had been lighted up in their hearts, and to receive that spiritual instruction which they did not find at home. On the tenth of May, in the year just named, several persons of this description separated from the church which was of "the standing order," and set up a meeting among themselves for their mutual edification; and in the following November, they were embodied into a church. On the 28th of September, 1748, Mr. John Blunt, one of their members, was ordained to the pastoral charge of this recently organized church.

On the following day, two of their members, Daniel Fiske and John Newell, were chosen and ordained deacons.

Their first place of worship was a school-house, situated on Fiske Hill, not far from the spot where their first meeting-house afterwards stood.

Churches constituted as this was, were then called "*separate churches*;" and the members were called "*separates*," often, undoubtedly, by way of reproach. These separate churches were built upon the principle of receiving none into fellowship, who did not give evidence of having experienced the renewing grace of God by the influence of the Divine Spirit, a principle which was not recognised either in theory or practice by the established churches of those days.*

This church was in its origin, one of those which claimed vital and practical godliness to be an indispensable qualification for membership in a church of Christ. This principle was the whole ground of separation, in this case, as well as in many others.

* Note by Chairman of the Committee.—It may be doubted whether the facts of history will sustain in its length and breadth this statement. The "practice" of New England Churches was worse than their "theory".

At first, the church believed in, and practised infant sprinkling. The fact that this is not an ordinance of Scripture, probably, had never entered their minds. But still, the other principles which they had adopted, especially that of making the scriptures the supreme arbiter in religion, prepared the way for their giving up this unscriptural ceremony. Accordingly, some of the members soon began to entertain strong doubts of the correctness of their practice, in this respect, and, soon after, openly to call in question the validity of infant sprinkling. Although, a number of the members of the church became fully convinced that the scriptures point out no other baptism, than that of believers, and no other mode, than that of immersion. In May 1749, thirteen of the members submitted to this ordinance, administered according to apostolic direction and practice. The ordinance was administered by Rev. Mr. Moulton of Brimfield. About fifty of the members were soon afterward baptized, including with those before mentioned the Pastor, the Deacons and the Ruling Elders. From the time of the first baptism, when the thirteen mentioned above, were baptized, the sprinkling of infants, like the house of Saul, waxed weaker; while the baptism which the scriptures require, waxed stronger and stronger; till at length, the baptism of believers, as held and practised by Baptist churches at the present day, gained the complete victory.

It will be seen by these statements, that this church was originally a Pædo-baptist church.

Within a period of about two years from the time this church was organized, more than sixty members had been baptized; thus showing that at this early period it had attained to considerable strength. For many years after the church took the ground of believers' baptism, its members held to what is called open communion. This ground, it is supposed, was not formally and publicly relinquished till the year 1780, though probably the practice never prevailed to any great extent among them. The Presbyterian form of church government was the model by which the discipline of this church, in its early history, was conducted. Henry Fiske, and David Morse were the Ruling Elders. On their decease, it does not appear, that successors were appointed. And it is presumed, that by tacit consent, the form of government in the church, became congregational.

Up to the year 1780, no regular records of the church are to be found, and it is supposed that none had been kept. From this circumstance, which is matter of deep regret, we have no means of knowing, at this distant day, the number, or, with few exceptions, the names of the early members of the church. In 1783, Dec. 17th, the church held a meeting to consult upon the erection of a house of worship, and came to the conclusion to build. "Accordingly, a committee was chosen," to draw a plan of the house, to consult upon the method of building it; to select the place for its location, and to report to the society at their next meeting. On the 25th of the same month, they met, and voted "to accept the plan which the committee had drawn for the bigness and form of the house," and at a subsequent meeting, they resolved "to build on the height of land on Fiske's Hill." This ground was given and deeded to the church and society, for the use to which it was applied for almost half a century, by Henry Fiske, one of the Ruling Elders of the church. The building was raised, and the outside finished in the summer of 1784, and the inside was completed two years after. One thing is calculated to excite surprise and regret, in the transactions concerning the building of this house. It was that they should vote, "to purchase half a barrel of rum for the raising of the meeting-house." Thanks to God, that the times and customs in this respect, have changed:—and that they were changed before the erection of their present house of worship, so that this was raised without the furnishing of any such pernicious appendage.

Up to the time that the Rev. Zenas L. Leonard commenced his labors with this people, the church were but partially supplied with the ministration of God's word. The pulpit was supplied at different periods, by different men, among whom, were Messrs. Dodge, Baldwin, Rathbun, Root, and perhaps some others. In 1794 Rev. Z. L. Leonard, a native of Bridgewater, and a graduate of Brown University, came to this place. After laboring a considerable time with this church, by which means they became well acquainted with his talents, and moral and religious character, he received a pressing invitation to become their Pastor, which, after three months serious and prayerful reflection, he accepted, and was accordingly ordained, Sept. 15th, 1796. From that time he continued the faithful and beloved pas-

tor of the church, till Oct. 13, 1832, when, in consequence of an inscrutable providence of God, by which his mental faculties, in the full strength of manhood, became impaired, he asked and obtained a dismission from the pastoral office.

Thirty-six years and one month, he sustained the relation of Pastor to this church. And during this period, he labored not in vain in the Lord. As nearly as can be ascertained by the records, there were added in this time to the church, 229 persons: of this number, 205 were added by baptism, and of this last number, he probably baptized 176. From the time of his dismission from the pastoral office, his health continued to decline, and under the influence of a gradual paralysis of the brain, he became nearly senseless some time before his death. He died June 23d, 1841. He enjoyed not only the love and confidence of the church and congregation, over whom he was placed as a religious teacher, but also the confidence and respect of the citizens of the town, whose interests he was frequently called to represent and sustain in the Legislature of our state. As a man, he was intelligent, patriotic, courteous, and judicious; as a husband, affectionate, kind and social; as a father, possessed of paternal affection and kindness, blended with a suitable authority and decision; as a christian, conscientious, circumspect and devout; and as a minister, sound in doctrine, consistent in practice, faithful and persevering in his ministrations, clear and forcible in his illustrations, strong in faith; ready on emergencies, self-denying and cross-bearing. But a more faithful record of his character, labors and success during the thirty-six years of his ministry with this people, is on high, where his departed spirit has gone to receive its reward.

From the record of the reception of members into the church, it appears, that this people were favored with as many as eight special outpourings of the Divine Spirit, during the fifty years subsequent to 1780, when the first *regular* records of the church were commenced. On the 5th of Nov. in that year, the venerable Simeon Fiske was received. He continued a member more than half a century, and saw most of the vicissitudes of joy and sorrow, through which the church passed. During the two following years 23 persons were added; the first of whom was the venerable Jonathan Phillips, long a deacon of the church.

In 1783-4, only nine were added to the flock. It was during the last mentioned year, that Mr. Jordan Dodge came to Sturbridge, who, on the 27th of Oct. of the same year, was ordained pastor of the church. During the first three years of his ministry, the church prospered considerably. He is said to have been a fervent, and energetic speaker, having unusual command over the feelings of his audience. But his moral character at length falling under censure, he was dismissed from his pastoral office in 1788, and silenced from preaching soon after. In 1785, twelve were added to the number of the church, among whom was our venerable father, deacon John Phillips. During the ten succeeding years, there seems to have been no special revival, as during this period, only 34 were received into the fellowship of the church. During the year 1796, 32 united with the church. From this time to 1810, no special revival was enjoyed, and only 15 were added during the whole period of 13 years.

But in 1810, there must have been a glorious display of divine grace, for 27 persons were received. From 1811 to 1815, there is no record of any extensive attention to the great and chief concern of man. During this time only eight entered into covenant with the church. In the course of the year 1815, 17 persons were added. In 1817 this church was blest with another revival, and an accession of 49 was received. Many of these resided in Brookfield, and were soon after imbedded in the church there. The work continued in some degree the following year, and nine persons were added. From this time to 1825, only seven were added to the church. In 1826 another great work of grace prevailed in the town, and 38 new members of this church were the fruits of it. From that year to 1831, no special attention among this people, and only nine were added to this church. During the years 1831-2, 29 persons joined the church. From this time, till 1836, 20 united with the church, of whom only six by baptism, showing that during these four years, no special revival was enjoyed. Twenty-three more were added, mostly by baptism, during the year 1836. From that time till 1840, forty-two united with the church. In 1840, ten were added.

In 1841, a glorious revival was enjoyed most of the year, and 29 were added, most of whom as the precious fruits of re-

newing grace. And during the year 1842, twenty-one were added.

The largest number of members since 1802 as appears from the "minutes," is 180, and the smallest is 81, that being the number in the year 1809. The records show a large number dismissed from this church to others. Many of these were dismissed to form other churches in the neighborhood. During the years 1817 and 1818, nearly 70 were dismissed to form churches in Southbridge, Holland and Brookfield; this reduced their number in 1818, to 91, yet since that time the number has more than doubled:—the present number being 187. And the three churches above mentioned which were formed from this, now contain nearly 400 members.

This church, and the society connected with it, have had successively three meeting-houses. The first was originally a school house, but subsequently enlarged and converted into a house of worship. The two first were located on Fiske hill; the last, which was built in 1832, and dedicated on the second Wednesday in January, 1833, was located in the centre of the town. In 1838, the church and society entertaining the opinion that their interests and the cause of Christ would be promoted by the removal of their meeting house to Fiske Dale village, passed a vote to this effect, on the twenty-fifth of June. Accordingly, the house was moved to its present location, nearly two miles from its former site, at an expense of something more than \$1000, to a spot of ground given to the church for this purpose, by J. J. Fiske, Esq. near the residence of Major Simeon Drake.

During the present year, (1842,) the house, having been struck with lightning, and injured to a considerable extent, has undergone a thorough repair, at an expense of about \$300.

In regard to the support of public worship, this church in former times did not do as much as they have for a few years past; yet, probably they did as much as others of like ability, and that too, more cheerfully. The records of the Society show that in the early part of Rev. Mr. Leonard's ministry, this people were in the habit of raising \$200 a year for his support, and that this was done by an assessment. Subsequently, they adopted the very unequal method of raising funds for the support of preaching, by subscription. This practice was followed for more than twen-

ty years, but generally, with only indifferent success. A weekly collection was also resorted to for some time, but as it did not prove successful it was soon relinquished. Their present mode of defraying the expenses of public worship, is to rent the slips in the meeting house, and make an assessment on the members of the church according to their property, to supply the deficiency. Though this church have generally been a united people, and have followed the things that make for peace, yet they have not been exempt from trials and afflictions. Often in the circumstances surrounding them, have clouds and darkness been round about the throne of the Almighty. They have suffered at times, and sometimes for a long season together, for want of the stated ministry of the word.

This church, during a few of the first years of its existence, had the labors of a settled pastor. But in a few years he relinquished his labors among them, and left them destitute. And there is reason to believe that the ways of Zion have mourned for a great part of the time, for twenty-five years previous to 1780. For several years, a preacher by the name of Reynolds used to visit them about once in two months, and preach, and break bread to the church. There is no evidence remaining, that his ministry here met with much success. About the year 1774, he embraced the doctrine of the final restoration of sinners from hell, on the plan of Elhanan Winchester. Upon this, the church refused to hold communion with him, or to receive his labors any longer; considering it preferable to fail of the administration of the ordinances of the gospel, rather than receive them at the hands of a man of such dangerous opinions. From 1774 to 1780, it is believed that the church did not enjoy a single season of meeting together at the table of the Lord. The records of this last mentioned year state that the church had been harassed and perplexed with difficulties of several years' standing, and had not received the communion. At length they began to be concerned for the honor of religion; and accordingly called a council to settle difficulties. The churches sent to, were Suffield, Wilbraham, and Ashford. The church unanimously acceded to the decision of the council, and from this time the church went forward and seemed to prosper. Notwithstanding all these things, some of the surrounding churches doubted the re-

ality of an existing regular church in this place. This prompted them to send to a number of neighboring churches, to gain a more general fellowship. The churches sent to, were Charlton, South Brimfield, Woodstock, Pomfret, Ashfield and Suffield. The result of this council was, that "notwithstanding all imperfections, this body is a regular gospel church."

Thus we have the first public recognition of this as a Baptist church, thirty-one years after its existence as such began. From this time till 1794, they were but partially supplied. This was the year the Rev. Mr. Leonard, their late beloved pastor, providentially passed this way on a journey westward. He, as before mentioned, after some months, decided to settle with them.

This was the dawn of better days. The sun of prosperity now rose on this people, and dispelled the thick darkness that for many years, had brooded over them with almost unbroken sway.

About the year 1768, there was a secession from this church. The whole ground of the secession cannot, perhaps, at this distant day, be fully ascertained. But it is known, that a part, at least, of the ground of this separation was, a division in regard to the terms of communion; the seceders believing the laying on of hands to be necessary to authorize an individual to come to the table of the Lord; while the remaining members of the church, though they had no material objection to the practice, yet were decidedly opposed to making it one of the terms of admission to the Lord's Table. A church was formed of those members who held the necessity of laying on of hands. The seat of this church of seceders was near where Mr. John McKinstry now lives, in the north part of Southbridge.

That church belonged to the Warren Association long before this church ever joined it. In the year of the organization of the seceding church, Mr. William Ewing, a native of Scotland, and a sound preacher, was ordained in what is now the Globe Village in Sturbridge. He remained there some years, and the new church flourished under his ministry.

Mr. Ewing was never Pastor of this church, as he is intimated, by Mr. Bacus to have been. His whole connexion, while he remained in this town, was with the seceding church. After that church had existed a few years, a series of difficulties arose, which laid the foundation of

its dissolution, soon after Mr. Ewing left it. This body ceased to exist as a church about the year 1775. Some of the first and best men in the Baptist Church in Sturbridge, were members of it. Among them were Messrs. John Correy and Jonathan Phillips.

After the dissolution of the seceding church, many of its members united with this church, and went on with them in harmony. All that is known of the early ministers of this church is soon told. Their first minister, as before remarked, was Mr. John Blunt. Under his ministry the church was somewhat numerous, and embraced, undoubtedly, a very principal part of the vital piety in the town. Some time after the body of the church had embraced Baptist principles, and Mr. Blunt among the rest, several separate ministers of Connecticut, by the most appalling representations of the sin of being re-baptized, prevailed with him to renounce the views of baptism which he had embraced. The consequence was, that he left his people; and for aught that appears, he renounced the labors of the ministry. In the French war he joined the army as a private soldier, and continued till that of the revolution. He fell by the hand of an Indian, near Lake George, Sept. 8th, 1775. Mr. Blunt, like most of the separates, and Baptist ministers of his day, was a plain, unlettered man. He was not reputed a man of superior talents; nor is it supposed that he ever rose to any eminence as a preacher. But he had the reputation of being honest and upright, pious and devout.

There was one time a Mr. Barstow in this church, who was a licensed preacher. But whether he ever preached stately to the church here, is not ascertained.

There was also a Mr. Bloyce, a licensed preacher, connected with this church. But he left the place more than eighty years ago. These both were unlearned men, but their memory is respected for their consistent piety.

Since Rev. Mr. Leonard ceased to officiate as the minister of this people, they have had four different Pastors, and two or three other ministers have labored with them for a little season.

Rev. Abiel Fisher labored with them about a year; received a call to become their pastor, but declined the invitation. After he left, the church gave Rev. Addison Parker, of Southbridge, an invitation to settle with them; with which he com-

plied, and was installed Jan. 9th, 1833. His salary was \$400 per annum.

Mr. Parker continued the Pastor of the church till Dec. 12th 1835, when by his request, he was dismissed, and recommended to the church in Methuen, who had repeatedly solicited him to become their pastor. After Rev. Mr. Parker left, the church remained destitute of a Pastor, till the next August, when the Rev. Isaac Merriam, of Me., who had been previously invited to become their Pastor, signified his acceptance of their invitation. His continuance with the church was short. He was dismissed the last of Jan. 1837. For a few months after Mr. Parker left, and before Mr. Merriam came, the church enjoyed the labors of Rev. William Dennis, which were apparently blessed of God to the awakening of many sinners, and their hopeful conversion. In April, 1837, the church obtained the services of Mr. Orrin O. Stearns, who was then a member of the senior class in Brown University. He supplied the desk during the summer; and July 30th received an invitation to become their pastor, which he accepted, and was ordained Sept. 25th, 1837. He remained connected with the church in pastoral relation, till Oct. 14th, 1839, when he resigned his office. In the settlement of Mr. Stearns, the church, for the first time, gave a salary of \$500, which is the sum they still raise for the support of their minister.

The church, from this time were but partially supplied with preaching, till May 1840, when they invited Rev. Joel Kenney, of Wenham, to visit them as a candidate for settlement. After supplying them a few Sabbaths, he was invited to become their Pastor;—He accepted their invitation, and entered upon his duties as the Pastor of the church, June 14th, 1840.

He still remains the Pastor of the church.

In giving a faithful outline of the Baptist church in Sturbridge, the truth cannot be concealed, and charity does not require us to conceal it, that the fathers of this church, suffered the spoiling of their goods, for the support of an ecclesiastical polity, in which they were not represented, and which they believed the Scriptures did not authorize. This spoiling of goods, subjected them to the loss of several hundred pounds' property wrested from them, and sacrificed by persons who had no just right to it. Nor can it be denied, that several members of this church have

been shut up in prison, for no other crime than that of declining to support a minister, whom they did not hear. The men are yet living whose excellent fathers, like Paul and Silas, prayed and sang praises to God in prison. And so struck was the jailer with the eminent piety of the venerated Fiske and Corry, when they were imprisoned together, that he declared, that if the legal authorities did not release them, he would throw open the prison doors and set them free.

This is not the first time that the piety of men imprisoned, on account of their religion, has made a salutary impression on the mind of their jailer.

The same thing occurred in the times of the apostles of our Lord Jesus Christ. It is moreover true, that Mr. Moulton of Brimfield, for preaching in this town, was seized as a vagabond and thrown into prison. But on this painful topic enough has been said.

Thanks to God, that better days have fallen to our lot. The principles of religious liberty, in the defence of which Roger Williams dared to face almost the whole of christendom, have, at length, become so established in the minds of our countrymen, that all persons, who demean themselves as peaceable citizens, can safely think and act, in their religious concerns, accountable to no human tribunal.

To show the estimation in which one of these sufferers was afterwards held in the town from a majority of whose inhabitants he had suffered the spoiling of his goods, and the detention of his body in prison, though his sentiments remained unchanged, let it be remembered, that Deacon Daniel Fiske, in the time of his country's peril, in the early part of the Revolutionary war, was entrusted with the responsible charge of representing this town in the General Court of Massachusetts. He died a member of the house of Assembly in 1778. In proportion to their numbers, it is believed that the members of the Baptist church, in this town, have for more than half a century had their full share of influence, and respectability in the community.

P. S. The deacons of this church have been Daniel Fiske, John Newall, Jonathan Phillips, Henry Fiske, John Phillips, Jonathan Lyon, Moses Fiske, Prince Brachett.

Their present pastor, 1844, is Rev. J. Woodbury.

ENGLISH WESTERN ASSOCIATION
LETTER, 1749.

To the Editor of the Memorial.

My dear brother: We love to associate with the spirits of those who have preceded us in the church. We learn from their records how their views and feelings corresponded with our own. Hence the value of our denominational history, and the importance of registering passing events. In a visit I paid a short time before I left England, to Bratton in Wiltshire, the valued senior deacon of that church, P. Whitaker, Esq., showed me a considerable collection of the circular letters of the (late) Western Association, which became very large, and existed more than a century and a half. For many years, in the early part of its history, these documents were not printed, but were sent in manuscript to each associated church. The enclosed is a letter drawn up by the excellent, and afterwards eminent Benj. Beddome, the celebrated author of many beautiful hymns in all our collections, when a young man. He seems to have been at the Association only as a visiter. I hope you will be able to find room for it in your excellent Memorial, both because it seems to me truly valuable, and has never yet been printed. Fraternaly yours,

JOSEPH BELCHER.

New York, May 4, 1844.

The Elders and Messengers of the several baptized churches meeting in association at Horsely on the 17th and 18th of May, 1749, and holding the doctrines of Eternal election, particular redemption, free justification, efficacious grace in conversion, and sanctification, and final perseverance.

To the church of Christ meeting at Earl Stoke and Bratton, sendeth christian salutation—

'Tis with the utmost pleasure we can inform you, that through the wonted goodness of God unto us, we have had a peaceable, comfortable, and we hope a profitable meeting. Our assembling together we trust has not been in vain with respect to ourselves, and we heartily wish that it may not be so with respect to you.

We have put up many fervent prayers to the Father of Mercies on your behalf. spread your complaints before the throne of grace, and by the warmest supplications, addressed in the name of Jesus. endeavored to draw down a blessing upon you. But as diligence and dependance should be constant companions in the christian life, we that have been putting up prayers for you, would now deal out instructions to you, heartily entreating that God would graciously answer the one by powerfully impressing the other.

And here what shall we say? Shall we fill up our paper with a repetition of those things which have from year to year been recommended to you? Shall we again tell you that prayer is the very breath of the new creature, and that a prayerless professor is like a carcase without a soul? Shall we remind the masters of families of the important trust committed to their charge, and the strong and forcible obligations they are under to instruct their children and servants in the principles of religion, and pray daily with as well as for them? Shall we again inculcate the expediency, nay the absolute necessity of frequent days of fasting and prayer, and caution you against thinking unworthily of such opportunities, as if not of divine appointment; or acting inconsistent with the design of them, by neglecting the mortification which is one great end of their institution? Shall we repeat our solemn injunctions in the name of God and of our Lord Jesus Christ, that as you value your own souls, and would be concerned for the welfare of those of others, you would frequently, seriously and affectionately talk about the things of God one to another. Let not the world possess all your hearts, employ all your thoughts and engross all your conversation; but as opportunity serves, (and each such opportunity,) inquire into the spiritual state of your fellow Christians, and be willing to communicate your own, remembering that "as iron sharpeneth iron, so the countenance of a man his friend." Shall we entreat you to be more free with your ministers? And don't be silent and reserved when the important interests of your immortal souls call upon you to be communicative and open.

But alas, how often have these things been recommended! With what warmth have they been pressed, and yet how little have they been regarded! Does not the languid professor continue a

languid professor still? And are not many whom we well hoped would be a crown of rejoicing to us in another world, a crown of thorns in this? What then is wanting that these duties be enforced by suitable and coercive motives? Was this the case, we would search heaven and earth, range through the wide creation, turn over the sacred volume, and diligently read the writings of men of the greatest piety and religion, but we would furnish first ourselves and then you with them. But we are sensible that a Divine [influence] is necessary, and the arm of the Lord which is not shortened, must be revealed. When Jacob is small, there is none by whom he can arise but the mighty God of Jacob. "Awake, awake, then O arm of the Lord; put on strengths as in the ancient days, in the generations of old." "Wilt thou not revive us again, that thy people may rejoice in thee?—Shew us thy mercy, O Lord, and grant us thy salvation."

Our dear friends, our mouth and our heart is enlarged. Most gladly would we contribute to your comfort, promote your welfare, and do all we can to serve you. "You are not straitened in us, but you are straitened in your own bowels.—Now for a recompense in the same, we speak unto you as unto children, be ye also enlarged." With respect to many of you, we have been, under God, the instruments of your conversion. We have observed with delight the warm and fervent kindness of your youth, and love of your espousals. We remember the time when you would have plucked out your own eyes and given them unto us; and this love to us we looked on as the fruit and effect of your more ardent love to God. The language of our souls was, "For what is our hope, our joy, or crown of rejoicing, are not even ye in the presence of our Lord Jesus and at his coming. For ye are our glory and joy." And now shall an unhappy damp be cast upon our hopes? Shall we labor under a fatal and distressing disappointment? Fatal and distressing to us, but much more so to you. Can we bear to see the crown thus negligently fall from your heads, and violently snatched from ours? 'Tis high time, brethren, to awake out of sleep. You stand upon the verge of eternity, and now is your salvation nearer than when you first believed.

Amidst these counsels which we give to you, we are deeply sensible how dispro-

portionate our abilities are to our work, and therefore earnestly beg your continued prayers for us, if we might [that we may] be "free from the blood of all men," and rightly discharge the office which our own weakness and sinfulness, as well as your languor and lukewarmness often render burdensome and grievous.

"Thus committing you to God and the word of his grace, which is able to build you up, and give you an inheritance among them that are sanctified, we remain with all sincerity and affection

Your brethren in Gospel bonds,
Signed by us on Thursday
May 18, 1749.

Edmund Jones, *Moderator.*

Hugh Evans,	William Plummer,
John Hayden,	Isaac Haun,
Robert Day,	James Hanks,
Robert Manning,	Edward Western,
John Jones,	Benjamin Kendall,
Henry Ramsey,	Josiah Andrews,

BREVIATES.

The first day, time being spent in prayer by our brethren Robert Day, William Plummer, Hugh Evans, and Isaac Haun, a sermon was preached by our brother Edmund Jones, from 2 Cor. ii. 15. The words are these "For we are unto God a sweet savor of Christ in them that are saved, and in them that perish." After sermon was ended, the letters were read, and the several Messengers being asked what they had to offer that might be inserted in the General letter, and nothing new being stated but what had been usually inserted, our brother Benjamin Bedhame [Beddome] was unanimously desired to draw it up, and after time spent in prayer by our brother Ebenezer Ludlow, the first day was concluded.

On the second day, time being spent in prayer, by our brethren, John Evans, Thomas Davis, James Hanks, and Edward Western, the case of Plymouth was considered, and referred to our brother Edmund Jones, who intends paying them a visit shortly: The General letter was then read, approved, and signed, and Thursday, 8th of June, next recommended to be kept as a day of fasting and prayer, or as near it as may be, and one or two more such days to be kept in the year. Afterwards time was spent in prayer by our brethren Benjamin Bedhame, and Philip Jones, and a sermon was preached by our brother Robert Day from Rom. vii. 9, the words are these "For I was alive without the law once, but

when the commandment came, sin revived, and I died."

The next association to be held at Wellington, on Tuesday, in the Whitsunweek; the sermon to be preached by our brother Hugh Evans, and in case of failure by our brother John Hayden.

REVIEW.

THE CONSERVATIVE PRINCIPLE OF OUR LITERATURE: *an Address before the Literary Societies of Hamilton Institution, delivered June 13th, 1843.* By Wm. R. Williams, of Amity street Church, New-York.

PUBLISHED BY REQUEST OF THE SOCIETIES.

Though far distant at the time this Address was delivered, the well earned encomiums of its worth reached and gladdened us. Few men are so well qualified as the author, to do justice to such a theme; and among the gifted few, alas how small a number seem inclined to task themselves to accomplish any thing really worthy of their powers on such an occasion. Anniversary addresses before literary societies, have for some cause or other come to be regarded as very cheap, commonplace and worthless affairs, for the most part; and we fear that their real dignity and importance are inadequately regarded by the great mass even of those who accept their ephemeral if not ambiguous honors.

Dr. Williams has in this instance set an example worthy to be emulated, having selected a noble and most appropriate theme, he has given time and labor to its discussion worthy of himself and of the occasion. The Society did well in soliciting with earnest importunity its publication. It is late, indeed, in coming from the press, and bears on its face somewhat of that utilitarian spirit, so far as its mechanism is concerned, which is mentioned in the treatise itself as one of the characteristics of the times, Why did

not those to whom its publication was confided expand it to one hundred pages, instead of compressing it by the use of small close type to fifty? But maugre all the trifling regrets of this character which its appearance awakened at first sight, (but which we soon forgot in the perusal,)—we think no one mentally prepared to relish its beauties, or morally alive to the importance of the object aimed at, can fail to regard it as a production of prime interest and value.

Its plan or analysis is extremely simple. After defining literature in its most comprehensive signification, he briefly indicates his estimate of the extent of its influence for weal or wo upon the mass of he people. The following passage sets forth weighty and truthful views on this part of the subject.

"We know that God and man hold each of us responsible for the utterance of the heart by the lips. Human tribunals punish the slanderer because his words affect the peace of society; and the Last Day exacts its reckoning for "every idle word." because that word, however lightly uttered, was the utterance of a soul, and went out to influence, for good or for evil, the souls of others."

"And if the winged words, heedless and unpremeditated, of a man's lips are thus influential, and enter into the matter of his final account, it cannot be supposed that these words when fixed by the art of writing, or scattered by the art of printing, either have less power over human society, or are in the eye of heaven clothed with less solemn responsibilities. A written literature embalms the perishable, arrests the progress of decay, and gives to our words a longer life and a wider scope of influence. Such words, so preserved and so diffused, are the results too of more than ordinary deliberation. If malicious, their malice is malice prepense. If foolish, their folly is studied, and obstinate, and shameless. The babbler sins in the ears of a few friends, and in the privacy of home. The frivolous or vicious writer sins, as on a wider theatre, and before the eyes of thousands, while the echoes of the press waft his words to distant lands and later times. And because much of this literature may be hasty, and heedless, ludicrous

in tone, and careless in style, soon to evaporate and disappear, like the froth on some hurried stream, we are not to suppose that it is therefore of no practical influence.—The English stage, in the days of the last two Stuarts, was of reckless character;—the child of mere whim, the progeny of impulse and license. Many of its productions were alike regardless of all moral and literary rules,—the light-hearted utterance of a depraved generation: full of merry falsehoods and jesting plasm, fantastic and barbarous in style, as well as irreligious in their spirit. Yet he must be a careless reader of history, who, because of its reckless, trivial, and profligate character; assigns to it but a limited influence. It did in fact grievously aggravate the national wickedness whence it sprung.”

“The trivial and the ephemeral as they float by, in glittering bubbles to the waters of oblivion, may yet work irreparable and enduring mischief ere their brief career ends; and the result may continue, vast and permanent, when the fleeting causes which operated have long gone by. We err grievously, therefore, if we suppose that the frivolous is necessarily unimportant, and that when the word passes its effects also pass with it. According to Eastern belief, the plague that wastes a city, may be communicated by the gift of a glove or a ribbon. The spark struck from the iron heel of the laborer may have disappeared ere the eye could mark its transient lustre, yet ere it expired have fired the train which explodes a magazine, lays a town in ruins, and spreads around a wide circuit, alarm and lamentation, bereavement and death. Trifles may have no trivial influence. What is called the lighter literature of the age may be even thus evanescent yet not inefficacious.”

The evils besetting and perilling American literature and the remedy of those evils constitute the theme of the address. Of the former he first notices the *mechanical and utilitarian spirit of the times*. Its evil and extensive influence in the State and upon the best interests of the churches is briefly sketched. Take this paragraph as an illustration of the latter.

“Let the same love of selfish gain pervade the pulpits of our land; let the messengers of the gospel learn to prophesy smooth things, and instead of ‘the word in season,’ let them substitute the word in fashion—let them retail doctrines that ad-

mit no personal application, truths that wound not the conscience and pierce not the heart, and morals enforced by no motives of love to God, but by mere considerations of gain or honor—let them compile unoffending truisms and dexterous sophisms, and put these in place of unpalatable truths—let them listen to the echoes of popular opinion evermore, that they may in them learn their lessons of duty; and where soon is the gospel so administered, and where is the church if left but to such instruction? The far-sighted law of right as God ordained and administers it would be overthrown, that in its stead might be set up the law of interest, as short-sighted man expounds it; and a creed by which the world is to be humored, flattered and adored, would be audaciously preached at the foot of a cross which ransomed that world only by renouncing and only by defying it. No—gain is not godliness.”

Next he considers this as an age of *passion*, and traces its corrupting influence on our literature. Take this sample of the illustrations under this head.

“Is it possible that the same dangerous ascendancy of passion may be fostered where we should have been slow to suspect it, by the ultraism of some good men among the social reformers of our time.—Wilberforce was, in the judgment of Mackintosh, the very model of a reformer, because he united an earnestness that never flagged with a sweetness that never failed. There are good men that have nothing of this last trait. Amid the best intentions there is occasionally, in the benevolent projects even, of this day, a species of Jack Cadeism, if we may be allowed the expression, enlisted in the service of reform. It seems the very opposite of the character of Wilberforce, nourishes an acridity and violence of temper, that appears to delight in repelling, and seeks to enkindle feeling by wild exaggeration and personal denunciation; raves in behalf of good with the very spirit of evil, and where it cannot convince assent, would extort submission. Even truth itself when administered at a scalding heat, cannot benefit the recipient; and the process is not safe for the hands of the administrator himself.”

Lawlessness is the third of the evils considered, and *false liberalism* the fourth.—

we cannot forbear extracting another paragraph here.

"The spirit of Pope's Universal Prayer seems to many in consequence of these and other influences, the essence of an enlightened Christian charity. They cannot endure the anathemas of Paul against those who deny his Lord. They would classify the Koran and the Shaster with the Scriptures. Some have recently discovered a truth of which those writers were themselves strangely ignorant, that the Deistical and Atheistical scholars of France, the Theomachists who prepared the way for its Revolution, the men who loaded the Crucified Nazarene and his religion with all outrages were in truth Christians, although they knew it not themselves.—Just as much, it seems to us, as Nero was an unconscious Howard; just as much as Catiline was, in modest ignorance of his own merits, an anticipated Washington. It is worse than idle thus to confound all moral distinctions. To suit these new and more liberal views of Christianity, it has become of course necessary to revise the gospel, and to supersede at least the ancient forms of the Christian religion. Thus in a land the literature and religion of which are becoming more and more known to some of our scholars, Strauss has eviscerated the New Testament of all its facts, and leaves in all its touching and miraculous narrations but the fragments of a popular myth,—intended to shadow forth certain truths common in the history of human nature in all ages. The nation to which he belongs, and which claims to be the most profound in metaphysical speculation and in varied learning, of all the nations of our time, is reviving in some of its schools an undisguised Pantheism, which makes the universe God: and thus, in effect, gives to Job and the dunghill on which he sate, the ulcers which covered him, and the potsheards with which he scraped himself, the honor of being all parts and parcels alike of the same all-pervading Deity. And this is the wisdom, vaunted and profound, of our times; a return, in fact, to those discoveries described of old in a venerable volume which we all wot of, in the brief and pithy sentence,—'The world by wisdom knew not God.' The result of its arrogant self-confidence was blindness to the great fact blazing on the whole face of creation, and deafness to the dread voice that speaks out of all history, the truth that there is a God. And hence, not so much from any

singular cogency in his reasoning as from the palatableness of the results which that reasoning reaches, Spinoza, the Pantheist Jew, is, after a long lapse of years of con-futation and obscurity, rising again in the view of some scholars in Germany, Britain, and America, to the rank of a guide in morals and a master of religious truth. When such a form of philosophy becomes prevalent, all forms of religion are alike true, or in other words, are alike false; and room is to be made for a new religion by which man shall worship Nature or himself. So difficult is it for the gospel to suit men's waywardness. It was the objection of the old Pagans to Christianity, as we learn from Origen, that it was too universal a religion; that every country should of right be allowed a religion of its own; and Christianity was arrogant in asking to be received as the one faith of all countries. But now the opposers of this gospel discover that it has the defect of not being universal enough; and they wish a wider faith, that will embrace the race, let them think as they please, and worship as they may. Thus would this school reconcile all religions by evaporating them."

The fifth and last of these evils mentioned is *superstition*, which is variously and fully delineated.

In summing up the combined influence of all these causes in corrupting and debasing our literature, he presents some illustrations which must be felt; God grant they may be heeded. He justly says:

"There have been newspapers circulating in Christian America, that would have been hailed in the cities of the plain on the day ere the avenging fires fell from Heaven, as the utterances of no uncongenial spirit, the work of men morally acclimated to breathe that atmosphere of putridity and death. There have been seen, as editors, men whose hearts seem to have become first ossified, and then carious, in the exercise of their vocation, alike hardened in feeling and corrupted in principle, men who had no mercy, no conscience and no shame. And such men have been not only suffered but applauded, courted and bribed, while "a reading public," to use a phrase of the times, has been found to gather eagerly around the moral slaughter houses, over which such spirits presided; and has delighted itself

in snuffing the perfumes of each fresh sacrifice, feeding on the garbage, and drenching their souls in the puddles there supplied. The extent of the moral taint already spread from such foul sources of corruption who can estimate? Were such to become the pervading and controlling spirit of our literature, that literature, and the society which sustains it, must collapse and perish, a loathsome mass of festering corruption."

Under the second general division, the *remedy* is inquired for. It cannot be found in legislation, nor in education nor philosophy, nor in general knowledge. He thus proceeds in answering the question.

"The remedy that shall guard and purge, and invigorate and fructify our literature, must have power, and to possess power it must come from without;—not from man, not from society—but from something older, higher and mightier than society or man. But to avail with us, it must not only have power, but popular power. Our government is a government of popular opinion, and no doctrine that confines itself to the schools or to certain select classes in society, a sacerdotal or an aristocratic class, can suffice. It must also have permanent power, and be beyond the reach of change from the changing customs and fashions of the time.—And where shall such a remedy be found; rebuking a cold utilitarianism, curbing the fierceness of passion, awing the lawless, enlightening and shaming the falsely liberal, and emancipating the slave of superstition? Looking at the variety and complexity of the evils to be overcome, where it may be asked, shall we seek it? Human authority is insufficient, and mortal wisdom is dumb. Yet we believe that such a principle of recovery and conservatism exists, and one that has in perfection all the several elements needed to success. It has *power*; for it comes from God and stretches into eternity—*popular power*; for it was made by the maker of man's heart, and has in all ages of history and amid all varieties of culture proved its power over the masses, and commended itself to the hearts of the people—*permanent power*; for it has lasted while empires have fallen, and sects and schools of philosophy have risen, vaunted, flourished, faded and been forgotten. It claims all times, and its rewards and denunciations are fetched from

beyond the grave and lay hold upon another world. Is it asked again: Where is this remedial agent—this branch of healing for the bitter waters, the Marah fountains of our Literature?

We answer: It is the cross of Christ. Let us not shrink to say it.

THE CROSS OF CHRIST IS THE ONLY CONSERVATIVE PRINCIPLE OF OUR LITERATURE."

After explaining at considerable length what is not, and what is meant by the doctrine of the cross as this efficient remedy, he thus proceeds:

"Let us now, for a moment, turn to the history of that Cross, in order that we may perceive more clearly its strange elements of power. Place yourselves then, in imagination, amid the multitude, that swayed by curiosity, or inflamed by hate, are rushing from the hall of judgment, and sweeping along their hurried and tumultuous way to the hill of crucifixion. Reeling under insults, a meek sufferer, whose head is bound with a crown of thorns, and his face swollen with blows and wet with the spewings of the mob, is threading, slowly and painfully, his way through that exasperated crowd, all athirst and ravening for his blood. He has reached the spot selected for his death. There he stands faint, but mute and uncomplaining, whilst the cruel preparations are made that shall consummate the sacrifice. Amid shouts, and taunts, and fiercest blasphemy, he is nailed and lifted up. As the cross becomes erect, and he hangs at last before that excited multitude, methinks I see exultation, like a rising breeze, ruffle that sea of upturned faces. And there he is lifted, how utterly friendless and abject to the eye of man; for even the thieves upbraid him, that hang and writhe beside him

But were your eyes unsealed, as the prophet opened those of his servant at Dothan, you would discern, besides and above that howling rabble, a more august gathering. Legions, whose feeblest warrior would have turned to paleness the cheek of Cæsar at the head of all his hosts, are gazing there; yet withheld by some dread sentence, they do not interpose.—Angels that excel in might and in glory, watch that desolate sufferer with adoring interest. That much outraged victim, seemingly rejected of man and abandoned of God, is my Maker. In that lowly

form is veiled the incarnate Godhead.—The angels that smote Sennacherib's camp, and slew the first-born of Egypt, have bowed often their heads to this being, as their Lord and their Creator. Excited as are his enemies, they could frame no consistent accusation against him to justify their enmity. There, under reproach, anguish and cursing, dies the only one of Adam's race that knew no sin. For no guilt of his own is he suffering, but to cancel that of his murderer, man. Thus viewed, what elements of grandeur and tenderness, of the loftiest splendor and the lowliest condescension, blend in that dread sacrifice. Do men look with interest on greatness in misery? It is here. The King of glory dying as a malefactor. Are they touched with sympathy for distress? How deep was the anguish even of his patient spirit, when he cried out, invoking a Father who had hidden his face. Should wisdom attract, here was the great Teacher whom all Judea had admired, speaking as never man spake,—the heavenly Teacher for whom Socrates had taught himself and his scholars to hope.—He is here giving his lessons on the cross. The good man dying ignominiously, of whom Plato had glimpses, is here, the exemplar of perfect innocence, enduring the treatment due to consummate wickedness. That sacrifice stirs all worlds. Hell missees its expected prey, and the spell of despair over the accursed earth is broken.—That sacrifice may well have power with man, for it has power with God. To the human mind, it presents in the closest union and in their highest energy, all the elements of sympathy, awe and tenderness. It blends a Divine majesty that might well overawe the haughtiest, with a winning gentleness that would re-assure the most desponding. It may well be, at the same time, a theme for the mind of an angel to study, without grasping all its vastness, and a motive for the mind of the Sabbath school child to feel, without being repelled by its loftiness. It has power, practical power—popular power—permanent power. It is God's remedy for sin; and with the accompanying influences of his Spirit, it can avail as the remedy for all forms of man's sin, as that sin is infused into, and as it is found envenoming either the literature of the world, or any other product of the human mind. Let us but transcribe that truth into the heart, and illustrate in the life, or rather let the renewing grace of God's Spirit so transfer

it into the soul of man, let me be enabled to believe in this Divine Sufferer as my Saviour—to feel with him I am dying to the world, and that with him too, I shall rise again from the grave, see him on the judgment throne, and follow him into the gates of Paradise: and with these truths firmly grasped by the mind, what has the world left wherewith to allure, wherewith to appal me? I have thrown myself loose from the trammels of earth. Its cords have perished at the touch of an ethereal fire. Disengaged from its entanglements, its bonds sundered, and its snares parted, I soar aloft, to sit, in the language of Paul, in heavenly places in Christ Jesus. I rise yet higher, and in the awful language of Peter, I, the heir of corruption, and once the bondsman of death, am made 'a partaker of the divine nature.' Here is power."

After going over, one by one, all the evils considered, and showing the adaptedness of this potent remedy to grapple with and overcome them, he remarks with evident justice and beauty as well as pertinency that—

"The cross of Christ thoroughly appreciated and ardently loved is an adequate remedy for all the evils of the world, and necessarily, therefore, for all the evils of the world's literature. It contains the only elements which can counteract all the perils we have described, satisfy the demands of the human heart, and correct the wanderings of the human reason, and thus remedy the evils, be they literary or political, of society, by supplying those wants of our nature out of which these evils have sprung, and by restraining the excesses to which these wants lead. As to the casuistry and superstition, the fanaticism and persecution that have sometimes abused the name of the cross for their shelter, we can only say that the doctrine is no more chargeable with these its perversions, than is the dread Name of God responsible for all the fearful profanation made of it, when it is used as an oath, to give sting to a jest, or to add venom to a curse."

"But some feel, and others have intimated that the cross of Christ has been tried, and has failed. The church has tried substitutes for it indeed, and these have ever failed. But the cross itself has not yet been tried by the church continuously and fully. Protestantism even has

talked too much of it as justifying the sinner, but shrunk from it as sanctifying him. As to its failures, when really tried, they have never been more than apparent. In the hurry and cry of the conflict, the voice of evil is louder than that of good. When most seeming to fail, the cross is but like its Founder, when amid the growing darkness of his last agony, the Dragon seemed writhed around him, and the fatal sting of death was transfixing him. For a time the race of mankind might seem to have lost their Redeemer, and the gates of Hope as they swung slowly back, seemed about to close for ever upon a sinking world. But when that darkness was past, and the field of battle was again seen, it was the Dragon that lay outstretched and stiffened, with bruised head—all feeble and still, in the shadow of that silent cross; while radiant in the distance, were the open portals of Heaven, and earth lay bathed in the lustrous dawn of a new Hope.”

‘For the gates of Paradise
Open stand on Calvary.’

“And when some forty days have passed, there is seen in the glittering air over the summit of Olivet, the form of the unharmed and ascending Redeemer. As victor over death and hell, he is leading captivity captive, returning to his proper and native glory, and going before to prepare a royal mansion and a crown of righteousness for all his cross-bearing followers. Thus, was seeming failure the secret and the forerunner of real victory. So has it since been. The days of the French revolution, when infidelity was ready to triumph, ushered in the era of foreign missions, when Satan’s oldest seats underwent a new invasion. So will it continue to be. Every conflict, sore and long though it may be, will but add to the trophies of the Redeemer’s cross, till around it cluster as votive offerings, the wreaths of every science and the palmé of every art—and that instrument of shame and anguish be hailed as the hinge of the world’s history and destiny, the theme of all our study, and the central sun of all our hopes, the sanction to the universe of all God’s laws, and the seal to all the elect of our race of an endless redemption from the belief, power, and practice of all evil. In the coming years of the world’s history, the presaging eye may look forward to the fierce clash of opinions, the tumult of parties, and the collision of empires.—But when the waters are out, and one barrier after another is overwhelmed, and

one sea-mark topples and disappears after another beneath the engulfing flood, God is but overturning what man has built.—The foundation of his own hand will remain unshaken. The floods of the people cannot submerge it; the gates of hell cannot prevail against its quiet might.”

Ample as our extracts of this address may appear to be, we are quite sure our readers will not wish them less, and our hope is that many may be induced by them to peruse, yea, study till their souls are fully imbued with it, this noble contribution to a sanctified literature. Its ample and learned notes are themselves a treasure.

BOOK NOTICES.

We have not known the press in this country to teem with more valuable publications than during the past two months, and they speak well for our people; they indicate a sound and healthy tone of feeling in the reading classes, for Booksellers are obliged to print books that are in demand.

We have great pleasure to announce to our readers, that *Messrs. Sorin & Ball* of Philadelphia have published a beautiful edition of *South’s Sermons*, in 4 volumes, octavo. They are printed in excellent style, and bold type. A more valuable addition to a minister’s library can hardly be made if he be a *thinking man*. We have ever esteemed Dr. South as one of the most glorious ornaments of the English church, and though we dissent from his politics, we admire his piety, his eloquence, his genuine wit, his singular directness, and irresistible conclusions.—We are sure that this work will not only amply repay the publishers, but perform a valuable mission.

Sorin & Ball have also reprinted a very exquisite edition of *Burkitt’s expository Notes on the New Testament* in 2 volumes 8vo. This most judicious commentary has long been scarce, a large pro-

portion of our young clergy have never seen it,—we hail its reprint. Burkitt abounds in plain manly common sense views of truth, his exposition very frequently affords the most ingenious division and treatment of texts and subjects. We prefer Burkitt to *Scott and Barnes*, and place him in our esteem next to our great favorite *Mathew Henry*. If any minister or private christian, who can only command a small library, were to ask our advice in selecting a commentary on the New Testament, we should at once recommend Burkitt. We are rarely disappointed when we refer to his pages. These volumes are *substantially bound*, and if Messrs. Sorin & Bail execute their publications in the same style they will acquire an extensive reputation.

Gould, Kendall & Lincoln of Boston, have just issued another attractive little volume of sermons and essays by that charming and popular writer, Dr. Harris, author of *the Great Teacher*. This contains some of his best sermons, especially that on the conversion of the Jews. It is edited by our excellent brother Belcher, and will no doubt be sought for, by all who possess *the Great Teacher, Mammon, Union, &c.*

The same house have also printed a very able essay entitled "*What is Baptism?*" by a minister in Ohio. We are told by a celebrated divine who examined the manuscript that it is uncommonly able, —from our own hasty examination we can endorse this statement,—we recommend it and also *Hague's work*, which we have never seen surpassed in some particulars. We are glad to hear that it is obtaining a large circulation and exciting a wide-spread interest; few men of the age are better prepared than Mr. Hague to do this subject full justice.

The Ciceronian, or Prussian method of teaching the elements of the Latin Language, by Rev. Barnas Sears D. D., and President of Newton Institution, is a work

much needed—our elementary books in Latin are meagre affairs—we have tried them in teaching, and felt how much there was yet to be attained in smoothing the pathway to the acquirement of the Latin tongue. We are ourselves using this book in instruction, and can confidently advise its adoption. It will work its way into every school in New-England—why will not Dr. Sears prepare us a *Latin grammar*, that shall banish *Andrews & Stoddard's*, from our land, and give him a claim on the gratitude of the rising race. We vastly prefer the old Eton, for its simplicity, to the crowded and complex pages of A. & S's. book, which we cordially dislike.

John S. Taylor & Co., have done good service by a cheap edition of *Dr. Spring's* invaluable Lectures on the obligations of the world to the Bible.—No house should be destitute of this book, no father should suffer his child to leave the paternal roof, without this safeguard in his trunk. We never read it without thanking in our very heart, its venerable and able author. We esteem it as a monument to his piety, talent and name.

Mr. Taylor has also reprinted *English Martyrs*, by *Charlotte Elizabeth*. Put this into every Sabbath school Library, and let our children see what Popery has done to the best of men. We have carefully examined the *compilation* of this book, and find it to be *historically* most faithfully and accurately performed.

Crocker & Brewster have published a volume entitled *Infant Church Membership*, or the relation of baptized children to the church.

Our ministers may need to consult this book to see what forms are worn by error, but our people will not be interested by it. It goes on the ground that *Baptism came in place of circumcision*. We hope its respected author, the Rev. Mr. Stearns of Cambridgeport, never alludes to the *indecentcy of Baptism by immersion!*

Robert Carter of New-York has sent us

a very pretty little life of *John Huss*, which we like exceedingly. It is translated from the German, and seems more ample in its historical details than any other sketch we have seen of the great reformer and faithful martyr.

We should be sorry to omit mention of a capital book printed by *J. S. Taylor & Co.* *The World's religion*, by *Lady Colquhoun*. We have had the English copy these two years, and often wished its introduction to the American public. It is full of sound sense and piety—just fit for every young lady in the land to read.

W. D. Ticknor & Co. have done a great service to the scientific world by giving a fine volume on *Mineralogy*, by *Francis Alger*. This is a thick volume of 700 pages, with engravings. It embodies the well known work of Phillips, and is now regarded by scientific men in Boston as the most complete work in the English language. It forms an Encyclopedia on this subject.

We are greatly delighted with a little thing from the same house, called *The Scenery Shower*, or the beautiful, the Picturesque, and the grand in Nature.

No one should travel this summer without carrying this jewel into the country. It will create in many, a true taste for Nature, and refine it in others.

We really thank Mr. Burton for this needed little book—children will value it.

Little & Brown of Boston have commenced a new series of *Spark's American Biography*.

The first volume appears in the best style of these eminent booksellers, and contains the life of Robert De La Salle and Patrick Henry.

We believe the first is by Dr. Sparks, the last by Alexander Everett. We have read it with deep interest, and anticipate the series with great pleasure.

Dr. Sparks is a national benefactor, and future generations will do him homage for his labors. We wish we could induce all our young people to obtain, read and

study his charming production. American history should be the chosen pursuit of every young American—and we are glad to see that the taste of our people is running into such channels. This volume is equal to any English one in beauty of style as respects typography and paper.

The Unique, by GREGORY GODOLPHIN, Boston, 1844.

As soon as this book was published, we wrote a favorable notice of its object and the talent with which that object had been accomplished, but the article was mislaid. We have read it through twice, and really think it a very smart and useful little affair. The drawings are perfectly life-like—perhaps Pomponi is overcolored, but we know some of the family and can recognise the lineaments. The notices of this work in all the papers we have seen have been highly flattering, and we hope its reverend author will apply his talents to some other labor—beyond all doubt he has talent to do good through the press. We should like to have a copy in every minister's house; it could be lent now and then to great advantage. Our friends will never complain of the price of this amusing little volume.

The Tongue of Time, by W. HARRISON. Boston: Saxton & Pierce. 1844.

This is a very happy attempt to improve the passage of time. No Christian can read it without satisfaction and profit. It is full of evangelical truth and is beyond doubt destined to have a large circulation. It is beautifully printed, and is offered at the low price of 37½ cents.

THE HARPERS, as usual, are full of good things. Their *Pictorial Bible* has reached No. 5, in the same unrivalled style of excellence as at the beginning.

McCULLOCH'S *Dictionary*, and NEAL'S *Puritans* are hastening to completion.—They have also sent forth the *Aeneid of Virgil*, explained and illustrated after the manner of Dr. Anthon's most attractive School classics.

EARLY DEDICATION TO GOD.

I think it was in 1822, that I attended the annual session of the Yorkshire and Lancashire Baptist Association, held that year at Accrington, in the last named county. The letters from the different churches, giving an account of the principal occurrences among them during the year, were read at the first meeting of the body. A very large congregation assembled, and various emotions, in turn, excited every bosom. Very many young persons were present, to whom the whole scene was entirely new. The letter from the church then assembling in Lime-street, Liverpool, was read; which, among other things, contained an affecting reference to the death of the wife of their honored pastor. She had been highly esteemed, and the feeling exhibited was strong. In the midst of this "great weeping," the bereaved husband rose in the midst of the congregation, and entreated permission of the Moderator to address the assembly for a moment or two. He proceeded to sketch in two or three sentences, the character of his departed wife, describing her devotedness to God, and her usefulness in the church; and then, addressing the younger portion of the audience, he proceeded to say that the eminence of her piety was the result of its early commencement. "She did not," he added, "defer religion, but at a very early period dedicated her heart to God, so that at the age of ten years she was admitted to the enjoyment of church privileges." He then proceeded to tell us that on the occasion of her public reception with others into the church, the congregations were powerfully affected at the sight of a candidate so young, especially as she was very small for her age; and that this feeling was greatly increased by the venerable pastor raising her in his arms before the congregation, and telling the communicants around him that no one among them had given more decided evidence of a change of heart than that dear child had done. Our excellent friend closed with a

most impressive address to the young, on the importance of early religion, and its influence on the happiness and usefulness of those who possessed it.

ASTONISHING CONNEXION BETWEEN GOD AND MAN.

The most astonishing and honorable connexions between God and man, are thrown open to our ravished eyes. God a father, and we his beloved children: Christ our vital head, and we the members of his spiritual body: he appears in the relation of a divine friend, and forming a union of souls by means of a divine nature. And let me desire my reader to remark with attention and wonder, that all the unions in the natural and moral world, which imply strength, support, and fruitfulness, beauty and honor, usefulness and riches, pleasure and joy; in fine all the unions that can fire the noblest ambition, and inspire the highest glory and boasting in God, are selected in scripture to illustrate the union between Christ and every true christian. Thus we have a foundation and the structure of the temple—a corner stone and the building—a root and the tree—a vine and the branches—a graft and the stock—an advocate and his client—a representative and his constituents—a surety and debtors—a tutor and his pupils—a master and his servants—a king and his subjects—a father and his children—a friend with a friend—a brother with a brother—a bridegroom and bride—a head and members—the soul and body—a union of soul with soul; for he that is joined (Kollomenos, glued) to the Lord is one spirit with him: 1 Cor. vi. 17. Yea, we are not only said to be members of his body, of his flesh, and his bones, and one spirit with the Lord; but, what is a higher wonder still, our union with Christ is compared to the union of God the Father with his Son, and of God the Son with his divine Father. John xvii. 21. What reason have we to glory and boast in our most honorable connexions with the Lord Jesus.

RYLAND.

MONTHLY RECORD.

VIRGINIA ANNIVERSARIES AT RICHMOND.

THE beginning of the month of June always brings along with it some of the most grateful and joyous gatherings in the "Old Dominion." We had been there before on one of these favored occasions; and he who has been once thus privileged, will not be likely to forget it long afterward. It was, therefore, no unwelcome call of duty which beckoned us thither, just as the last pages of our preceding number of the Memorial were leaving the press.

Thanks to the power of steam, which by land and water, can so expedite our locomotion, that one week's absence from our daily toil in New-York, gives opportunity for spending full one half of that period in Richmond. We arrived on Friday, just as the host of brethren and sisters, entertainers and their welcome guests, were wending their way to the house of God after dinner, (uniformly called *evening* there, as the hour for the third or candle light service is called *night*;) to recommence the duties in which they had in the morning been engaged. Kind and noble hearted friends by scores met us at the cars, and almost before we were aware of it we were assigned to our quarters; and having committed our baggage to the faithful servants, we immediately repaired to the convocation. The topic for the evening, was the anniversary of the Virginia Baptist Foreign Mission Society. Father Montague, at once venerable and vigorous, presided on the occasion, and the annual report was read by the beloved Taylor. It indicated cheering progress in this great and good cause; nearly double the amount having this year been contributed, to what was secured the preceding. President Bacon of the Columbian college, Washington, who had just arrived as the representative of the Foreign Mission Board, (of which so long as he remained in Massachusetts, he was an active and valued member,) moved the acceptance of the report, and accompanied his motion with an address in which the responsibilities and the embarrassments of the Board were very feelingly and truthfully depicted. He showed too the openings which Divine Providence is now calling us to fill, and the agonizing sensations of the waning band of missionaries in heathen lands, who see their ranks thinned by disease

and death, while wider and more inviting prospects are beckoning them onward to reap the ripened harvests which in tears and trembling hope they had sown. The address was adapted to impress very deeply on the minds of those who love this cause, the necessity of more full and prompt consecration to its prosecution. Another brief address followed, presenting some more cheering and hopeful views, intended by its practical encouragements to stimulate to more generous endeavors. At a comparatively early hour, the meeting adjourned.

At night a large assembly convened and listened to an appropriate sermon before the Virginia and Foreign Bible Society, from Brother Walker of Hampton. He discussed *the profitability of inspired Scripture*; and though his notice for preparation had been brief, the discourse was judicious and profitable. Next morning, at an early hour, the General Association of Virginia for Domestic Missions, commenced its session. Some preliminary business was attended to, and an instructive and spirit stirring address was listened to with great interest from the respected secretary of the Publication Society, the Rev. J. M. Peck. He depicted in very lively colors the destitution of parts of the great Western Valley, its rapid increase of population, the certainty that very soon it will outnumber the eastern and southern states, controlling the legislation and electing the rulers of this republic. His picture of Arkansas, its destitution of ministers who deserve the name, and the reluctance of the right kind of men to devote themselves on this altar of duty, was peculiarly graphic and effective.

At 11 o'clock, the anniversary sermon was delivered by the Rev. Thomas Hume of Portsmouth, from that pungent rebuke of the Saviour, "I have somewhat against thee, because thou hast left thy first love." *Declension in spirituality, its causes and effects*, with a faithful application of the whole were presented in the happy manner characteristic of this excellent and highly esteemed brother. It was a service which could scarcely fail of being eminently useful.

The afternoon session was chiefly occupied with a very interesting discussion as to *the place* where the next year's anniversaries should be held. We heard the remark that a Virginia Association must have a superabundance of elo-

quence, or certainly they could not afford to lavish such a profusion on a topic so subordinate and incidental. Lynchburg was finally agreed on.

At night, brother Walker above named, delivered an elaborate and highly interesting discourse before the Virginia Education Society. His theme, "study to show thyself a workman approved unto God, rightly dividing the word of truth," led him to discuss the nature, the methods, and the results of *the study* enjoined on ministers. We heard it remarked that this brother was a self-made man. No one could listen to this discourse without feeling assured that whether self-made or not, he had been well made, and had largely profited by that study which he so forcibly and pertinently recommended to others. Thus ended the day and the week.

The holy Sabbath's rest welcomed us again to the sanctuary. Never had we seen the noble edifice of the first Baptist church so thronged as at the morning service. May the humble yet reviving lessons of that hour suitably affect, and lastingly benefit speaker and hearers! The governor, and many of the principal citizens of other denominations as well as our own, were present, evincing the kind and catholic interest which they feel in their Baptist brethren.

How shall we describe the interest we felt in listening to the venerable Broadus in the third church that evening? He took a text indeed, but frequently reminded us that he would not be confined to the technical rules of a sermon. His remarks, which occupied three quarters of an hour, were on the beatitudes, and to use one of his own similes, they were like beautiful pearls, fit to be the adornment of the bride of the Redeemer. Never have we listened with more satisfaction and profit to the words of meekness and wisdom, than on this occasion. At night we worshipped in the beautiful temple of the second church, and retiring from the place, seemed to hear the echo of many a heart,

"How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end."

Monday morning was occupied in a long and spirited debate before the Bible Society in which several participated, but all ended harmoniously, and in a way better adapted, perhaps, to arouse the interest and energies of the denomination, than the formal and stereotyped manner in which such business is usually transacted. The afternoon was occupied with the Education and Publication societies. At night, a special prayer meeting of more than usual pa-

thos and power was attended, closed in the warm southern or western style, with a parting hymn, and the universal and cordial shaking of hands.

CONNECTICUT ANNIVERSARIES.

These occur about the middle of June, and were this year held in the classic and beautiful city of New-Haven. The services were commenced on Tuesday, P. M. the 11th inst., and we were happily there in season to witness the very beginning. The attendance this year was not large, but might perhaps be regarded as near an average representation of the churches and associations of the state. There are now six associations containing ninety-eight churches and seventy-four pastors, embracing, according to the last returns, fourteen thousand communicants.

In the eastern section of the state, the two associations of New-London and Stonington Union, containing forty churches, received an aggregate of more than sixteen hundred members by baptism in the year preceding their anniversary of 1843. This has put a new face upon our denominational interests, especially in that quarter of the state. In numbers, the Baptists are now, probably, second only to the Congregationalists, though in wealth they cannot compare with the Episcopalians. The Methodists also, aided by their university at Middletown, have made large accessions within the last twenty years.

Tuesday afternoon was devoted to constitution-making or mending; a species of work, in which we ought to be adepts, on the old maxim that "practice makes perfect."

At night, we had an excellent sermon before the Convention by brother Dwight Ives, of Suffield.

Wednesday forenoon witnessed the organization of the body by the choice of officers and the transaction of some portion of the business. The afternoon was to have been given in small or *homeopathic* portions to *Domestic Missions*, (by which are intended those within the state,) to Home Missions, and the Bible cause. Contrary to the plan, an incidental debate on the first sprung up, involving some *constitutional point*, and occupied almost to weariness, more than half the time. Then father John Peck and the Secretary of the Home Mission Society, the Rev. B. M. Hill, made short and good addresses in behalf of that important object. The Secretary of the American and Foreign Bible Society, aided by brother John Teasdale

of N. J., and very briefly by brother Hodge of Brooklyn, N. Y. advocated the Bible cause.

The whole evening was given, as it should be, to the consideration of Foreign Missions. A pithy and spirit stirring report on this subject was read by brother Raymond of Hartford; and was followed by an appeal by Dr. Pattison, the energetic Secretary of the Board. He succeeded unusually well even for him, in presenting a clear, graphic view of the precise position in which our missions are now placed, "embarrassed by the extent of their success." The appeal for *help*, present help, was made in a way not to be resisted. Brethren Blain of New-London, Raymond, Teasdale of New-Haven, Cushman of Willington, Ives, Parker and others, responded briefly. Some eighteen or twenty poor Baptist ministers each pledged themselves to give twenty-five dollars or more for this good cause in the current year. A much larger amount *had been* raised for this important object in the state than usual; and we trust the impulse of that evening will double this sum before the next anniversary. The contemplated visit of dear Kincaid to the state will help on this accomplishment.

Thursday morning till 11 o'clock, was given to the S. S. and Publication Society. An encouraging report was read by brother Cook, the secretary, and a forcible, and, we will hope, a successful appeal made from him to his brethren for help in this cause. There was good speaking from others, particularly a short and pertinent address from Rev. Mr. Savnge, agent of the American Tract Society.

Then followed the concluding business of the Convention. They repeated their recommendation to the churches to occupy the four quarters of the year, each with one specified object of religious benevolence, as follows: the first three months, viz. January, February, March, the Bible cause; the next three, Foreign Missions; next three, Domestic and Home Missions; and last three, Ministerial Education. We hope this arrangement will be adhered to, till the experiment can be fairly, fully tried. Then followed the arrangements for the next anniversaries at New-London: the parting address and prayer of the president, brother A. Parker, and the services were concluded.

Some spicy debates occurred in the afternoon, we understood, in the closing session of the Education Society, but we did not witness, and will not on hearsay record them. For our dear

native state, and especially its once persecuted and down-trodden Baptist churches, to which our venerated father devoted near half a century of his toils, we of course feel the natural affection which such an alliance inspires. From our whole heart we wish them still ampler success,—an elevation and enlargement of views and feelings, a more perfect sinking of the *personal* in the sublime moral dignity of the *real* with which they ought to regard themselves identified. How much, indeed, we all have to unlearn and to learn better, that we may fulfil the high destiny to which we are invited.

Were not our sheet too full, we would speak of Yale College, its ample, crowded edifices, its noble library hall just externally completed,—the admired and very extensive public cemetery, and the other notable environs of the "city of elms." By some self-denial and extra exertion we contrived to hear two lectures from the veteran Silliman, now for forty years professor of chemistry and mineralogy in this institution,—at once the pioneer and the prince in these departments of such wide and commanding interest. For more than a quarter of a century he has conducted his admirable Quarterly of science and art. Two lectures we also heard from Dr. Taylor to his theological classes, and one of a popular character on English history, from Dr. Bacon.

RELIGIOUS ANNIVERSARIES IN BOSTON.

The season for the anniversaries of these institutions commenced at Boston, May 27th.—The first notice we have is that of the American Peace Society, held on Monday evening.—From a sketch of the proceedings, we learn that the cause of peace had saved this country from three wars. 1st, with France; 2d, with Mexico; and lastly, with England. It was through the petitions of the friends of peace that the difficulties with Mexico were settled by arbitration. The long peace of Europe was also attributed to the same cause. The last year \$2500 was received and \$3400 expended. One or more lecturers were constantly engaged in lecturing during the year.

THE PRISON DISCIPLINE SOCIETY celebrated its nineteenth anniversary on Tuesday. The Rev. Dr. Wayland, of Brown University, in the chair. The expenditures the past year had been \$3820 60, while the amount of receipts during the same was \$3714 01, showing a deficiency of \$106 57; the society, however, is possessed of a standing fund of \$1000.

There has been a positive diminution of crime during the past year, and the cause is in a great measure attributed to the temperance reformation; also to the general improvement of the society. The conduct of the prisoners general-

ly, so far as ascertained, has been good, and the punishment of them has been of milder forms. From 13 asylums for the insane, in different parts of the country, it appeared that the number under treatment was 2826; the number at the commencement of the year, 1322; at the close of the year, 1750; increase about 400.—The whole number received at these institutions during the year was 1416; the number recovered 589.

THE NEW-ENGLAND SABBATH SCHOOL UNION held its ninth anniversary in the Bowdoin Square Church, Tuesday afternoon at 3 o'clock, Rev. Dr Wayland, of Brown University, presided. The board have published the past year several new volumes, making in all 35,000 bound volumes, besides sundry minor publications, such as cards, hand bills, &c. 2500 numbers monthly of the Sabbath School Treasury, and 5000 numbers monthly of the Young Reaper have also been issued.

The amount of sales in the depository, the past year, was \$10,693,83, being an increase of nearly \$2000 over the previous year. The following table of the number of schools, scholars, teachers, and volumes in the libraries of the schools in New England, is as correct as could be made.

Schools.	Schol's.	Teach's.	Vols in L.
Massachusetts, 198	22,273	2,815	51,983
Maine, 172	10,420	1,300	20,000
Vermont, 78	5,111	544	8,369
N. Hampshire, 100	8,500	850	15,000
Connecticut, 90	6,353	908	12,500
Rhode Island, 56	6,712	856	14,000
	694	59,359	7,263
			121,852

The average number of scholars to a school, is in Massachusetts 112, Maine, 60, Vermont 66, New-Hampshire 85, Connecticut 70, Rhode Island 119. The number represented as converted, in all the schools is 2174. Many have made a public profession of religion.

The report was accepted, and remarks were offered by Rev. J. O. Choules, Dr. Belcher, from London, and others, showing the great importance of Sunday Schools. Dr. B. among many interesting things, stated that Robert Raikes, the founder of S. Schools, was not, as is generally thought, a pious man when he commenced this work, but was afterwards led to Christ by hearing a S. S. scholar read the 53d chapter of Isaiah. A juvenile choir of about 60 girls enlivened the meeting and interested all very much by their excellent singing.

THE MASSACHUSETTS CONFERENCE OF BAPTIST MINISTERS.—This body held its 15th anniversary meeting on Tuesday, in the church in Bowdoin square. The Rev. Daniel Sharp, D. D. presided.

A valuable and elaborate essay was read by Rev. Mr. Turnbull.

The conference elected the following officers for the current year: President—Rev. Daniel Sharp, D. D., secretary—Rev. Baron Stow; treasurer—Rev. Ebenezer Nelson.

NORTHERN BAPTIST EDUCATION SOCIETY.

Wednesday, 10 o'clock.

Rev. Dr. Sharp in the chair. After the usual preliminaries, the secretary read his report, which alluded to the death of several distinguished friends of the Society, and among them, to Cabel Herbart, Esq., who bequeathed \$5000 to the Society. The principles on which benefactions are bestowed, has been altered, so that patronage may be entirely gratuitous. Fifty-four beneficiaries have been assisted by the parent society and thirty by auxiliaries. Nine of the eighty were received during the year. Receipts the last year were 3280 dollars. Dr. Sharp then declined being a candidate for reelection to the office of President. Among other reasons for so doing, he said it not unfrequently happened that the aged and feeble brethren, holding posts of honor and usefulness, were found lingering around these pleasant places much longer than they should, to the injury of the cause, and to the regret of many younger and more active brethren. He meant that that should not be the case with him. He did not yet feel his faculties impaired, nor did he intend waiting for that, for he might not have sense enough then to know it. He would be in time. He was perfectly willing to render all assistance he could at any time. If we may judge from remarks made by others present, the Dr. might have remained much longer without grieving any one. His principal reason, however, was this: he wished to give the remnant of life more exclusively to his church and parochial duties. In taking his leave of the society, as their presiding officer, he presented some very interesting statements concerning the past history of the society, and among the rest said, the estate at Newton Theological Institution was originally purchased at \$4,250, by Messrs. Farwell, Cobb & Bateholder, who, having expended as much more in improvements, presented it to the society. Much was said about increasing the number and usefulness of the high schools, under the direction of the society, and it was voted that \$5000 be raised in Boston and vicinity, for the school at Worcester.

MASSACHUSETTS STATE CONVENTION.

Half past 7, P. M.

The 42d annual report of this body stated that more churches had been aided, and to a greater extent, than during the previous year. The Board had determinedly kept itself free from debt. They still have agents to some extent. The death of the President of the Convention, the Hon. Levi Farwell, was announced, and prayer offered that his death might be sanctified. The report was, on motion, accepted, and accompanied with remarks of an interesting character by Rev. Dr. Belcher, and others.

DAILY THOUGHTS.

1.—If we are poor in the world, it is the Lord's providence. If we are poor in grace, it is our own fault.—*Bridges*.

2.—Idleness is the Dead Sea, that swallows all virtues, and the self-made sepulchre of a living man.—*Anon*.

3.—None of the comforts of this life are pure and unmixed; there is something of vanity mixed with all our earthly enjoyments, and that causeth vexation of spirit. There is no sensual pleasure but is either purchased by some pain, or attended with it, or ends in it.—*Tillotson*.

4.—When our Bibles, in seasons of difficulty, are searched in an humble, prayerful, teachable spirit, we are as much depending upon the Lord himself for counsel, as if we were listening to an immediate revelation from heaven.—*Bridges*.

5.—Good nature is more agreeable in conversation than wit, and gives a certain air to the countenance which is more amiable than beauty.—*Spectator*.

6.—A wise merchant will not give pearls for trifles; far less the only wise God the precious blood of his Son for things of small or no value. How, then, should we appreciate the salvation or loss of our souls?—*Anon*.

7.—Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation.—*W. Barrow*.

8.—Whatever pleasure there may be in the indulgence of a sinful inclination, we cannot doubt that the ultimate enjoyment from the mortification of it is far more abundant.—*Bridges*.

9.—I seldom see a noble building, or any great piece of magnificence and pomp but I think how little is all this to satisfy the ambition or to fill the idea of an immortal soul.—*Swift*.

10.—Attention to the first unfolding of the infant mind will greatly facilitate the future labors of the parent; whilst improper indulgence in the first year of its life

will increase both her difficulties and her anxieties.—*Mrs. Trimmer*.

11.—It will cost something to be religious; it will cost more to be not so.—*Mason*.

12.—The duties of man are of two classes, active and passive; and it is the part of wisdom to attend to this distinction, so as to see that to suffer well is as great a thing, as to do well, because it is alike pleasing to God, and profitable to the sufferer.—*Anon*.

13.—The greater the difficulty, the more glory in surmounting it. Skilful pilots gain their reputation from storms and tempests.—*Epicurus*

14.—Owing not her origin to earth, faith never seeks her consummation here. Conscious of her celestial birth, she springs always forward to her native heavens. Surrounded by the fading elements of a material nature, she exults in conscious immortality. All spirit, she tramples matter under foot.—*Dr. Collyer*.

15.—A good man suffers evil and doth good—a natural man suffers good and doth evil.—*Sibbes*.

16.—All our present glory consists in our preparation for future glory.—*Dr. Owen*.

17.—They who hold the largest farms must pay the greatest rents. Differing mercies call for differing duties. It is very meet that He should be magnified by us, that makes us meet to be glorified with him.—*Dyer*.

18.—Family conversation ought to be the school of learning and good breeding. A man ought to make his masters of his friends, seasoning the pleasures of converse with the profit of instruction.—*Anon*.

19.—Singularity in embracing religion is heroic bravery; because it only leaves the species by soaring above it.—*Addison*.

20.—It gives such a sweetness to the mercies received, when they come to us marked with this inscription, "Received by prayer." It is not our inevitable weakness, nor our lamented dulness, nor our

abhorred wanderings, nor our opposed distractions, nor our mistaken unbelief; it is not any, no, nor all these, that can shut out our prayer.—*Bridges*.

21.—True religion is doctrinal, experimental, and practical: if we possessed only doctrinal religion, it would lead to antinomianism: if only experimental, to enthusiasm; if only practical, to pharisaism: therefore, if we would be partakers of the religion of Jesus, all three must be united, we must not attempt to separate them.—*Marsh*.

22.—The foundation of a good education should be laid in the nursery; and when a mother gives up her children to the instruction of strangers, she ought at least, to stipulate for a continuance of religious instruction.—*Mrs. Trimmer*.

23.—Pride is observed to defeat its own end, by bringing the man who seeks esteem and reverence into contempt.—*Bolingbroke*.

24.—The feeblest desire and attempt to seek the Lord is the spirit's rising beam in the heart, "a day of small things, not to be despised."—*Bridges*.

25.—A man should not praise his works, but his works should praise him.—*Anon*.

26.—We should accustom ourselves to view those above us without admiration or envy, and never look upon those below us with contempt. Little souls fall down and worship grandeur, without reflecting that admiration is due only to virtue and goodness.—*Anon*.

27.—We have always some new lessons to learn, some new duty to perform, some new snare to avoid.—*Bridges*.

28.—What we are afraid to do before men, we should be afraid to think before God.—*Anon*.

29.—The happiness of heaven is the constant keeping of a Sabbath. Heaven is called a Sabbath, to make those who love Sabbath long for heaven, and to make those who long for heaven love Sabbaths.—*Henry*,

30.—Could no power but that of man be enlisted, the conversion of the world would be, of all experiments, the most ridiculous and hopeless.—*Beecher*.

SELF-MADE MEN.—Columbus was a weaver. Franklin was a journeyman printer. Massillon, as well as Fletcher, arose amidst the humblest vocations. Niebuhr was a peasant. Sixtus V. was employed in keeping swine. Rollin was the son of a cutler. Ferguson and Burns, Scottish poets, were shepherds. Æsop was a slave. Homer was a beggar. Daniel Defoe was apprenticed to a hosier. Demosthenes was the son of a cutler. Virgil was the son of a baker. Hogarth an engraver of pewter pots. Gay was an apprentice to a silk mercer. Ben Johnson was a bricklayer. Porson was the son of a parish clerk. Prideaux was employed to sweep Exeter college. Aken-side was the son of a butcher. Pope was the son of a merchant. Cervantes was a private soldier. Gifford and Bloomfield were shoemakers. Howard was apprenticed to a grocer. Halley was the son of a soap boiler. Richard Arkwright was a barber for a number of years. Belzoni was the son of a barber. Blackstone was the son of a linen draper. Blacklock was in a distressed state of poverty. Buchanan was a private soldier. Butler was the son of a farmer. Canova was the son of a stone-cutter. Sir Humphrey Davy was the son of a carver. Dodsley was a stocking weaver. Haydn was the son of a poor cartwright. Herschel was the son of a musician. Johnson was the son of a bookseller. Milton was a schoolmaster. Allan Ramsay was the son of a miner. Parks was the son of a small grocer. Raffaele was the son of a peasant. Richardson was the son of a joiner. Shakspeare commenced his career poor, and as a mechanic.

For the Baptist Memorial.

THE ANNIVERSARY DEATHS.

BY REV. CHARLES W. DENISON.

THE hosts of Israel were met. In ranks
 On ranks they gathered to the house of God.
 From distant tents, along the mountain's base,
 From beach and cliff beside the restless sea,
 From quiet valleys, from the sunny plains,
 From forest glades, and cities' peopled haunts,
 They crowded up the temple's aisles. Like waves
 Of life they came, seeking their resting shores
 Within the haven of the place of prayer.
 Sweet scene! How welcome to the pious heart!
 How fond the yearly gatherings of saints!
 The clouds are lovely, as they float in ranks
 Where marshalled worlds march ether's space
 sublime,
 Bathed in the radiance of the upper spheres,
 Enrobed in purple, crowned with gems and gold,
 Hanging their mountain thrones against the sky,
 What beauteous splendor do they bring to man!
 The doves are lovely as they sweep in flocks,
 A pinioned phalanx, trooping through the sky
 To seek the latticed window and the nest;
 But lovelier far, more beauteous than clouds
 In all the glory of their best array,
 Or gathering hosts of beauty-plumaged doves,
 Is the incoming of the flock of God.
 O! could the pealing organ speak, had walls
 And pulpits, galleries and domes a voice,
 What wondrous sounds would echo to the roof,
 And fill the courts of our Jerusalem!
 The song of triumph borne from heathen lands,
 The chant of victory o'er ocean's wave,
 The choir of praise on lips of savage mould,
 The hymn of ransomed souls 'mid christian
 homes,
 Mingling in youthful strains, and trembling
 notes
 From olden lips, and sighs from woman's breast,
 And grateful tears on childhood's dewy cheek;
 O these, and more than these, the spoken tones
 Of present mercy, heard from God Himself;

Have made our annual feasts in Zion's halls,
 Rich prelibations of the feast above.

But ah! when Israel's hosts were met to day,
 The note of joy was hushed. The grateful tear
 Fell not from childhood's eye. The heaving
 breast

Of christian woman gave no sign of bliss.
 The chant of praise, the song of victory,
 The ransomed hymn—were still. Within the
 gates

Of tabernacles came the wail of death,
 For FARWELL, honored FARWELL was no more!
 He fell; but not as warriors fall, on fields
 Of blood. He fell, all panoplied in love,
 Wielding the sword of God's ethereal word,
 And waving high the standard of the cross.

Thus, too, fell COBB; thus JACOBS fell, and
 KNOWLES,

And DAVIS—all amid our holy feasts.
 We meet as saints on earth; but they in heaven.
 Ours is the tale of toil; theirs of reward.
 We tread o'er furrowed lands, and weeping
 sow;

They see the glorious harvests gathered home!
 O! how are they employed this week of weeks!
 From Newton's hill below, to Zion's height
 Above; from crowds of sinful, dying worms,
 To crowds of sinless angels by the throne
 Of God; from death to life; from earth to
 heaven;

What rest, what peace, what transport now are
 theirs!

BOARDMAN, and RICE, and CAREY meet them
 now,

To spend their anniversaries with God;
 For aye dismantled of the robe of dust,
 And clothed with immortality and Christ!

Boston, May, '44.

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For the Baptist Memorial.

THE INFLUENCE OF THE SANCTUARY.

An address on laying the Corner Stone for the edifice of the first Baptist Church, Vicksburg, Miss.

BY THE PASTOR W. N. WOOD.

Friends and Brethren :

We are gathered here on an occasion of no ordinary import. And I rejoice to observe the interest manifested by citizens, strangers and fellow christians of all names, in the transactions of this hour. I rejoice to see here surrounding me, my respected brethren of the clergy, and though heading as they do different divisions of the great christian army, yet in the true spirit of an expansive christian brotherhood, according their hearty sympathy in this work. Cheered as I am, I cannot but be grateful for this expression of true catholic interest—an interest which in my heart's estimation can only yield to the intenser thought—the GREAT ETERNAL bends to regard, and approve, and bless the doings of this hour.

May I not say, then, that the scene exhibited before us in depositing yonder corner-stone is one of no ordinary interest or import. Were we here assembled under the demands of a stern necessity to lay the foundations of some hostile bulwark for national defence or national conquest, it were a work in which we should all be proud to be engaged. An intensity of interest—of yearning hopes,

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would cluster here. Patriotism, and courage, and virtue would burn warmer and deeper in every breast, as one stone rose upon another in rearing its walls. Different though *our* work may be in some respects, yet in the main idea it symbolizes. True, there will be reared here no hostile ramparts or towers—no frowning embrasures will be opened here, yet we trust in God to erect here one of the strongest bulwarks of a nation's security and defence. And further—though there will be seen here no instruments of harm—though seraph-peace shall hover ceaselessly around these walls, yet here with God's help shall stand a bulwark that shall look to conquest—conquest wide as the world and enduring as eternity.

The sanctuary imbodyes the two-fold idea of worship and blessing—of divine worship offered and divine blessings received. Like the gospel-heralding angel, the sanctuary proclaims with unceasing voice—"GLORY TO GOD IN THE HIGHEST—ON EARTH PEACE, GOOD WILL TOWARD MEN." The original of this idea was inwrought in man's nature at his creation, constituting an active religious sense exhibiting itself everywhere. Hence religious architecture commenced with the infancy of our race—and its history has travelled up through all ages hand in hand with the history of man. The first sacred structures were the simple rude stones from the river bed on which the offering was laid and the incense smoked—

the sky alone bending its mighty roof above, while the deep forests gathered and rolled back the echoes of the swelling worship. Here, first, under the vaulted skies, amid the tracery of the forest, the great and free spirit of man went up in holy communings with his Maker. In after years, the altar and the tabernacle were reared—and at length the gorgeous temple arose, all glorious in the land of promise. In other years, as history rolled on, amid the depravity of man and the perversion of his powers, piety found her home by turns in the palace and in the prison;—long hunted by persecution, her sanctuaries were in the forest fastnesses, and in the dens and caves of the earth. Yes—piety in other years “wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented—of whom the world was not worthy.”

My brethren and fellow citizens, I rejoice that while the torch of persecution even yet burns in other lands, while many countries in christendom have their crushing church establishments grinding the free spirit of the people into the dust, we are permitted to gather here for these sacred ceremonies with none to molest or make us afraid: that here, under the peaceful protection of good laws and a healthful public sentiment, we are permitted to-day to lay the foundation of a house for God's worship—and to see on every side of me men of different ecclesiastical and social interests, here heartily fraternizing in the sacred work. At this moment, I love my country better—her laws and institutions, I love them better. God be thanked for the goodly heritage that has been given us as a glorious birth-right for ever.

The peculiar glory of our favored land consists not in its wealth or wide domain—its mighty mountains and rivers and cataraacts—it is not our schools and colleges beaming bright sun-light to every home and hearth—it is not our commerce, which whitens every sea, and fastens her anchors in the ports of every nation under

heaven—it is not the sheen of our golden harvest-fields teeming with plenty, and ringing with the music of glad hearts—it is not the busy rattle of our machinery echoing up amid all our mighty valleys and rocky fastnesses:—proud and glorious to our young land are all these—but nobler, and far more priceless is her **RELIGIOUS FREEDOM**—it is her **RELIGIOUS FREEDOM** that gives to her an eminence proud and distinguished amid all the nations under heaven.

Terse and true was the remark once made by Napoleon:—“My dominion ends where the empire of conscience begins.” I rejoice that this sentiment throbs in every beating pulse of this nation. It inspires our social communion—it pervades and gives efficacy and sanctity to our laws. **RELIGIOUS FREEDOM IS THE GLORY OF OUR LAND.**

Panting for religious freedom, our fathers were self-exiled from their cherished homes—dearer than ancestral hearths was this principle to their hearts—this great passion held them calm and intent while lone ocean wanderers to a wilderness home—and when arrived amid the darkling forest, the first rude sanctuary was an altar of freedom—of civil and religious freedom.

And after that a free people had gone up over this land, and our fathers had combined to rear a great social and political fabric—the rock that had been their altar-stone in all their pious wanderings, was brought forward and laid in its foundation as its **CORNER STONE**—that rock was **RELIGIOUS FREEDOM**. It was laid with pious hands—it was cemented with their blood—it contained memorials of their best hopes. Their hearts lingered around it while living—dying they delivered it to our affectionate guardianship. Heaven help us to be true to our trust. Let us be watchful of every insidious foe, whether wearing the guise of deity or demon. Heaven help us—we will guard it and deliver it to our children and children's children, as the corner-stone of

their hopes, undefaced, sacred, imperishable.

My brethren, in perpetuating the blessings we now enjoy, there is no agency under God so important as the influence of the sanctuary. We have in this land no national church establishment—God grant we never may have. The sickly folly which sometimes affects this, is as false as it is foolish. It is a libel upon our free institutions—it is a libel upon the free spirit of a free people. I repeat but the echoes which have come up from the lips of Baptists in all ages—from the valleys of Piedmont—from the fastnesses of ancient Britain, and from the land of Roger Williams, when I deprecate and denounce the union of church and state as unhal- lowed, unnatural, and monstrous—a curse to both ; a blight to freedom and a blast to piety. No—if our churches cannot rise without invoking to their aid the strong arm of civil power—by wresting unwilling tithes from either wealth or want, then never let one stone be raised upon another. Nay—rather let every sanctuary in the land crumble to earth, and its very dust be scattered to the winds of heaven !

The sanctuary comes to the state, not as its humble recipient, but as its benefactor. I repeat, that in perfecting and perpetuating our noble institutions, there is no agency under God so important as the influence of the sanctuary. The sanctuary, like the tabernacle in the wilderness, has ever led in the march of liberty and civilization. The sanctuary has ever been the surest citadel of national security and national hope.

Where, I ask, is the nation, on which the light of the sanctuary beamed not its influence, that hastened not to premature decay, or stood only in stolid imbecility ? I care not what were its power or resources. *Thebes*—where is Thebes with her hundred gates ? Where is *Palmyra* ? Where is the laud of *Solon* and *Lycurgus* ? And where lives the land of *Priam* but in song ?

Our fathers, in coming to this land, were deeply impressed with the sentiment that the best possible security for their country; their hearths and their homes, was the security which an enlightened sanctuary could give. Hence the wilderness soil was first warmed by their altar-fires. And as they went forth from the shores of the ocean to plant their homes, the sanctuary was the first beacon of settlement—and by its side was the school-house. The sanctuary was the radial point around which they gathered their dwellings—it was the central bond of their feelings, and interests, and hopes. In the hour of danger and of dread, they gathered there for prayer. Was drought or famine, or pestilence in the land, *there* from fervent lips went up the soul-sprung prayer. And when their sons and their strong men were upon the battle-field, the daughter and the matron and the aged sire were hastening to its sacred walls to lift up to a listening God, their ardent prayer. And it was *there*, when the note of victory was heard, that the incense of a thousand grateful hearts savored up to the "Lord of Hosts," mingling with the solemn voice of prayer. A constant sense of the prime authority of God, and the proper dignity of man made them FREEMEN ;—and by this sense were they sustained in all their struggles for freedom. This sense was the latent inspiring principle which wrought out and diffused over our land all the distinguished blessings of a free people—and thus alone shall these blessings be perfected, and perpetuated in all coming time.

But if a cloud ever do gather over our history—if God in his wrath shall ever will the subversion and ruin of this land, depend upon it, its first symptoms will be seen in a deserted and despised sanctuary, and a desecrated Sabbath. And these, in turn, reacting upon their authors, will hasten and deepen the ruin—a ruin over which liberty and humanity would mourn—a ruin over which angels might weep.

Be careful then that the influence of the sanctuary go out and pervade our institutions, enter into the spirit of our laws, and sanctify the purposes of our people, and then we shall be bound together by a bond stronger and brighter than a chain of triple gold. We shall hedge around our land a tower of strength, surer and firmer than a fortress of adamant.

But the sanctuary has a higher mission than this. To purify and protect our civil institutions is a work of unspeakable value. But the sanctuary has to do with deeper—with higher hopes. It contemplates man not alone as a mere member of civil society—looking merely to his secular, or social, or temporary interests. *It looks to individual man*, and compasses his graver wants, his higher hopes. It communes with his yearning spirit, and reveals to him hopes of immortality—an immortality of blessedness. The sanctuary calls after the *poor*, and offers him the pearl of great price, that will make him rich as an heir of heaven. It addresses the *sick*—and administers the balm of Gilead which gives health immortal. The light of the sanctuary illumines the tomb and chases away its terrors—it lights up the dark valley and the shadow of death, and gilds bright a pathway to the skies.

But the sanctuary looks to the interests of *universal man*. It aims to light up an unknown joy in every human heart. On its gates and on its towers is inscribed—“**THE FIELD IS THE WORLD.**” The sanctuary will not have fulfilled its destiny till it shall have achieved universal conquest—a *conquest of a world*; a conquest, not of strife and blood, of carnage and confusion, but a conquest of truth and reason, of purity and piety—a conquest over the passions and prejudice and ignorance of man—a conquest not to enslave, but to redeem from vassalage to sonship—heirship to immortal wealth and immortal blessedness. Already her walls are rising on the soil of the false prophet, and by the temples of Bramah, and Gaudama

and the Grand Lama. Her beacon light is streaming over the far-off ocean from innumerable islands of the sea. Already the song of victory commences!—the fierce courser over Arab sands throws aside his flaming spear to listen to its chant—and as its echoes swell up and roll onward over hill and valley, the soldier on the battle-field drops his weapon half-raised to shed a brother's blood—the wounds of the smitten are bound up by the smiter's hand—the burning fire-brands of the funeral pile are hurled away—the song and the shout and the conquest roll on—Pagan temples rock, and totter and tumble to the earth—the banner of the cross is unfurled from the skies, and nation after nation flocks to its standard.—**THE CONQUEST IS WON**—and peace, universal peace, and universal brotherhood is proclaimed—earth has but one family—one Eternal Father—one sanctuary—one worship—and one immortal hope.

“One song employs all nations and all cry
‘Worthy the Lamb for he was slain for us!’
The dwellers in the vales, and on the rocks
Shout to each other, and the mountain tops
From distant mountains catch the flying joy;
Till nation after nation taught the strain,
EARTH rolls the rapturous hosanna round.”

Come then, O thou Lord of the sanctuary,
“Come then, and added to thy many crowns
Receive yet one, the crown of all the earth!
Thou who alone art worthy!
Come then, and added to thy many crowns
Receive yet one, as radiant as the rest,
Due to thy last, and most effectual work,
Thy word fulfilled, **THE CONQUEST OF A WORLD.**”

The Christian will look back throughout eternity, with interest and delight, on the steps and means of conversion. “My father told me this! My mother told me that! Such an event was sanctified to me! In such a place God visited my soul.” These recollections will never grow dull or wearisome.—*Cecil.*



MEMOIR OF WILLIAM TINDALE. •

This faithful minister and constant martyr of Christ was born in Wales in the year 1480.† The family seems to have sprung from Elias Tyndale, who owned the lordship of Tansover, near Oundle in Northamptonshire, in the reign of Edward II. This family was called de Tyndale, Tyndale, and Tindale; and in the time of Henry VI. William Tyndale, Esq., possessed the manors of Deen near Weldon, and of Stanton near Brigstock, in the same county. Mr Jekyll says, that it descended from Adam de Tyndale, Baron of Langley in South Tyndale in Northumberland.

The subject of this memoir was brought up from a child in grammar, logic, and philosophy, in Oxford, particularly for the most part in St. Mary Magdalen's Hall, in the library of which hall his picture is preserved. He took so much pleasure in the study of the Scriptures, that he read privately to certain students and fellows of his college some portion of divinity, and instructed them in the know-

* The name of the Reformer is spelled various ways. I adopted the old way of spelling used by the family (in Welch) before the reformer's birth.

† The late Rev. Joshua Thomas of Leominster mentions in his history that two persons of the family of the Rev. Elewlyn Tyndale and Hezekiah Tyndale were members of the Baptist church at Llanwenarth near Abergavenny, at the close of the seventeenth century.

ledge and truth of the sacred volume.— His life and conversation were such, that all who knew him regarded him as a man of a most virtuous disposition, and unspotted life. So that on account of his merit, (*ob egregias ingenii dotes*,) he was admitted a canon of Christ-Church College. But, for openly espousing Luther's opinions, the truth of which he was convinced of by searching the Scriptures, being obliged to quit it, he retired to Cambridge, where he diligently applied himself to the study of the Holy Scriptures, and divinity, and took a degree; having taken his degrees before at Oxford. After some stay at Cambridge, he went and lived at Little Sodbury in Gloucestershire, with Sir John Welch, Knt. as tutor to his children. Moreover, to be as useful as possible, and to plant true Christianity in that neighborhood, he frequently preached in and about Bristol. And, in order to give the knight and his lady good impressions of religion, and to confirm them in the truth, he put into their hands Erasmus's *Manual of a Christian Soldier* translated by him into English. While he continued there, he had frequent disputes with abbots and dignified clergymen, who visited the family, upon the most important points of religion, as well as concerning Luther and Erasmus; and he appealed to the Scriptures, to confute their errors, and to establish his opinions; a method not much then practised among

the rigid Catholics. As he was learned, and well acquainted with the Old and New Testaments, he scrupled not to show unto them simply and plainly his judgment: and when they varied from him in opinion, he pointed out to them passages of Scripture to confute their errors, and confirm his sayings. At length his opponents, not being able to answer or convince him, bore a secret grudge in their hearts against him. He complains, in his prologue to the first book of Moses, of their ill usage towards him; saying, that he suffered much in that country by a sort of unlearned priests, "being (says he) full rude and ignorant; who have seen no more Latin than that only which they read in their portasses (i. e. breviaries) and missals, which yet many of them can scarcely read." In one of his disputes he pressed his antagonist so hard, that the latter burst out in these words: "We were better to be without God's laws than the Pope's." But Tindale zealously and warmly replied, "I defy the Pope and all his laws:" adding that if God spared his life, ere many years he would cause a boy that drove the plough to know more of the scripture than he [his antagonist] did. His frequent victories over the clergy caused them to look upon him with an evil eye, revile him, count him no better than a heretic, and endeavor to have him punished as such. Accordingly, they preferred articles against him to the chancellor of the diocese, before whom he appeared, and was severely reprimanded and threatened, but no further proceeded against at present. He was so much superior to his opponents in all disputes, that they called him a heretic in sophistry, a heretic in logic, and a heretic in divinity; and told him, that though he might have depended upon the gentlemen in that country, he should shortly be otherwise dealt with. He replied, that he was contented they should convey him to any county in England, giving him ten pounds a year to live upon, and binding him to do no more than to teach children and preach. During the early part of his residence in this family, Lady Welch said to Mr. Tindale, "There is such a doctor who can spend a hundred pounds; and such a doctor who can spend two hundred pounds; and such a doctor who can spend three hundred pounds: and ought we to believe you before them?" But after she and her husband had carefully perused Erasmus's

Manual, which Mr Tindale had translated, they were so far convinced of the truth, in opposition to the Popish doctrines of the abbots and priests, that these gentlemen afterwards met with a cool reception at their house, and soon declined their visits altogether. They brought him, as we have said, before the chancellor; by whom being dismissed, he called in his way home upon a certain doctor, who had been an old chancellor to a bishop, and his very good friend; to him he opened his heart, and consulted him upon many passages of scripture. Before they parted, the doctor said to him, "Do you not know, that the Pope is very anti-christ, whom the scripture speaketh of? but beware what you say; for if it should be known that you are of that opinion, it will cost you your life." He added, "I have been an officer of his; but I have given it up, and defy him and all his works."

Observing that he could no longer stay in the country with any quiet and comfort, and that his patron, Sir John Welch, could not protect him without bringing himself into great dangers and difficulties, they parted by common consent, Mr. Tindale saying to the knight, "Sir, I perceive that I shall not be suffered to tarry long in this country: neither will you be able to keep me out of the hands of the spirituality. What displeasure might therefore grow to you by keeping me, is known only to God." Mr. Tindale therefore went to London, and preached there for some time in the church of St. Dunstan's in the West, as he had done before in the neighborhood of Bristol, as well as in St. Austin's Green in that city. At length, having conceived a great opinion of Dr Cuthbert Tonstall, promoted to the bishopric of London in 1522, on account of the great commendations given him by the much admired Erasmus, he imagined that he should be a happy man, if he could but be admitted into his service, as one of his chaplains. For that purpose, he applied to sir Henry Guilford, master of the Horse, and Comptroller to King Henry VIII. who was a great patron of learned men, a particular friend of Erasmus, and an acquaintance of Sir John Welch's, and he presented to him an oration of Isocrates, which he had translated from the Greek; an undoubted proof of his being uncommonly learned, since Greek at that time was a language understood by a very few here in En-

gland. Sir Henry readily complying with Mr. Tindale's request, not only recommended him to the Bishop of London, but advised him to write a letter to his Lordship, and carry it himself. This he did, and delivered the letter to an old acquaintance of his, a servant of the Bishop.— But, as this was not the way which God, in his Providence had marked out for him, the Bishop answered, that his house was full, that he had more than he could well provide for; and he advised Mr. Tindale to seek out in London, where, he said, he could not well miss of employment. Not being able to obtain any, he was supported by Mr. Humfrey Monmouth, Alderman of London, who was a draper, a man of good wealth and great charity, and a favorer of Luther's opinions; who took him into his house for half a year, where he lived in the most sober and temperate manner, eating only boiled meat, drinking small beer, wearing no linen, and studying night and day.— His thoughts were then bent upon translating the New Testament into English,* as the only means to root out Popery, and establish the true doctrine of Jesus Christ. He thought it a matter of the greatest importance that the poor people should be able to read the pure word of God. He saw that it was not possible to establish the laity in the truth, except they could be enabled to see the connexion, the order, and the meaning of the sacred volume; and that without this, though the truth might be taught them, its enemies would quench it again, either by sophistry and unscriptural traditions, or by expounding the places which contained it in a manner contrary to their connexion, order, and true meaning. He perceived, that although the unlearned laity might be sure that all was false which the priests said, yet unless they had the scriptures in their own hands they might be puzzled by the sophistry of the priests, and unable to answer their subtle arguments in favor of the usurped

authority of the Bishop of Rome, and of the doctrines of the Romish Church.

Mr. Tindale remained in London about a year, when perceiving that the scriptures could not be safely translated in England, he resolved to go abroad into Germany, as a place of greater security, and more liberty. This he was enabled to do by the assistance of Mr. Monmouth, and other well disposed persons, who gave him ten pounds a year, then a sufficient maintenance for a single man. At his first leaving England, he went as far as Saxony, where he conferred with Luther, and other learned men in those parts. Then he came back into the Netherlands, and settled at Antwerp, where was a very considerable factory of English merchants, many of whom were zealous professors of Luther's doctrine. Here he immediately set himself about his favorite work, the English translation of the New Testament, which was printed in 1526. We shall reserve many particulars concerning it for another article; suffice it at present to say, that only 1500 copies were printed, most of which were imported into England. Strict search was made among those who were suspected of importing and concealing them; of whom John Tindale, our martyr's brother, was prosecuted and condemned to do penance. Humfrey Monmouth, his great patron and benefactor, was imprisoned in the Tower, and almost ruined. But these rigorous measures not having the intended effect, and burning the word of God being looked upon by the people as a shocking profanation, the great patrons of Popery endeavored to ridicule what they could not suppress. They employed for that purpose the noted Sir Thomas More, who, like all other witty men, suffered his wit to outrun his judgment, and had so devoted himself to the blindest corruptions of the Church of Rome, that he was ready to swallow and defend them without examination, and was as severe a persecutor as any ignorant monk. He published in 1529, a "Dyaloge," wherein he treated of the pestilent sect of Luther and Tyndale, &c. It is entitled, "A Dyaloge of Syr Thomas More, knyghte, one of the counsayll of oure Sovereigne lorde the Kyng and chauncellour of hys duchy of Lancaster, wherein he treated dyvers matters, as of the veneration and worship of ymagys and relyques, praying to Sayntys and going on Pylgrymage, with many other thyngys touchyng the Pesty-

* Wm. Tindale first began to translate the Holy Scriptures in his own native Welch language. He translated the five books of Moses into Welch in 1520, and gave the word of God to his fellow countrymen in their own language. Dr. Llewollan's Historical account of the bible, and for proof of Tyndale being a Welchman see in the following works: Christian Biography page 406, and Fox's history of the martyrs, book 1, chapter 21, and Philip York's history of the Royal tribes, page 125, and Baptist Magazine, vol. 2, page 413.

lent Sect of Luther and Tyndale, by the tone bygone in Saxony, and by the tother laboryd to be brought into England. Emprynted at London at the Sygne of the Meremayd at Powlys gate next to Chepe syde in the moneth of June the yere of our Lorde 1529." W. Tindale, in 1530, published, *An Aunswere unto Syr Thomas More's dyalogue*.—And Sir Thomas replied, in his "Confutation of Tyndale's Aunswere to his Dyaloge, in nine books." 1532.

As soon as Mr. Tindale had finished his New Testament, he translated the Five Books of Moses from the Hebrew into English, but going by sea to Hamburgh, to have it printed there, the vessel in which he went was wrecked on the coast of Holland, so that he lost all his money, books, writings, and copies; and was forced to begin anew. He again translated the Pentateuch from Easter to December, 1529, in the house of Mrs. Margaret Van Emmerson, a great sweating sickness being then in the town; which being done he returned to Antwerp, and lodged, in 1534, in the house of Mr. Thomas Pointz, an English merchant. We might think in our days, that the life of so innocent a man as Mr. Tindale could be in no danger. But in the height of Popery, that envenomed set of people, one of whose properties is never to forgive, could not rest as long as so dangerous a heretic, as they counted him, was suffered to live. To take him off therefore, King Henry VIII. and his council suborned and employed a scholar, at Louvain, who insinuating himself into Tindale's and Pointz's acquaintance, was treated by both as a friend, and betrayed them.

The whole circumstances of this betrayal, are minutely detailed by Fox in his Martyrology, and need not be repeated here. Suffice it to say Tindale was cast into the castle of Vilvorde, eighteen miles from Antwerp, where he remained until he was put to death.

The English merchants of Antwerp did what they could to procure his release. They, together with his friend Pointz, procured letters from Secretary Cromwell to the Court of Brussels, for that purpose. But treacherous Philips invented a false accusation against Pointz, in order to render all his applications ineffectual; so that he was prosecuted and imprisoned, but escaped in the night. Tindale's destruction being now resolved upon, he was

brought to his trial, and offered an advocate and a proctor; but he refused to have any, saying, he would answer for himself; and so he did. But none of his reasons being admitted, he was condemned by virtue of the Emperor's decree, made in the assembly at Augsbouurg. And being brought to execution, in 1536, he was by the hangman first tied to the stake, and then strangled, calling out in his last moments "Lord open the King of England's eyes," after which his body was reduced to ashes. Such was the tragical end of one of the most learned men in his time; a person of seraphic piety, and indefatigable study; whose uncommon abilities and learning, joined to great warmth and firmness of nature, and to true faith and gospel zeal, qualified him for the office of Reformer, and especially for translating into English, for the benefit of his countrymen, the Holy Scriptures, which all Christians ought to look upon as the only rule of their faith and practice, and with which, consequently, they cannot be too well acquainted. Time it was therefore, that such a tyranny as that to which he fell a sacrifice should be abolished, as it was very soon after; the measure of their iniquities being then fulfilled. Such was the Divine blessing upon his true and faithful preaching, that during the time of his imprisonment, (which lasted a year and a half,) he converted his gaoler, the gaoler's daughter and many of his household. Nay, the Procurator-General, or Emperor's Attorney, publicly said of him, that he was *homo doctus, pius, et bonus*, a learned, pious and good man. The good Bishop Bale also says of him, that for knowledge, purity of doctrine, and holiness of life, he ought to be esteemed the next English Reformer after Wickliffe; and that he was born for the conversion and edification of many souls. But although this eminent man was raised up by Divine Providence to be the translator of the Holy Scriptures into the English language, he does not appear to have been endowed by that Spirit who "divideth to every man severally as he will," with talents for public speaking; for he says of himself, in a letter to his excellent friend, John Frith, dated January, 1533, "God hath made me evil-favoured in this world, and without grace in the sight of men, speechless and rude, dull and slow witted; your part shall be to supply what lacketh in me." His picture represents him with a Bible in his hand, and this distich.

"Hac ut luce ~~was~~ dispregium, Roma, tenebras,
Sponte extorris ero, sponte sacrificium."

Which may be thus translated :

"This light thy darkness shall dispel. O Rome ;
T' accomplish this I'll sacrifice my home ;
Yea, my own self a sacrifice become."

WORKS, besides the Translation of a part of the Bible in Welch. The following pieces of his were collected, and printed by John Day in one vol. folio, 1572, together with John Fryth's, and Barnes's works. 1. "A Protestation touching the Resurrection of the Bodyes, and the State of the Soules after this Life. 2. Preface to the Pentateuch, dated, January 17, 1530. 3. Prologue, shewing the Use of the Scriptures. 4. Prologue to the five Books of Moses. 5. Certaine hard Words expounded in the first, second, and fourth Book of Moses. 6. Prologue upon the Prophet Jonas ; 7. and upon the four Evangelists, the Epistles of St. Paul, the Epistles of St. Peter, and St. John. 8. The Parable of the wycked Mammon, dated May 8, 1527. 9. Of the Obedience of a Christen Man, and how Christen Rulers ought to governe ; dated October 2, 1528. Printed at Malborow, in Hesse, 1535, and at London, 12mo, again in 1561. In the preface we find the name of William Tyndall, al. Hitchens. 10. An Exposition on the Vth, VIth, and VIIth Chapters of St. Matthew. Printed first about 1531, and again in 1548, 12mo. 11. Answer unto Syr Thomas More's Dyaloge, as above. 12. The Practyse of the Praelates, whether the Kinge's Grace may be separated from hys Quene, because she was hys Brother's wife : written in 1530. Printed at Marpurg in 1530, and at Lond. 1548, 8vo. [This was enough to procure his violent death from king Henry VIII.] 13. A pathway into the Holy Scripture. 14. Exposition of the first Epistle of St. John. Printed in September, 1531, and in Southwark, 1538, 12mo. In this edition are included his commentaries upon the three Epistles of St. John. 15. The Testament of M. William Tracie expounded. 1535. 12mo. and at Norimberg, 1546. 16. A Treatise upon Signes and Sacramentes. London, 12mo. 17. Three Letters to John Fryth, Prisoner in the Tower. The last of which contains an exposition of the sixth chapter of St. John, and 1 Cor. xi. against Sir Thomas More."

He also translated some of Luther's works into English : and put a preface to

"The Prayer and Complaint of a Plowman ;" and to the "Examinations of William Thorpe, and Sir John Oldcastle," which he published.

There are likewise ascribed to him—
"An Exposition on 1 Corinth. vii. with a Prologue, wherein all Christians are exhorted to read the Scriptures. Printed at Malborow in Hesse, 1529, 12mo.—A booke concerning the Church.—A godly Disputation between a Christian Shomaker and a Popish Persone.—The Disclosyng of the Man of Sin.—The Matrimonye of Tindall. 1529.

P. S. This list of works, does not include his writings in the Welch language, which were somewhat numerous. It will gratify our readers to know, that the Rev. Christopher Anderson of Edinburgh, is engaged in a thorough and elaborate preparation of the life, and writings of the reformer, in which the proof is full that in sentiment he was a Baptist.

EPISCOPACY.—The impudence of this daughter of Popery is bad enough in Christian lands, but abroad it is still worse.—Mr. Southgate, a missionary of the Am. Episcopal body, speaking of the laborer among the Nestorians sent out by the American Board of Commissioners, ventures to say, "*he is an ambassador without credentials.*" The letter is dated from Constantinople Jan. 6, 1844. We have always expected that obstacles would be placed in the way of our missionaries by these claimants of apostolic honors.—Most earnestly do we hope that every minister of Christ will use and assert his right to the title of Bishop.

DIVINITY OF CHRIST.—Two gentlemen were arguing on the divinity of Christ. One of them, who argued against it, said "if it were true, it certainly would have been expressed in more clear and unequivocal terms. "Well," said the other, "admitting that you believed it, were authorized to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable ?" "I would say," rejoined the first, "that Jesus Christ is the true God." "You are very happy," replied the first, "in the choice of your words, for you have happened to hit upon the very words of inspiration. John speaking of the Son, says, "*this is the true God and eternal life.*"

AUTO-BIOGRAPHY OF REV. ASAHEL MORSE.

[A manuscript under this title, has by our request been placed in our hands, to furnish the materials for a memoir of its author for the columns of the Memorial. It is very full and voluminous, extending to nearly 120 quarto pages, foolscap; and on many topics of a general nature, enlarging to an extent which makes it impracticable for us to insert the whole. The author was led to think much and feel deeply on the subject of religious liberty. The personal sufferings, persecutions and indignities experienced by his honored father, ELDER JOSHUA MORSE, whose name and fame have been made familiar to our readers,—were adapted to stir the blood and deeply move the feelings of an affectionate son. We must omit these and some similar topics, not absolutely necessary to the completeness of a biographical sketch of the subject. It has seemed to us particularly desirable to give in full his own account of his religious experience, which is at large spread before us in this memoir of himself. The other portions are abridged so as to bring the whole within reasonable limits.]

The subject of this narrative was born in the north parish of New-London, now called Montville, Con. on the 10th Nov. 1771. His great-grandfather emigrated from the west of England and settled in Newbury, Mass. He served as a chaplain in the first war in which New-England was invaded by the French from Canada, and carried to his grave the smarting wounds which he received in battle. When the war was over, persecutions against the Baptists were revived in Massachusetts, which caused him to remove to South Kingston, R. I. where he officiated as a Baptist minister till his death.

His grandfather lived many years in Rhode Island, and his father was born in South Kingston, April 10, 1726. During the great awakening in New England, in the years 1741-42-43, under the preaching of the celebrated Geo. Whitfield, his father was converted at the age of sixteen years. The following year he began preaching as an itinerant. After experiencing much persecution in different places

where he preached in Connecticut, he gathered a church in the north parish of New-London, and was ordained the 17th May, 1751. He married Susannah Babcock, daughter of Joseph Babcock, of Westerly, R. I. with whom he lived happily for forty-five years. They had eleven children, who all lived to the years of manhood. He died in 1795, in his seventieth year; she fifteen years later, in her eightieth year.

The great distress occasioned by the revolutionary war, induced him to remove from New-London to Sandisfield, Mass. where he settled in 1779, gathered a church soon after, and saw it flourish till at the time of his death, it contained about one hundred members.

Asahel's narrative here commences in his own words.

When my parents and family removed from New-London, I was seven years and six months old.

I had attended school a part of the time after I was of a suitable age, while I remained in New-London, could read and spell very well for one of my age. Indeed, I cannot remember when I could not read in easy lessons.

My father taught me constantly at home; and such was his attention to his children for their improvement in reading, that I was rarely allowed to sit in the house in his presence, without a book in my hand.

I was very ambitious to excel, and read almost every book which fell in my way, the number of which, however, was small. When I was nine years old, I read Josephus on the wars of the Jews; many events which he related, so impressed my mind, that to this day they are fresh in my memory.

The bible I read continually, and was able to quote hundreds of passages, book, chapter and verse, from Genesis to Jude. I early imbibed an inveterate opposition to all religious establishments by the laws of men, and the administering of creeds by coercive measures.

At the age of thirteen, my father procured the history of that celebrated circumnavigator's voyage round the world, (Capt. James Cook,) upon which I feasted with great delight. At fourteen, I read Salmon's Geography with abundance of pleasure. In succeeding years, geographical books were multiplied. Travellers' and sailors' journals, and histories of all kinds, have ever been a favorite source of instruction to me.

At nineteen years of age, I taught a winter's school, and in the spring went to a school of the higher order, where I learned Algebra, obtained a smattering of Geometry, and looked over some other branches of science.

My anxiety to obtain an education was so great, that I was almost unfitted for any thing else. Being blessed with a retentive memory, and with a thirst for universal knowledge, without means to obtain what many in the circle of my acquaintance possessed gave me feelings which may be better conceived than expressed.

My first impressions of death, judgment and eternity, the condition I was in as a sinner, and my accountability to God, commenced soon after I entered my tenth year.

I cannot impute the awakening of my mind to any particular circumstance which occurred at that period, or to any thing I heard spoken or read; unless it was the bible, which I then read much. I was convinced that I possessed a soul, which would exist when my body should crumble to dust.

The great question with me was, how should I escape the judgment of God in future punishment? I thought I had never loved my Maker as I ought, had never repented of sin with sincerity of heart, nor embraced the truth which I continually heard and read, nor believed in Christ as a Saviour.

The greatest trouble and that which alarmed me most, was the fear of being left in the darkness and misery in which I sometimes found myself.

My attention being often called to the consideration of my miserable state as a polluted sinner, so impressed my mind by day, that I was harassed with frightful dreams at night—dreaming of being with others in dismal situations, and that they would escape and I could not.

My exercises I endeavored to conceal, but listened attentively to all religious discourse, of which I heard much from my father and others. When alone, I tried to pray in my childish manner. At times those feelings would leave me, and I was thoughtless of my condition for days and weeks. But when they returned upon me, an increase of guilt and more painful sensations would return with them. I felt myself more wretched because I had been unmindful of the worth of my soul, and had not fulfilled the promises I had made.

I remained in much the same way a year and a half;—sometimes stupid and

indifferent, and sometimes working hard for life. In the spring and summer of 1782, I was alarmed seemingly, more than I had been before. About this time, northern lights were seen in full splendor; they far exceeded any thing of the kind I have ever seen since. The phenomena would appear in the north, and soon overspread the whole horizon. I was told that there was a natural cause for the appearance, which I thought probable. But reading daily the solemn predictions of Christ, his prophets and apostles, and my mind being deeply impressed, and my conscience alarmed, the vivid displays summoned my attention, and cited my mournful meditations to the day of doom.

One evening, before the day-light was gone, a tremendous blaze appeared in the north, which soon spread over the atmosphere as far as the eye could ken. The appearance over head was like the top of a hot oven. My mind at that time was exceedingly distressed with a sense of my accountability. I thought I had sinned all my days; which way to turn or what to do, I knew not;—miserable I knew I was, and feared that I should be so eternally. In some measure I realized the truth of the text, Ps. 58 : 3. *The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.* At the bar of my own conscience I confessed that I had heard many warnings, but had slighted them; many reproofs, but had despised and neglected them; and was like *the deaf adder, that stoppeth her ears; and would not hearken to the voice of the charmers, charming never so wisely.* In melancholy depression and with stings of a guilty conscience, I retired to the chamber and took bed.

Falling into sleep, I dreamed that the day of judgment had come, and I was unprepared to meet the Judge. I thought myself in open air, and could see at a distance in various directions, the world on fire, and the flames ascending. I expected soon to hear the dreadful trump, and see the Judge appear. I seemed to be moving forward involuntarily, with the cutting reflection that I was acquainted with the Bible, that I had a pious praying father, that much had been said to me respecting the salvation of my soul, and the realities of judgment and eternity; but I had set at naught all serious reproof, rejected good counsel, and had never done a good deed in my life, and had lived in sin, in rebellion against God. Now the

great day was come, and my doom would be sealed for ever.

My mind and my whole frame were so agitated, that I awoke in great surprise. As soon as I was a little composed, I thought the last day had not come, but felt as if the time of my judgment was come; that I had lived ten years and a half in rebellion against God, and he would bear no longer with me. Such was my distress that it seemed to me I could not live, my breath would leave my body, and my soul drop into hell. As I thought my soul was required, and my breath was departing, my sins appeared to be so heinous in the sight of the Lord, and so much opposed to a holy God, that it was perfectly just that I should die and suffer eternally.

As I felt myself (as I then thought) sinking in the arms of death, with such a sense of the justice of God, that his dealings with me, one of the greatest sinners in the universe as then I felt myself to be, were perfectly right; and I felt to acquiesce in his administration. At that moment the words of an old evangelical poet dropped into my mind, as sweet as the dew of "Hermon,"

" My sins are very high,
And, sinking into hell,
Free mercy then drew nigh,
And caught me as I fell."

As I felt myself sinking, it seemed as if some invisible hand was put under me, which in a moment took me up from the pit in which I was sinking, removed my load of guilt and wo, filled me with peace and joy, and gave me such a sense of Christ as drew forth the powers of my soul in his praise.

The Lord Jesus appeared so lovely, so infinite in compassion, so boundless in mercy, to one of the vilest, most wicked, and most unworthy creatures on earth, that my mind was deeply absorbed with a sense of his love. I thought of getting up and making my feelings known, but supposed the family were all locked up in sleep, and it would not be best to disturb them.

Composed with peace, I dropped into sleep.

When I arose in the morning, every thing appeared to me to exhibit a different aspect.

The sun shone with a mildness I had never realized before:—all around me appeared tinged with the glory of the Creator. I heard my father pray with de-

light. My desires seemed to rise with his petitions.

The Bible was precious, for it spoke of God, of Christ and Salvation. My own sin, the sins of others, and of nations, were awfully heinous in my view.

Sin appeared "exceeding sinful," because it was against God.

It being the height of the war of the Revolution, when many of our frontier towns were pillaged and burnt, and our citizens wantonly murdered by British barbarity and rapacity, led me to think of the amazing depravity of the human heart. How Great Britain could answer to God, for her devastation and murders, by her armies and by savages, whose tender mercies are cruelties, and whose mode of warfare is indiscriminate destruction of men, women, and children, I could not tell; but believed the day of vengeance would come, when God would render to the wicked according to their deeds:—to nations for their national crimes, and to individuals for their personal rebellions. I read the Bible much and thought it was duty to try to pray morning and evening, which I did for about a year; then childish vanities seemed to steal the march of all devotional exercises.

Being naturally self-conceited, self-willed and turbulent, and much given to jesting and vanity, I became vain in my imagination, and my foolish heart was darkened.

I lost the feelings which I thought I had realized, and became careless, stupid, and wicked.

The youth around me manifested no concern for their souls, and appeared to have no trouble respecting a future state; and I tried not to have. At times my conscience would be much alarmed, I would make some feeble resolves, but carry none into effect. When I was 15, having read some, and being abundantly furnished with notions, I became a disputant when I thought it would answer.

The way I walked, the company with which I associated, and the passions I was too much disposed to gratify, increased my stupidity and darkness; and I found by woful experience that the way of transgressors is hard.

Whatever consolation I ever enjoyed, was gone, and the little hope with which I was favored for a short season, had seemingly vanished away; and I thought but little about it.

The winter after I was sixteen, a re-

ligious excitement commenced, in what was then called Bethlehem (now Otis) the north part of Sandisfield, and southeast part of Tyringham. A little part of the shower reached the neighborhood in which I lived. I believed, it was a work of God, though where it first commenced there was evidently great ignorance, and much chaff among the people. Many were brought to a knowledge of the truth; and a new church arose, which was called The second Baptist Church of Sandisfield. The summer following the winter mentioned above, my mind was very tender, and my feelings often moved; but I could not obtain that concern which I once felt, nor enjoy that peace of mind which I once thought I realized.

My inclination led me to many meetings, and I thought more of Gospel doctrine, than I ever did before.

Though I had not studied composition, I took it in my head to compose a sermon or two. As time passed away I became careless and vile, and thought more of going into company, and of obtaining education and a knowledge of the world, than I did of the importance of the religion of Christ.

However, when I was seventeen years old I read Mr. J. Edwards's History of Redemption, which was the first thing that led me to think of the Gospel and its doctrine systematically. In my first awakenings, I was, as all unrenewed sinners are, an arminian.

Arminianism is so deeply rooted in the human heart, that nothing will eradicate it but the power of Divine truth seen and felt in the light of the Holy Spirit.

It is that corruption at the bottom of our depravity, which lies at the root of every error in religion.

That there are pious hearts under arminian heads, is too obvious to be questioned; but that an arminian heart is evangelically pious admits a doubt.

The implantation of the principle of eternal life in the soul, is the work of God: it is a creation in Christ Jesus, so that those who experience it are new creatures. Some persons in whom God hath wrought this work, and enlightened them to discover the exceeding sinfulness of sin, their depravity and unworthiness, feel in their hearts a desire to be holy, to be Christ-like, to enjoy his pardoning love, and be devoted to his cause, and to lift up their hearts to God in prayer for his mercy; find that the Lord blesses them, and gives

them the spirit of adoption, and the comfort of hope.

Without realizing what God has done for them by his grace, in changing the disposition of their hearts, and giving them a spiritual perception, relish, and desire, they suppose that all others can do as they have done; and that impenitent sinners by their anxiety and prayers, obtain all the blessings promised to the broken hearted, and mourning penitent. Without recommending the blood and righteousness of Christ as the ground of the acceptance of sinners with God, of their justification and pardon; the *doings* of the impenitent are introduced as the *means* of obtaining the Divine favor.

To hear such error from many, that I believe are the children of God by faith in his Son, is painful to me.

It is more painful now in 1833, than it was at the close of the last century, for I hear abundantly more of it.

I am satisfied that regeneration by grace is one thing, and that a satisfactory evidence, that the work is wrought in our souls, is another. As God changes the heart in his own time, (i. e.) when he pleases, so he gives the evidence in his own time and way: yet I believe the happiness of the children of God is connected with their duty.

To enjoy is to obey. If souls which have been brought into the liberty of the gospel are lifted up with pride, and trust in themselves in any thing they have done or expect to do, their hearts depart from the Lord, Satan gets an advantage over them, and the Lord leaves them in a measure to their own folly, "*That their own wickedness should correct them, and their backslidings reprove them.*"

When I was nineteen years old I taught a winter school in Stockbridge, Mass.: after my school closed, I went to school to Mr. Samuel Whelpley, Jun. who was instructing a number of young men in Grammar, Algebra, Geometry, and Trigonometry. He was an excellent instructor, and I was much attached to him.

We boarded and lodged together, and became very familiar in our communications to each other.

We conversed on some points of divinity, but little or none on religious experience. He had been a professor for a number of years, and a preacher for two or three years. There were some things which gave me unpleasant sensations, when I thought of his profession and calling. I

was light and vain and given to jesting, and made no pretension of being a religious character, though we often conversed together upon the Bible, and religious doctrine; yet he would tell me, "he wished I would throw by my nonsense and go to preaching."

As I had never made a public profession, and was of a carnal turn, I could but wonder at his proposition.

Having an opportunity, I sat down and wrote my text and propositions, and a few pages in discussion of the two first; and laid it in his way; he read and approved, and advised me to proceed: which I resolved never to do until I was satisfied that I was a christian, behaved like one, and was called of God to the work. The next fall I had various exercises of mind, sometimes I felt very much depressed under a sense of my situation; at other times I felt to indulge a carnal mind in vain recreations. An Irishman passed where I was at work, and told me he was educated for a Roman Catholic Priest; that the Lord had opened his eyes to see his error, and he had become a protestant preacher.

After some conversation, he asked me if I enjoyed a hope in the salvation of Christ; I told him there was a time when I did, but at present knew not what to say.

He then asked me, if I had ever felt willing that God should send me to hell. I told him no, for when I thought that I was reconciled to God, I had a desire to enjoy him, and live in his presence. He then told me, that if I had never felt willing to go to hell, I had no just ground for a good hope.

Immediately after. I engaged in a school in Canaan, Conn.

I arrived there on Saturday, went to a house where I was to board, and found myself among strangers; and as I then suspected, and soon found, in rather a loose and irreligious society.

I felt melancholy and depressed in spirit. This thought impressed my mind, if God is your friend you have nothing to fear.

A sense of my life and conduct, witnessed against me, and proclaimed that I was not a friend of God; and how could God be a friend to me! When I retired to bed, I saw a book lying upon the stand, which if my memory serves me, was a call, or an alarm to the unconverted, by J. P. Doddridge; I may be mistaken respecting the author, but I think I am correct.

I never saw a copy before nor since; and I am sure, it was not Baxter's, nor Alleine's. I opened it, and commenced reading, but my passions were moved to such a degree that I could not read. I tried again and again, with no better success.

Whether it were owing to the peculiar excitement of my mind at that time, or to the paths of the work, I was obliged to lay down the book; and took the bed.

The remark of the Irishman occurred to me, but what to do with it, or how to dispose of it, I could not devise.

After wearying myself with it, to no good purpose, I came to the conclusion to let it alone, and try to look to God by prayer.

The next day I heard the Rev. Mr. Knapp preach, from 1 Cor. 11. 16. "For who hath known the mind of the Lord, that he may instruct him?" He spake of the depravity of man, the perverse and self-righteous disposition of the human heart, and the plans and works of sinners, in opposition to the divine plan and work of grace. My own conscience assumed the attitude of Nathan, and impressive as a peal of thunder said "Thou art the man." My exercises continued without much variation until Friday night, when I began to think I had planned and worked for myself to no good purpose, long enough. I felt my need and my dependence. If the Lord did not help me, there was no relief for me.

It was against the Lord I had sinned, and how could I go to him for mercy. His power was omnipotence, his justice was inflexible, and his purpose immutable.

If he pardoned me, it would be pure mercy to one of the chief of sinners. His attributes appeared so glorious, his character so excellent, and his nature so lovely, that my heart dissolved into a tranquil softness, which I cannot describe. I felt at once a submission to the Divine Will, and a desire for mercy.

The Irishman's question occurred; and I disposed of it in the following manner. God does not require man to be miserable, but he requires all intelligents to be reconciled to him.

If any are willing to go to endless wo, it is because they are unreconciled to God, which is the misery of creatures here, and will be the hell of the finally impenitent hereafter; but reconciliation by the blood of the cross, is the happiness of the children of God in time and eter-

ity. Whatever might be the amount of what I had realized, one thing was certain. I was stripped from arminianism and convinced that the Bible doctrine is, that salvation is an effect of the eternal purpose of God by an application of the blood and righteousness of Christ. And that love to God, faith in the Redeemer, and repentance for sin, are fruits of the Spirit, effects of grace, and *not conditions* of our acceptance with God.

My next exercise of mind respected duty; that is, whether I should profess faith in Christ publicly, or try to maintain a life of piety, by secret prayer and an upright walk, without making a public profession.

As I had many doubts in my own mind, I concluded to try the latter, and see if I could live a religious life first. I thought if I could obtain an established character as a christian, then there would be no difficulty in my way.

Though I endeavored to walk more circumspectly than I did before, and found it to be a privilege as well as duty to engage in prayer, and read and meditate upon the scriptures of truth; yet I found my evidences, and my *comfort of hope* fast declining.

About eighteen months from the time my mind was liberated, I enjoyed some light, but not much peace of conscience.

I then turned speculator upon principles, and doubted whether any, with which I was acquainted were right. I felt convinced that the worship which God required, was spiritual. And as almost all denominations had many forms and ceremonies, many of them evidently foreign from the Bible, I could with some facility persuade myself that they were all wrong.

A numerous host of doubts and temptations invaded my poor soul: my vessel floated over its anchorage; and both anchor and cable were obscured.

Some philosophical books falling in my way, attention to them much gratified my speculative taste.

I doubted not then, but that there were sincere professors in the various denominations around me; but as they appeared to me not to be very scriptural, and not at all philosophical, I became in some measure disgusted with all of them.

I have since found that many young men like myself of a speculative turn and much self-conceit, with a mere smattering of philosophical knowledge, are ready to judge and determine that, which men of

experience and knowledge are at a loss about. I had read the political writings of Thomas Paine, and passing over the *pomposity* and *egotism*, I was exceedingly pleased with them.

His *Age of Reason* came to hand: I read it over twice—when I first commenced, my expectation was on tiptoe, but when I had read it through, I found myself disappointed, the knowledge for which I was searching was yet out of sight. I read it again and the following simile occurred. "An ignorant boy found a diamond in the road, its brillianco caught his attention, he took up handfuls of sand one after another to rub off the lustre, but the more he rubbed it, the brighter it shined." Mr. Paine labored hard to degrade the bible, to abase christianity, and destroy revealed religion, with his wit and dirt; but the more he rubbed it the more brilliantly it shined.

I then read a work entitled "*Christianity unveiled*," from the French of Boulanger, which indeed contained more argument than Mr. Paine's *Age of Reason*, but left the religion of the bible uninjured.

By reading deistical writings, I became acquainted with their arguments, which have been useful to me, for by weighing them as far as I have been able, they evidently appear not to be invincible. On the other hand they were hurtful probably to me:—Instead of rendering my mind devotional or spiritual, they rather served to render it carnal; to excite a vain taste for disputation, and to speak lightly of some feeble minded professors, who doubtless were sincere though ignorant and superstitious. As I felt myself at a distance from all denominations, I had nobody to look to for counsel or to compare notes with upon religion.

Being often assailed with doubts respecting the reality of what is called experimental religion; and firmly believing that if there was any such thing as a change of heart, it was the work of God, a creation in Christ Jesus, which could only be wrought by him who created the universe; in a state affording no spiritual comfort, and finding my mind perplexed with questions I could not solve, I tried to muster resolution enough to be peaceable with others about religion and say but little.

However, when I heard others talk, I found it difficult to be silent; and would often propound some of the questions which had been suggested to my own mind.

Some would reply, "you must answer those questions yourself;" others who never looked deep enough in shallow water to discover a pebble, would be ready to answer:—which would so sensibly touch my risible faculties as to excite my vain heart to sport with their weakness; for which in my retired moments, I paid very dear. To the first I would say, if the professors of that religion, which is wisdom, light and knowledge, cannot remove my difficulties, to whom shall I go, and what shall I do?

My inclination for reading and study returned in full tide; and some books fell in my way which I had not seen before, which with hard work rendered me tolerably well contented, as to external concerns, about a year.

Among other books I read Smellie's philosophy of Natural History, Jenyns's origin of evil, a history of the people of France and Britain; their manners and customs, &c. &c.

In the months of May and June in the year 1798, my mind was very much impressed: my exercises I believe were different from what are commonly realized. At times I felt impressed with the thought that some great event was near, and my mind would be deeply solemnized and affected. My impressions soon turned to one object, when I arose in the morning or retired to rest in the evening, the work of the Lord by grace, and a reformation among the people, was the one object which commanded my attention for hours at a time.

I frequently felt a passive resolution at least, in my own mind that when the good work should appear I would engage in it. News came from Suffield, that a work of grace was realized there; that a number of young men had professed faith in the Redeemer, and followed his example in baptism. The news was gratifying and affecting to me. I mentioned it to a carnal young man, but was glad that it was in the dusk of evening, that he might not see my tears.

As the summer rolled away my exercises of mind abated, I became insensible of my impressions, expectations and resolutions, and fell into that state of coldness and indifference in which I had lived so long.

My mother, who lived nigh me, went to see some of her neighbors, who lived a mile and a half distant, and spent two or three days on a visit, in which she attend-

ed several meetings. When she returned she saw me in the field, and came to me and said that she had not been to such meetings for many years, that the young people on Chesnut hill, the place where she had been, were under great distress of mind, that their lost condition and the inquiry what they should do, were the subjects of conversation.

I heard and reflected, and my exercises a few weeks before rushed into my mind like a torrent: my desires and vows were painfully remembered with a cutting sense of my present situation. Abashed and confounded, I went to my house with the burden of a hard unfeeling heart.

I resolved however, to attend the meetings, and went to the next, where I found people generally more awakened than I expected. Professors were much engaged in confessing their backslidings and negligence of duty, and exhorting others to faithfulness, and sinners to repentance.—I heard, but felt unmoved; nothing seemingly could I realize, but my own hardness and ingratitude of heart. Much was said to me, but my heart was like adamant and my eyes like flints. I thought if I could shed a tear, it would give me some relief.

Before the meeting closed a man some older than myself, whom I had well known, and known to be an ignorant, and apparently a thoughtless creature, arose and with much feeling cried out that he felt himself going to hell and that there was no mercy for him:—that he had laughed at prayers and despised reproof.

Hearing such a declaration from such an ignorant, worldly and stupid being as I had known him to be, and coming so unexpectedly from him, was like an electric shock to me. I then found that my eyes would be flumes for briny tears, if nothing reached my heart.

Returning from meeting, I had for a few rods the company of Rev. Benjamin Baldwin, who asked me whether I thought I had experienced a change of heart. I told him that formerly I had thought so, that God had given me repentance; but now I could feel no encouragement to hope, for feeling myself so guilty of the *sin of ingratitude* I could hardly think of any thing else. I told him further, that I could get no fears of misery, which others had expressed that evening, and which I thought I felt extremely many years ago. He replied "How shall I give thee up. Ephraim? how shall I make thee as Ad-

mah? how shall I set thee as Zebouim?" I thought if I could get conviction of mind, that is, a sensibility of my lost and condemned situation, there might be some little hope.

I knew I had received light, whatever it was, and was convinced that God was just in his administration toward me, and would be, if he should leave me to sink in interminable wo. I was in that situation a few days; when I arose in the morning, or took bed at night, sat down to read, or went to labor in the field, a deep sense of the ingratitude and sinfulness of my heart, the *exceeding sinfulness of sin*, with the iniquity of my life witnessed against me and fastened guilt and remorse upon my burdened conscience.

Feeling myself to be vile and wretched, miserable and unworthy of the least mercy, the question with me was not whether I would seek for mercy and serve the Lord, but whether I might. At times it appeared inconsistent for such a rebel to ask the least favor of God:—yet the Publican's prayer was almost as familiar with me as my breath. Being out in the evening in a field far from the house, and being impressed with a sense of the hardness of my heart, and of the perverseness of the human will, and of the truth of Christ's words, "Ye will not come unto me, that ye might have life," and that such is the darkness of the understanding, the alienation of the affections and the love of sin, that *No man can come unto me, except the father draw him*, that I fell upon my knees, and with my face to the ground poured out my confession and prayer to Him, against whom I had sinned and who is able to save.

My soul was liberated, my heart was drawn in praises to my Redeemer. The moon was near her full and walking in her brightness, but her beams were weak and her rays feeble in comparison of the glory of the "*Sun of Righteousness*," which I thought shone around, upon and in my soul. My mind adverted in a moment back to the deliverances I realized in my eleventh and twenty-first years. The comforts of past experiences, and present joys mingled together.

O, my God, my soul has been cast down within me; all thy waves and thy billows have been over me, but I will remember thee.

When I arose every thing that God ordered appeared to be right; his dealings with me were in righteousness and mercy.

The next day being Sunday, I went to

meeting and enjoyed an excellent relish for prayer and the gospel. In the evening I visited my youngest sister, and began a work which I continued for some time, a work of confession of my vain life, my carnal disputations, and rudeness and jesting with serious persons and religious subjects.

A few days after, when in the fields, I left the rock where I had long been agonizing in prayer, and buffeted with temptations, in confusion, shame and sorrow; in such perturbation of mind that whatever my thoughts might have been, I retained none of them until I had proceeded about six or eight rods; then I had *such a sense of the Lord Jesus Christ, of the excellency of his character, his holy devotion the life he lived, his goodness and love*. and such a desire to be like him, to enjoy a measure of his spirit and devotion, to serve, love and obey him and have him for my portion *for ever*, that I thought I could willingly die that hour, or live in tribulation as long as God should continue me here.

Christ was all my salvation, and all my desire. I went home rejoicing that there was a Saviour for one of the chief of sinners; and trembling lest I should grieve his Spirit and lose the enjoyment of such a glorious manifestation.

That evening, (for the first time) I commenced public prayer in my family.

To be continued.

THE AGE OF METHUSELAH.—It is commonly taken for granted that Methuselah was the oldest man that ever lived, but we have no proof of it. It is true he was the oldest of any we read of in the Scripture, but it should be remembered that Moses gives us the age only of Adam's posterity by Seth, and of the males only, not of their wives; but we have not the age of Cain nor of his sons and daughters; some of whom for ought we know might have lived as long or longer than Methuselah, which also appears probable if we admit that the seven generations of the line of Cain lived as long (that is to the time of the flood) as the nine generations of the line of Seth.

R E V I E W .

OBSERVATIONS IN EUROPE, principally in France and Great Britain. By John P. Durbin, D. D., president of Dickinson College. In 2 volumes small 8vo. New-York : Harper & Brothers, 1844.

We have read these handsome volumes with almost unmingled delight. Excellent printing, fine paper, numerous and admirable engravings, and neat binding, though all good, are yet among their smallest recommendations. Their author possesses an enlarged mind, a sound judgment, and an admirable tact both in acquiring and imparting information. There is more to admire, and less to censure in this work than in almost any other of the same kind which has passed under our notice for a long time past. We shall wait with impatience for Dr. D's *Eastern journal*, not doubting that he will then increase our information, and add to the gratitude we owe him for his present performance.

We have of late been struck with the fact that large, and as it would seem, increasing numbers of our countrymen are visiting the older countries of the East. It has become quite a fashion, and we suppose that a few years hence our friends of neither sex will hardly be esteemed as having completed their education unless they have made the tour of Europe. In all this we shall cordially rejoice, especially if they will learn carefully to examine and faithfully to report, as Dr. D. has done, the principles, operations, and tendencies of British laws and institutions. Every visit to England, unless we are greatly mistaken, will endear to the visiter and his circle of friends, the institutions and manners of our own beloved land.— In matters of "minor morals" we have somewhat to learn from the mother country, but who has ever gone from us to look at it, and has remained there; or

who has not returned from it with his love to these United States greatly increased?

It has often occurred to us that much is yet to be learnt from an enlarged acquaintance with the different sections of the church of Christ in every part of the world. We wish that our brethren who visit England, would carefully investigate our denominational institutions. We should like to hear of the history of our public societies there; their origin, modes of management, comparative importance, and general bearings on the church and the world: we want, information as to the character of preaching in that land, and the comparative success of the different styles which are cherished among our brethren; we are anxious to ascertain the origin of mixed communion there, the circumstances under which it was introduced, and its tendency to increase or lessen the denomination as such; we should be happy to know what is the influence of a Missionary spirit in the churches who cherish it, and whether it has tended to their enlargement or diminution: these, and a thousand other inquiries of a similar character, need to be answered, and it will be well worth while for our brethren to ascertain facts on which we may base sound and practical doctrines.

We wish it were possible to induce our christian friends in England to pay more frequent visits to our shores. How seldom do we meet with brethren coming to see how we do, and to take sweet counsel with us on high and holy themes. We have once, and once only, received deputations from the Congregationalists and the Baptists of Great Britain; and the reports they took back seemed calculated to unite us in closer and heavenly bonds, but their visits have not been renewed. Even our Wesleyan brethren in Britain seem to have ceased to send delegates to the American General conference. We hope that they are not alarmed at our institutions, nor

fearful that our democratic notions should be too extensively known among their people. If instead of sitting down and being content with the representations of the *amiable* and *honest* Mrs. Trollope, the *kind* and *grateful* Charles Dickens, and the *disinterested* and *lovely* George Thompson, they would "come and see," we think they might possibly correct some considerable mistakes into which they have been led, and might be more than ever impressed with the importance of the separation of church and state; they would see the native power of truth to fight her way in the world, and would not only admire but nobly act out the voluntary principle. If it were not for the seriousness which we hold should be inseparable from such subjects, we should heartily laugh at the strange mistakes prevalent about our almost universal religious ignorance, our mob law, our domestic slavery, and our national repudiation. We have vastly mistaken the matter if our fertile prairies, our free institutions, our religious connexions, and the readiness of our population to entertain strangers and to adopt them as brethren, would not win the hearts of thousands of our fellow partakers of the faith of Christ, and induce them to cast in their lot among us. The more we examine the whole subject, the more are we convinced that the cause of holiness and of human happiness would be vastly increased by the emigration of tens of thousands of our starving brethren and friends in England to the rich lands of our Great Western valley. Let our friends in that country send out some of their number to survey that goodly valley, and then let whole churches with their pastors and families come and take possession of wide and beautiful districts. Our knowledge of the condition of thousands of the members of our own denomination, both in the manufacturing and agricultural districts of Britain, derived not from reading but from actual observation, induces us to press this matter on their serious and prayerful attention. Men

possessing one or two hundred pounds, partakers of true godliness, and exemplifying the industry and frugality which religion induces, might secure after a very short season, competency for themselves, and wealth for their children, and in the interim might furnish ample labor and support for all the workmen they could bring with them.

But we did not sit down to write persuasives to emigration, but to review Dr. Durbin's book. Still, however, friendly reader, the subject at which we have glanced is not so far from these volumes as might be supposed. Let them be read, and the soul of the reader will be grieved as the awful ignorance, the squalid misery, the destructive vice, and the ecclesiastical tyranny detailed in them pass before his review; and earnestly will he pray that the God of heaven may open doors for the escape of his faithful servants and for their entrance among us. And, after all, a still more awful picture might be given us than we have in these volumes; derived not from the speeches of excited orators on the platform of Exeter Hall, but from the reports of Royal and Parliamentary Commissioners, and from returns published by order of the House of Commons. Monarchy and Episcopacy have been attended with results in England which cannot but operate advantageously to the inhabitants of these States, by warning them from the rocks on which the bark of our fathers split.

We have already expressed the high estimate we set on the volumes under review; but our readers will not suppose that we esteem them faultless. We could have earnestly wished Dr. Durbin had given us the ecclesiastical statistics of Great Britain more fully than he has done. We want to see what proportion the compulsory and the voluntary systems of religion bear to the population of the country, and to each other. Dr. Baird has admirably brought before the world what christianity has done for America, but who will tell us what it has done for

Europe, especially for Great Britain? Dr. D. tells us somewhat of the labors of the Wesleyan Methodists, the Catholics, and the Congregationalists, he hints too at the seceders from the regular Methodists, but we should have been better pleased to have heard more of them, as well as of the Calvinistic Methodists, and somewhat of the Baptists, a body of christians in England as numerous in their communicants as the Congregationalists, but of whose existence the worthy Doctor seems not to have heard. By the way, some very important lessons might be learnt from a careful review of the various secessions which have from time to time occurred in what is now termed the Wesleyan Methodist CHURCH.

Our readers will be desirous of judging of the character of these volumes for themselves. We have been at a loss to determine which of some six or eight graphical pictures we should place before them. We have at length determined to afford them an opportunity of visiting the Scottish capital, and of witnessing the separation in the Scottish establishment, on May 18, 1843. Hear our author:

"After the duties of the Sabbath were over, on Monday, the 15th, and the following days the people thronged the highways leading to Edinburgh. The crowd in the city became greater and greater, and on Thursday morning, the popular interest rivalled that which had been felt on the preceding August upon the advent of the youthful Queen and her court.

"The morning of the 18th had scarcely dawned when noble ladies and pious men were knocking for admittance at St Andrew's, though the Assembly was not to meet before three o'clock, P. M. Scotland gathered around the sacred pile, and awaited the coming of the representatives of her truly reformed church. As the venerable men who stood at the head of the Assembly advanced, a chasm opened in the masses of people, and the Canon-gate reeled under the rounds of applause with which they were greeted. As the moderator, Dr. Welsh, entered, followed by Drs. Chalmers, Gordon, Candlish, and others, the vast and massive edifice shook with the reception which the people

gave them. Scarce had the applause died away, when the most noble the Marquis of Bute, her majesty's lord high-commissioner, entered with his suite. He was received standing and in silence. The cause of his mistress and the patrons had no hold upon the hearts of the people.—The moderator rose in a few minutes, and no one breathed, lest a single word from him should be lost. He said, 'A Free Assembly of the Church of Scotland, in accordance with the laws and constitution of said church, cannot now be holden, for reasons set forth in the following paper, which, with the permission of the House, I will read.' It was a protest, in which the wrongs done to the Church by the government were recited; and the document concluded by declaring 'that we are not responsible for any consequences that may follow from this our enforced separation from the Establishment, which we loved and prized, through interference of conscience, the dishonor done to Christ's crown, and the rejection of his sole and supreme authority as king in his Church.' A pin might have been heard to fall amid the three thousand persons who listened; and the vast multitudes in the streets observed a profound silence, as if, by sympathy, they understood what was going on in the House. When the moderator ceased to read, he handed the paper to the clerk, took up his hat, and advanced to the door, followed by Drs. Chalmers, Gordon, Candlish, Cunningham, three hundred ministers, and a host of elders. The audience, struck with the sublimity of the act, burst into tears, and were silent; but when the band of martyrs for liberty in the Church emerged into the streets, they were received by the people with such thunders of applause as shook the Hills of Fife beyond the Forth, and startled the House of Lords for the first time to a sense of their danger. The seceding Assembly walked four abreast to Tanfield Hall. As they passed, the streets were thronged, windows were full, house-tops were alive, and the air was rent with successive shouts, accompanied with the waving of handkerchiefs and the approving smiles of women.

"The deed was done; the separation was made. Israel had escaped from Egypt; and there was as much consternation and disappointment in the residuary Assembly as formerly in Pharaoh's dominions, when he and his ministers

became fully sensible that the Jews had escaped from them.

“The Free Assembly was constituted by choosing Dr. Chalmers moderator.—They proceeded to business. Spirit and dignity marked their transactions. I have not room to note the evangelical and patriotic speeches made on the various occasions. Every hour that the Assembly sat, day after day, other ministers, who had faltered or who had not been present, came to the Free Assembly and gave in their adherence. Upon its adjournment a noble roll of five hundred true and faithful pastors, embracing the learning and worth of the clergy, was made out and distributed throughout the kingdom. The Assembly—having taken steps to prevent the scattering of their flocks, and for building some six or eight hundred churches by voluntary subscriptions, which poured in from all parts of the kingdom, and from England and Ireland—dissolved, and the pastors returned home to preach the last sermon each in the kirk where he had so often fed the people. Now came the reality of separation. The churches were closed against them, and their people stood at the doors or wandered amid the graves of their forefathers. But where the Spirit of God is, there is liberty. They sat under a tree, or by the wayside, or on the margin of the stream, and heard the Gospel from their faithful shepherds. On Monday, notices were served to many of them to quit the manse. Their wives and children now became sensible what had been done to them. They were called on, without a day’s notice, to quit their happy homes, and go forth they knew not whither.—Some of them were sick, some old and infirm; but no matter, they must go.—They went forth, and God tempered the wind to the shorn lambs. The poor received them: the people provided for them, either sharing their own humble dwellings with them, or providing others for them. They lived with the people, and in their hearts.

“But as the Sabbath morning dawned, the people sighed for the kirk. It was closed against them, or occupied by one intruded on them, and whom they disdained to hear. They essayed to assemble in barns, or shops, and sometimes on the highway, or by the water’s side, but the lairds forbid [forbade] them. Wherever sites could be obtained, they commenced building churches: but in many parish-

es they could not obtain a foot of ground to build on either for love or money. The lords of the soil had no sympathy with the *Free Protestant Church* of Scotland, because it rejected their unhallowed claim to supreme rule in the house of Christ. Where new tenures could not be obtained, some good man or poor widow gave up their lease of a little spot for the erection of a plain church.—His grace the Duke of Buccleuch refused to allow a free church to be built anywhere on his vast estates. He would take no money. An old woman had a long lease on a little spot. The duke offered her hundreds of pounds for it; but she refused, and said she would give it for a church to the Free Church of Scotland.”

There is much in all this in which we cordially rejoice, but there is one thing that we deeply lament—the Free Church of Scotland still adheres to the principle of an establishment, and is ready any day to become, *on certain conditions*, the State church. On this ground, because she does not renounce the church and state principle, the Baptist Union of Great Britain has refused to congratulate their Scottish brethren, properly saying, “Go back into the bosom of the church, or renounce all wish to be united with the State.”

We are grieved to know that this same evil principle of love to church and state is at work among the Wesleyan Methodists of Great Britain, and has done very much to injure their piety and their usefulness. It is this which has prevented their ministers sympathizing with the great mass of the people in their sufferings; this has been at the bottom of their successive separations; this has made their numbers almost stationary, especially in the manufacturing districts, for the last ten years; and to this fact they owe the indignities and the persecutions they now receive from the Puseyite party. They hung on to the church—they left the Dissenters to fight every battle for liberty; (though they have ever been ready to enjoy its advantages when gained,) they have been always ready to attach themselves to the establishment, or themselves

to become *the church*. Even in the great struggle on education, they kept aloof from all efforts with other bodies, hoping to make terms with the government for their own schools; and when this failed, they chose only to work by themselves, and seldom did they unite with other denominations in petitioning against this odious plan of episcopacy to coerce religious freedom.* Would they come out fully and entirely from the establishment, instead of declaring themselves churchmen, and make common cause with the Congregationalists and Baptists and other dissenting bodies, the cause of religious freedom would be vastly accelerated; at present they are placed between two fires—the dissenters receive no aid from them, and to the doctrines at present rapidly extending in the established hierarchy they must as christians be opposed. Dr. D. is quite correct when he says [vol. 2 p. 102.] “Should it [Puseyism] become dominant, then, beyond all doubt, the Wesleyans will be found arrayed against the church: not otherwise.” We would they should be opposed to the church, not simply because it teaches error, but because it is adulterously connected with the state. This union has been the source of by far the larger number of evils which have afflicted the world for the last fifteen hundred years.

Before we lay down our pen we must,

* It has long been our opinion that the English Methodists were overrated, both as to numbers and influence, and the recent struggle proved the correctness of our opinion. They were induced to unite with Dissenters generally against Sir James Graham's original bill on Factory education, and 13,000 petitions were presented against it; after he had altered it, they were understood to be still opposed to it, but were recommended by their leading men to defer petitioning against it till it got into the house of Lords; in the meantime 11,000 petitions were presented against it and the bill was abandoned; a clear proof that the business could be done without them, though, they thought it could not.

with all brotherly feeling, express a doubt as to the correctness of our author's own views of religious freedom. In his first volume, when speaking of the conduct of the French government in reference to religion, he says “Many have looked to M. Guizot for *political influence in favor of Protestantism*, and with good reason.—Himself a Protestant, educated at Geneva, a man of the most enlarged views and extensive knowledge, and therefore, fully acquainted with the vices of the Romish system, it has very naturally been supposed that his powerful influence in the state would be exerted in favor of the pure and intellectual religious faith that he professes. But in fact it is not so.” [Vol. i. p. 128.] We are glad to hear it. Guizot knows well that, *as a statesman*, he has nothing whatever to do with religion. He neither protects nor persecutes it. He favors no one on account of his faith, he frowns on no one on account of his heresy. He leaves religion and its professors to themselves, and in this way only can he prove himself the true friend of Christianity.

No one will accuse us as Baptists of attachment to Popery, or as indifferent to the spread of the truth. We always, long before the Reformation,—ages before the name of Protestant was invented,—opposed every thing like tradition—every thing contrary to the spirituality of Christ's kingdom, and the personal character of religion, whether found in the Romish or any other anti-Christian church; and because we are the advocates of the purity of the church, we say to statesmen, let it alone. On this principle Christianity has flourished in our beloved country, and on this ground and this only do we wish it ever to stand. We lament that our author, possessing as he does, great influence, arising from his character, his learning, and his position, should even seem to be the friend of a system which can only encourage hypocrisy, and can never make a christian.

We are really sorry to lay aside these

volumes without bringing out the views of their author on the laboring classes of Great Britain ; his distinction between Methodism in England and as it is developed in this country ; and several other equally important subjects. Our space is fully occupied, and we close by again warmly commending the work to the American public, and expressing a hope that our Wesleyan brethren in London or some other parties, may reprint it for circulation in England.

BOOK FOR PARENTS.—*The Genius and Design of the Domestic Constitution, with its untransferable Obligations, and Peculiar advantages.* By Christopher Anderson. From the Edinburgh Edition. New-York: D. Mead. Sold also by our publisher. 1844.

Some twenty years ago, the Rev. Christopher Anderson, of Edinburgh, the most popular Baptist minister in Scotland, preached on the first sabbath morning in the year a sermon from the Divine promise recorded by Malachi, "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." His subject was the importance and the duties of the family. His people, impressed and instructed, requested him to prepare the sermon for the press, and though he did not deny their request, long delay induced them again and again to renew it, and at length, to their joy and the benefit of the world, appeared the volume before us. We thank the author of the work, the congregation whose importunity brought it to the light, Dr. B. B. Wisner, who first introduced it to the American public ten years ago, and Mr. Mead, who has furnished us with a new edition, very neatly executed, and sold at a moderate price.

It is not in our power to analyze this admirable volume at length. Our excellent

friend possesses a clear head, powerful intellect, sound learning and a warm heart. With the accuracy of a philosopher, the research of a scholar, and the profound spiritual knowledge of a Divine he has investigated his great subject ; illustrated it by an ample variety of examples, both from scripture and history ; and presented it in a style which cannot but attract the christian and the scholar. His incidental illustrations of scripture will often remind the reader of the venerated Andrew Fuller, with whom our author in early life was personally intimate, and whose character and works he has diligently studied.

On one subject, while perusing this volume, we have felt pain :—why has not a man whom God has blest with such talents and popularity, given us more of the productions of his pen ? Alas, how few and far between they have been ! We happen to know from his own lips, that this very work has years ago been revised and enlarged—but why has it not been published ? Long ago did he announce a Memoir of the excellent CAREY, where is it ? Many of the facts connected with the life of that extraordinary man, and the whole of its philosophy remain yet to be written. Where, too, is the life of Tynedale, on which our author's pen has more or less been occupied for years ? We would remind our beloved brother, (for we intend that this shall come under his eye,) that at his time of life "the King's business requires haste." There are some things he can do better than any other man, and we mean that the sound of our sledge hammer shall be heard across the Atlantic till he has done his duty and gratified our desires. We earnestly hope that those of our readers who have not yet made acquaintance with the volume before us, will obtain it forthwith, read it with earnest prayer, commend it warmly to all their "family connexions," and then place it on their shelves for future use.

BOOK NOTICES.

Robins & Smith, Hartford Conn., have just published an interesting and useful little volume, containing in less than 200 duodecimo pages a synopsis of Evangelical Missions, giving the date of commencement, the progress and present state of each. This book has been carefully compiled from the best authorities by Rev. A. M. Smith, and promises to be very useful to pastors in preparing for Missionary concerts and addresses. This book is for sale at Raynors, Bowery, and Saxton & Miles, Broadway.

The *American Tract Society* have just issued in a volume of more than 500 12mo. pages, a choice selection from Bishop Hall's contemplations, which have long been held in the highest estimation. The good bishop was much better employed when he penned these devout contemplations on select portions of the scripture history than when bitterly anathematizing the persecuted Baptists. We are sure they will enjoy and profit by his pious labors, though he wished them no good.

Dr. Brantly used to say that no writer excelled Hall in putting a thought in a striking and impressive attitude.

The same society have issued in a convenient and attractive 18mo. form that capital treatise of Andrew Fuller on *Backsliding*, prefaced by J. A. James. May many thousands be speedily circulated in all our churches.

From *The Harpers*, we have have that admirable German autobiography of Stilling; reviewed with so many high encomiums, by the editor of the *Christian Review*, in his last number. The publishers have brought it out in their cheap style, in a large double column 8vo. pamphlet, for *twenty-five cents*, though it extends to over 200 pages, and contains the entire three volumes of the English edition, which would cost five dollars. It is admirably adapted to find its way to a very wide circle of readers. In the cottages of the

poor it will be welcome; and the rich and wise, if their tastes are uncorrupted, will prize it highly and read it with eagerness.

From the same publishers we have No. 6 of the Pictorial Bible, becoming, if possible, more beautiful as it proceeds, having reached now the book of Leviticus, embraced in 144 folio pages.

The last number but two of *Neal's Puritans*, with notes by our associate editor, is just issued from the press. This cheap edition, giving more than what used to cost 10 or 12 dollars, for only *two*, is fast winning its way to an extensive circulation. This number has a fine portrait of CHARNOCK.

The fourth volume of Robert Hall's works, edited by Dr. Belcher, which we lately announced as forthcoming, is now, we hear, ready for delivery. We ought to have mentioned that a new and complete index to all the volumes, will be appended to this, and the whole set, we trust, will adorn many a minister's library, and bless him and his flock also.

LITERARY INTELLIGENCE.

A volume of about 500 pages duodecimo, is nearly through the press in this city, containing a Memoir and the remains of the late DA. MERCER of Georgia. It is edited by his judicious, capable friend, the Rev. C. D. Mallory of the same state, and we doubt not will have a very extensive circulation. Wherever father Mercer was known,—and where was he not!—he was very highly esteemed. His work of faith, and labor of love, and patience of hope should not be suffered to die with him; but everywhere among our churches we need the light of such examples, and the potent influence of such counsels as used to fall from his lips. What would such men as Mercer, and Furman, and Semple, Baldwin, and Williams and Staughton have said, if they could have stood up in our midst in these days of threatened schism and avulsion. We seem to hear the accents from their sainted lips, "brethren! see that ye fall not out by the way."

MONTHLY RECORD.

CORRECTION.

The Editors of the Memorial have learned with deep regret, that in the hurry of making up the report of proceedings in Philadelphia, which occupied the larger part of the June number, some statements were allowed, which have been so misapprehended as to seem to reflect on the honored President of the Triennial Convention, in the appointment of its committees. It was not their intention that any such idea should be communicated. Renewing the assurance of their sincere regret for having unintentionally, but perhaps carelessly and therefore culpably occasioned this misconception, they will seize this fitting occasion to record their united testimony, to the able, impartial and conciliatory manner in which the Rev. Dr. Wayland performed the arduous and responsible duties of President of the Convention. In this, it is believed, all the members of that body most cordially concur.

 TEN DAYS IN THE COUNTRY, AMONG A DOZEN OF THE RURAL BAPTIST CHURCHES.

Who that has known the luxury of country life in the heat of summer, would not feel his heart exult even in prospect of leaving the crowded streets, the putrid air, the murky heat and loathsome odors of the great city, to enjoy the perfect contrast of all this amid the inviting scenes of rural life? It is not in human nature,—certainly not in ours, to be very particular as to the how and the where, and the when of making such a transition: but a good Providence often cares most kindly for those who do not over selfishly care for themselves. Official duties, for this once at least, led us along a pleasant pathway; and we will strive, while their memory is in its freshest fragrance, to garner up some of the sweet experiences of these favored days.

It was at the close of a weary week of sedentary toil, and incessant, heart-felt care, that we stepped on board the steamer Norwich, Capt. Dodge, accepting the kind proffer of christian and fraternal hospitality which he offered us, less for our own sake perhaps, than for the cause with which our labors are now identified. Simplicity, neatness, economy (for *passengers* as well as proprietors) and excellent order, mark all the arrangements of this boat. At an early hour of the hallowed day of rest, we awake from refreshing slumbers, and find ourselves quietly moored at the wharf of Rondout, a thriving settlement at the mouth of Esopus creek, the estuary of the Delaware and Hudson Canal. A few moments walk brought us to the picturesque dwelling of the captain, where a generous kindness was ready to welcome us. How serenely passed those cool morning hours, till it was time to 'go up to the house of the Lord!'

On one of those bold and rocky elevations which overlook the harbor, the lower portion of the village and the noble Hudson, with all the garniture of vernal loveliness, from woods, fields and gardens, alternately skirting the prospect, stands the small but neat and attractive Baptist Chapel. How fresh on entering it now, did the scene of its first opening, and the constitution of the little Church for whose accommodation it was reared not three years and a half since, all come up in review! Other scenes both joyous and sorrowful have since been witnessed within its peaceful walls, and the thought of all these filled the mind with mingled emotions, as now with a pleasant but not a thronged company of those who keep holy time, we entered and occupied this sanctuary.

Of the services there performed it is not for us to speak; but of the noble response which that small band made to the appeal for the Bible, we may award the fitting

commendation. More than eighty dollars from this little number of cheerful contributors!—why, it puts to shame the backwardness of others, and shows how warm, how true the hearts of those who cheerfully offered it.

Seven or eight miles further up the creek, where the jutting mountains on each side of the stream begin to recede and open to the view a lovely, smiling valley, generously rewarding the husbandman's toil, lies the little hamlet of Rosendale, where the efficient labors of Elder Morris, some three years since, pioneered the way for establishing a Baptist Church, which under his fostering care has since been greatly enlarged. Here, on his resignation, our beloved brother and college class-mate FAR, late President of Waterville College—a few months since plighted his ordination vows as pastor of this recently gathered flock. We met them, but not their under shepherd, at the hour of afternoon service, in their newly constructed chapel, and they too responded willingly to the appeal for the dissemination of the word of life.

At night we met and worshipped with the church at Kingston,—situated on a charming plain among the hills, which unfortunately hide it entirely from the passing multitude on the bosom of that great thoroughfare, the Hudson. But those who take the trouble to go there, that they may see and enjoy what is there furnished, will not be likely to regret it. As we rode through its quiet streets, giving no equivocal indications of incipient opulence, and now in the repose of Sabbath evening showing to advantage their beauty in repose, how impressive the contrast of what we now witnessed, with the slaughter and destruction when in the war of the Revolution the British reached this ultimate point of their upward progress, and laid the flourishing Dutch settlement here located, in ashes. The same natural features of this scenery now remain, but how changed is every thing dependent on man! The church which formerly rejoiced in Elder Morris's care, and now flourishes

under the faithful labors of Elder Robinson, gave willing heed to our appeal; and at a late and weary hour we found our way back to Rondout, more than satisfied that some hundreds of destitute families in our own or heathen lands may by this day's offerings from these three churches be cheered with Heaven's blest light, here and for ever.

Taking our leave of Ulster county, where small as our Baptist interests now are, they have increased two hundred per cent. within the last three or four years, we crossed next morning to the opposite side of the river, and felt ourself at home again in Old Dutchess. But a very few years since there was not a single regular Baptist church on the East bank of the Hudson from Po'keepsie to Hudson, a distance of fifty miles. There was indeed a General Baptist Church gathered by father ROBERT SCOTT, at Rhinebeck some thirty years since; and twenty years ago this summer, as the youthful pastor at Po'keepsie, it was our privilege to aid that good man at the appointed religious opening of a pretty chapel. Well do we remember the impression produced on our mind by the dignified simplicity, the holy humble gratitude of this venerable man of God on that occasion. At the close of the morning service (for it was on the Lord's day) as the thronged assembly were retiring from the chapel,—surrounded as it is by most delightful shrubbery which completely embowers it,—our attention was arrested by the dignified form of a matron of threescore and ten, who made her way to father Scott, and deposited in his hand a generous sum to assist in defraying the expense of erecting the house. To our inquiry, he replied, "Oh, that is Madam MONTGOMERY, the honored widow of the General of that name, who fell at Quebec, in the early part of the Revolution; and though she worships with another denomination, her heart is large enough to embrace, and her hand not slow to aid all who love the Saviour." Happy the receiver and bestower of such

gifts! Years since they have, we trust, gone up on high to bow together at that Saviour's feet, whom here they loved and honored.

This little church meanwhile had its frequent alternations, but on the whole seemed waning toward certain extinction; when two years since their present pastor, the indefatigable BEVAN, was induced to take the oversight of them. Under his fostering care they steadily flourish; and while no violent changes have been attempted, and they still continue the breaking of bread every first day of the week, and still repudiate any creed but the bible (as does also the First American Baptist Church, the honored mother of so many thousands, planted by Roger Williams at Providence, as well as many others of the so called "regular Baptists") it seems gradually assimilating to its neighbors, and will probably ere long be fully associated with them.

In the mean while two other Baptist Churches have arisen in this vicinity. One at Tavoli (Upper Redhook Landing), some eighteen months since, chiefly under the labors of the pastor of Rhinebeck,—who now sustains this relation to both churches, and laboriously serves both every Lord's day, though they are ten or twelve miles apart. This new church have a good chapel just erected, and God is richly blessing them.

The other, ten miles south of Rhinebeck, is the Hyde Park Baptist Church, formed the last winter, from the joint labors of Elder ROBERTS, of the Pleasant Valley Church, and those of the successive pastors at Po'keepsie. This little band are now struggling to erect a house for the worship of God; and should they be suitably encouraged by timely aid, so as to secure the labors, for a large part of the year, of Elder MORRIS, whose works praise him, on the other side of the river, they will doubtless succeed. How pleasant to see these connecting links of the fraternity of Baptist Churches, along this noblest thoroughfare in the world.

Columbia county, next north of Dutchess,

has several Baptist Churches, but they are mostly on its eastern border, and did not now lie in our way. We passed through Hudson in too great haste to allow us more than an earnest and fond look at the place of worship, where our early friend Professor BRIGGS commenced: and the now distinguished Dr. MALCOM made his first successful demonstration as a minister. We learned from its present beloved pastor, FREEMAN, what doubtless many of our readers had witnessed at the recent Association there, the growing prosperity of that interest. But we have no right to class this among the rural churches—*Hudson is a city.*

Coursing over the great Boston railroad, which has one of its western termini here, we soon reached, and almost as soon passed through, the noble county of Berkshire, in the old Bay State. Would that its fifteen Baptist Churches were all, as we know that some are, in vigorous, healthful progress. Pittsfield, admired for its beauty, lay in our way; and the brick chapel of our Baptist brethren reminded us of other days, when that Church enjoyed the services of the then highly esteemed BEACH. In an evil hour, the wild-fire and explosiveness of Foote and his measures, were welcomed by the pastor and the church: the latter were seared, withered, and for a time, nearly prostrated by its influence; but since have been slowly reviving: the former lost so effectually his balance as to flounder on and on, from one depth to another, regarding each step as an elevation, till reason nearly toppled from its throne.

Dear and beloved brother, for whom our heart still yearns with fond affection, in remembrance of the happy intercourse of earlier years—may thy future days prove serener happier, and more useful than the past! A larger structure and a loftier spire marks the place where the distinguished TODD ministers to the Congregational Church, and still, we doubt not, with his own inimitable tact, "lectures to children."

The last of the smiling towns and thrifty

husbandry of Berkshire are passed. The lofty mountains of Washington, with their dense, dark forests, and the rocky serpentine ravine through which our rail-cars whirl their dizzy speed, are attracting to themselves the admiring regards of all our fellow passengers; and as we stop a moment at Chester Factories, the kind hand of a stranger brother is reached out to greet us: by his provident care we are soon seated by his side in the admirable little wagon which serves him both for convenience and pleasure, and we begin the zig-zag windings requisite to reach the elevation which shuts in the northern side of this valley. Wearisome for the panting steeds which drew us up those steep and long ascents, but fresh and fair, beautiful, grand, sublime to our view, were those scenes of nature's wild and majestic loftiness, which at each step seemed varying and unfolding before us.

We have reached his home, and shared the kindness of his bounteous board; with other clerical guests we are again on our way, and reach ere long the loftiest summit of this commanding elevation. It is Middlefield which lies before you; "the steeple house," as usual belongs to those who used to claim the honor of "the standing order:" but a little to the right you reach the Baptist chapel, plain, unpretending, but commodious, and now closely filled. In this out-of-the-way place, the south western corner of the county of Hampshire, there was now assembled for their annual meeting, the Hampden county Bible Society. Six years has this auxiliary held on its career of increasing usefulness, and on this occasion, difficult as the place seemed of access, a larger number of pastors and faithful brethren were in attendance, than at any preceding anniversary. They bore, too, more generous offerings for this noble cause, than any former year had witnessed. One feature of their enterprise, not a little pleased us.—While they express the highest opinion of the value and necessity of agents, they modestly but decidedly intimate their con-

viction, that the proper place for their operation, is where the pastors and churches do not and will not attend to the collection of the funds without their aid. As for themselves, they determine to enjoy the luxury, and feel the honorable independence which results from *doing their own work*. Long may they persevere and increase in this praiseworthy determination. The business details of their Society had been accomplished in the morning; and a brief spirit-stirring address had been delivered by their newly elected President, a distinguished young lawyer from Cabotville—in which he referred with felicitous propriety, to their gathering among the rough hills of New-England for the furtherance of the faithfully translated Scriptures, as strikingly reminding him of the persecuted Waldenses of other days, driven to their mountain fastnesses by persecution, and there maintaining the purity of God's word, his worship, and gospel ordinances, while "the world wondered after the beast."

This afternoon session was devoted to the anniversary Sermon, preached according to appointment by the young pastor of the Springfield church, brother RICHARDS. Well did he acquit himself, in the discussion of the noble theme selected for this occasion: "The Divine Word, the light of men." We could not but admire the modest simplicity, the unaffected meekness, in which the lofty thoughts and beautiful imagery of that delightful sentiment were portrayed. How rare, yet how surpassingly winning and valuable are these combinations, in the gifted and highly privileged young ministers of Christ! May we all more fully feel and illustrate them! Rarely have we been more impressed with the inspiring influence of what Webster once called "the sea of upturned faces," than on rising to address the assembly on that occasion.

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That Baptist Church now enjoys the labors of an excellent and beloved pastor, in the person of brother BESTOR, from

whom and his faithful deacons and brethren we received every attention. Long may they hold on their way together, in the enjoyment of Heaven's richest blessings. Time and room utterly fail us to give even an inkling of all that we enjoyed in our brief sojourn on those mountain heights.

The next afternoon and evening we spent with brother LEWIS, the beloved young pastor of the church in Agawam.—This village, situated in the fertile valley of the Connecticut, is in perfect contrast with the scenery we had just left, but both are beautiful. There is harmony in the moral features; and as we rode and walked among the flock, and saw the mutual regards of the shepherd and the sheep, we could not but feel renewedly the strength, the sacredness and sweetness of those ties which thus bind souls in blessed harmony. At the hour of evening prayer, a large number gathered in their pleasant sanctuary, to prove how good it is to draw near to God.

Nor can we fully narrate the interest of our visit the next morning to the extensive carpet factories at Thompsonville, and the delight experienced in viewing their beautiful fabric, and especially the cheerfulness, health and comfort of the numerous artisans,—so unlike what we hear of the degraded and half-starved condition of the operatives in the old world. Nor of the interesting trip down the rapids of the Connecticut river, in a tiny steamer, and how carefully, prudently, and safely she was steered through the narrow passes between the rocks; and the moral lessons which the sight suggested. At an early hour we were with good friends in the good city of Hartford, whose churches and brethren are entitled to more than a passing notice, but come not within our range in this rustic sketch. With the next morning's light we were away for the hills of Litchfield county.

Conceive of us, then, on the afternoon of the closing day of the week, reaching the sequestered dale of our native town, dear

Colebrook,—rough and poor, and wild it may be to a stranger's eye, but never thus to ours. How grateful is the coolness of the air, how bright the sun, how serene the azure vault of heaven; and how grateful to the eye and ear the murmur of that rippling stream, whose pellucid waters are coursing their way over their pebbly bed, and gently chafing the verdant banks.—The hill-side and the valley which cultivation has enriched, as well as the everglades of unbroken, primitive forest which in several directions seems to spread out interminably,—all have their attraction for the eye which first opened on these scenes. How truthfully the simple lines of Harlan Page, written under the picture of his natal spot, might here be repeated by us:

“Here a child, I sinned and strayed,
Here the Saviour disobeyed;
Here I felt his chastening rod,
Here I trust, returned to God.”

Oh, that first “chastening rod” of a Heavenly Father, which tore from a young, fond heart the loved mother on whose faithful breast our childish cares and hopes reposed, thus early making us familiar with sorrow: can we ever forget its aspect? Cheerless as the autumnal blast that howled through the leafless forests, and pitiless as the rude storm that poured its floods upon us, on the dark day they buried her, and the young child we were, stood by that gaping grave, and felt our own heart buried in it. How strange to us it seemed, that when but a few days had passed, the men we saw could laugh as blithely, and sport and jest as carelessly as though *she* were not dead.

* * * * *

The Church there were now without a pastor; and when the Sabbath drew on, and over the hills and along the valleys the sparse population of this and neighboring districts came pouring in, filling to repletion the little, uncouth and inconveniently arranged, but time-honored sanctuary, could we enter those walls, and perform the accustomed services, where our own father's voice had for scores of years led

their devotions, and taught them and their ancestors the things of God, and Christ; and Heaven, without unusual emotions? May that Saviour of whose love we then meditated, and before whose cross we bowed together, whose word they prize, and willingly aid to diffuse among the destitute, as he has been the God of the fathers, guide and bless their children also!

EDITORS' TABLE.

Letters, magazines, pamphlets, and annual Reports from all quarters have multiplied upon us, since we have had opportunity of paying our respects to them.

Our hundred dear good friends in more than half the states in the union, must have a little farther patience with us, and each shall be faithfully attended to.

Western religious newspapers continue to multiply. The Cross and Journal of Ohio, in noticing the re-establishment of THE BAPTIST at Nashville, Tennessee—to be conducted by the Rev. R. B. C. Howell and Wm. C. Crane,—says that now every western state but Mississippi, Louisiana, and Arkansas, has its own Baptist newspaper. The Cross thinks if all were to unite on two it would be better. The Banner and Pioneer at Louisville, Kentucky, and the Christian Index of Georgia, are skirmishing with the Publication Society in regard to the Psalmist.—We hope all parties will keep *very cool*, this warm weather. The Biblical Recorder of N. Carolina, and the Religious Herald of Virginia, are taking stronger ground in opposition to all anti-Slavery movements. Since the agitation on this subject in the Methodist General Conference, all the south seem combining more closely, and striving to enclose their own circle—as might have been expected. The Herald advises Maine and N. Hampshire to withdraw from the Home Mission Society, to leave it harmoniously to operate under its present constitution. But would withdrawals stop here? We remember, when a shepherd-boy, that it was always ominous of evil, when any of the flock began to jump over the fence. The remainder would generally follow.

The Missouri Baptist complains bitterly that brother Kincaid, had been hurried away from that state and vicinity, after a visit of only a few hours, to reach Michigan in season. The Michigan Herald equally regrets that he came there

too soon. Sad mistake, but we are glad no blame rests on the Missionary.

The S. S. Union Annual Report has been received. It is an able, well written document, full of facts, and forcible, well considered arguments. It is not too long for those who will ponder its impressive truths.

The July No. of the Missionary Magazine is filled with the minutes of the late Triennial Convention, the Report of the Board, the Treasurer, &c. With the exception of a few slight mistakes, it is very satisfactory. Among the committees ordered we find one on Indian Missions. There is also a Report presented from such a committee. But the committee itself is not named. We might suggest the reason why its members, except the chairman, are not named, but such intimations *from us* are *sometimes* not well received. In the receipts of the Treasurer we also perceive that the moneys paid in at the triennial convention, amounting to over 15,000 dollars, are put down as received in May which is certainly a month *too late*. They were all received in April. Such slight mistakes will occur, notwithstanding the utmost pains and care to prevent them, as we by experience know. It is of far more importance to find every cent of money paid, faithfully accounted for and economically, wisely applied, in furtherance of the great and blessed cause for which it has been contributed. This will be invariably found true in the operations of our Foreign Mission. It affords us the highest satisfaction to say this for the encouragement of all who love this precious cause and its interests.

We hope it is understood that the testimony given by the Memorial is an honest, intelligent, independent one, worthy of reliance from the public, because it is not and will not be swayed to the right hand or the left, by the fear or favor of the few or the many who may aspire directly or indirectly to control its course for any personal or party purposes. Our generous, widely scattered supporters awarding us their confidence for the very reason that we are not within the magic circle of certain attractions, or repulsions, have a right to expect of us *fearless* integrity in the discharge of our duties, nor shall they be disappointed. We will try to avoid mistakes, and misapprehension; but as this is not always possible, the utmost readiness and frankness shall ever be evinced to correct what is wrong, while we humbly strive to adhere to the right with unflinching tenacity.

RECOLLECTIONS OF THE ENGLISH PULPIT.

REV. ALEX. STEILL OF WIGAN, LANCASHIRE.

“*And I will shake all nations ; and the desire of all nations shall come.*”—Haggai 2 : 7.

From this text the preacher deduced the following doctrine, viz. That the convulsions and revolutions which happen in the world are ordered and overruled by God, to prepare the way for the coming of Christ in the display of his love and grace.

In explaining this truth, he considered.

1. The peculiar character under which the Lord Jesus Christ is here represented, *the desire of all nations.*”

2. How the shaking of the nations, or revolutions which happen in the world prepare the way for his coming. Under the first head, he showed that Christ is the desire of all nations on account of his personal dignity and excellencies—his character and work as mediator—the blessings he communicates to believers both now in the present and future state. And he has been so esteemed by all good men in all ages who have discovered his worth.

Under the second particular : How the convulsions of nations prepare the way of Christ, he showed that they did not this considered simply in themselves, but under divine superintendence and direction.

As they are necessary to remove and destroy those things which oppose the spiritual reign and government of Christ.

As by them in the providence of God new scenes present themselves for the diffusion of religious knowledge in the world.

And because thereby the minds of men are prepared to listen to and cordially to receive divine truth.

In concluding the preacher regarded the subject as a *Rule of Duty*, and *ground for hope*.

Virtue is the first quality to be considered in the choice of a friend.—*Dr. Johnson.*

For the Memorial.

PRAYER ANSWERED.

Alas, that there should be those who hesitate to believe in answers to prayer !— Yet such are to be found, even among professing christians. Who could have expected this, when the sacred records present the wonders it has accomplished, and holy men in every succeeding age have borne testimony to the kindness of their heavenly Father, in answering their requests ? Let us seek to remove unbelief by the statement of a fact, more powerful by far than an argument.

In 1842 a christian minister, not unknown to the writer, having a large family dependent on him, and held in esteem by his brethren, was visited with alarming illness. Quinsy had placed him in circumstances of extreme danger. Medical attendants could give no hope ; hours and days elapsed, and death appeared all but certain. The medical friend of the minister, indeed, declared his conviction, that in a few hours he would be in another world.

It was the privilege of this minister to be associated with a beloved fraternity of pastors in the district who met monthly at each others houses for conference and prayer. At their meeting at the precise crisis of the disease a spirit of deep christian sympathy prevailed, and special prayer was solicited for their afflicted friend. On that day the medical man had twice seen his patient, and had proposed to pay another visit in the evening, when, as the last hope, he proposed to make an external incision in the throat ; an experiment, he said, certainly doubtful in its result.

In the afternoon as the afflicted minister sat with his wife suggesting various matters to be arranged “after his death,” he began for the first time for about thirty hours to feel sensation in his throat. For a time he could scarcely believe the fact ; he at length avowed his conviction, and

his poor wife was overwhelmed with feeling; it had indeed become certain, and he was shortly after enabled to swallow; having become delirious through debility, he was placed in bed, and when his medical friend came in the evening, to his astonishment he was asleep. The surgeon lifted up his hands and exclaimed, "Well, now I believe in the existence of miracles."

A few hours elapsed, when the minister awoke, and speaking to his wife on the subject, he declared his conviction that his unexpected deliverance was in answer to the prayers of his assembled brethren. It was even so; early in the morning, a venerable ministerial brother called to inquire into circumstances which had excited so much sympathy. He said that the utmost anxiety had prevailed among the brethren, that it was proposed an extra half-hour should be devoted to special prayer on his account, and that brother A— especially presented the most ardent petitions, inspiring a confidence of success in every bosom, such as was seldom felt. At the exact time this prayer was being presented to the throne of God, the divine "hand was stretched forth to heal."

O the omnipotence of prayer! May we be found more frequently in its exercise, realize its blessedness, and cordially recommend its practice to our friends.

A LAND WHERE IS NO SICKNESS.—As a gentleman eminent for his happy mode of introducing religious conversation among young people was one day going in the stage coach to his country house at Hempstead, he was accosted by a fellow passenger in the following terms, "Sickness, sir, is a very uncomfortable thing. I have been running almost all over London to find out a Physician to attend my sister but I have been unable to meet him and I am so fatigued that I am compelled to take the stage." "Yes, sir," replied the gentleman, "Sickness is a very uncomfortable thing ;

but I know a land where there is no sickness." "Do you, indeed," rejoined the young man, "I have travelled nearly all over the world and never heard of that land yet."—See *Isaiah* 33 : 24.

Reading furnishes the mind only with materials of knowledge; it is thinking makes what we read ours. We are of the ruminating kind, and it is not enough to cram ourselves with a great load of collections; unless we chew them over again they will not give us strength and nourishment.—*Locke*.

PARODY.

[The Clerk of old Salter's Hall, London, having for many months commenced every Sabbath afternoon's service with the 62d Hymn, Book 1st. Dr. Watts, a wag wrote the following parody, and placed it on his desk.]

Come let us join our cheerful voice,
As we have often done;
Though we've variety of choice,
Our song is always one.

"Worthy the clerk," the people cry,
"Who our devotion leads;"
"Worthy the people," he'll reply,
"Who thus approve my deeds."

Worthy the 62d Hymn
To dwell upon our tongues;
But sure in six or eight months' time
We've right to change our songs.

All you that in the gallery sit,
And placed above the rest,
Join with your brethren in the pit,
And vie in singing best.

The congregation join in one,
And think the clerk to blame,
That every sabbath afternoon
He makes us sing the same.

THE
BAPTIST MEMORIAL

AND
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REV. ARTHUR L. McLELLAN.

An extract from my Journal.

"I am requested, sir, by a very sick gentleman, to ask you if you can call and see him." Such was the inquiry addressed to me, on the 7th of February, ultimo, by a plain looking man, who was shown by a servant to my room in a boarding house in New-Orleans, during my late missionary visit to that city. "Who is the gentleman," I asked, laying aside the volume I held in my hand, "who wishes to see me?" "I do not know his name, sir," he replied, "but he has heard that you are a Baptist minister, and as he was once a Baptist minister himself, and is now dangerously ill, he wishes to see and converse with you." "Where," I inquired, "shall I find him?" "At the Charity Hospital, sir," he responded. "At the Charity Hospital!" I added with surprise. "Yes, sir." I gazed at the messenger a moment, and answered—"Very well, I will attend to the request." He touched his cap, and departed.

It was near sunset, on a beautiful evening, when this short colloquy occurred. The young missionary pastor of the city, brother R. Holman, sat near me, and had witnessed the scene. I had an engagement to preach at 7 o'clock, and, withal, was suffering from a nervous headache, a disease to frequent attacks of which I have long been subject. I, therefore, turned to my companion and requested

that he would go immediately, and see the sick man; that he would administer to him all the consolation in his power; learn as much as possible of his history; and say that I would see him early in the morning. He assented to my proposition, and set out on his errand of mercy.

The sound of his footsteps died away on the stairs, and as I sat, now alone, I could not repress a train of the most painful reflections. "Once a Baptist minister!" A resident here, and yet wholly unknown to any of the excellent brethren who are struggling with so much zeal, to build up the cause of truth in this great metropolis of the south! In the Charity Hospital! He is, as I suppose, some poor, disgraced, and fallen clergyman, who has in his desperation, sought this asylum to hide himself from shame; and is now, having run his course, dying without friends or sympathy, in poverty, forsaken! Unfortunate New-Orleans! Than its resident citizens never was there a more honorable, high minded, or generous community. Its streets however are daily thronged with every description of desperate adventurers, from every quarter, and all nations. Broken down in fortune, in morals, and in honor, there is no deed too dark or revolting for them to commit. Mingling in this crowd, are found, men of all professions, and of no profession, and some alas! who have once filled the pulpit! Here is one who shrinks from the public eye, conceals himself amidst scenes of

miserable degradation, and remains unknown until the fearfulness of his last hour compels him to reveal his name and character; and there is another less honorable, but hardened and daring, who denounces all the christian world as base and selfish, boldly clamors to the crowd of his persecutions, and insisting that he will never submit to be put down, still preaches to as many as will honor him with a hearing. Doubtless they were all hypocrites from the beginning—

“ Who stole the livery of the court of heaven
To serve the devil in ; in virtue's guise
Devoured the widow's house, and orphan's bread ;
In holy phrase transacted villainies
That common sinners durst not meddle with.”

But their true characters have been revealed, and, driven from virtuous society, they have sunk into the dregs which here so thickly accumulate. This motley multitude supplies the men who crowd the theatres, and other places of moral pollution, who keep up the dens of the gamblers and drunkards, and shout loudest at Sunday races, and Sunday military parades and reviews. The name and fame of the citizens, and the property and life of honest strangers, suffer the consequences. But I threw aside these depressing meditations, and sought to calm and regulate my thoughts for the evening services.

I met at the appointed hour, and with deep feeling, addressed a large and attentive assembly. The devotions closed, and the benediction pronounced, the congregation began slowly to retire, and I turned to my friend, who sat by my side in the pulpit, and inquired whether he had seen and conversed with the sick man, I learned that he had. And his name, I asked, what is it? I understood him to say, responded my friend, that his name is McLellan. McLellan, I repeated. McLellan—I know a minister of that name. We were formerly associated in Virginia. This surely cannot be my old friend and brother, Arthur L. McLellan! Where, I

continued eagerly, did he come from? Did you ask him? I do not, he answered, think that he was in the proper exercise of his reason. His fever was very violent, he could utter but a few words at a time, and they appeared to me to be incoherent. I presume there is no such place, but when I inquired where he came from, his reply was, *King and Queen!* I suspect that his fancy, broken loose from his judgment, was fitting over reminiscences of a game at cards. This answer, wholly enigmatical to my brother, and which with the statement that he had *once been* a minister, had aroused his suspicions, revealed to me every thing. It is, I exclaimed, my friend Arthur L. McLellan; he was not delirious, nor thinking of the hilarity of gamblers; he is originally of *King and Queen county*, Virginia, where he was for several years connected as assistant teacher, with the school of Col. Haynes. He answered you with deliberate intelligence. What could have brought him here heaven only knows, but he must be the man.

With the name of McLellan a multitude of memories clustered about the gushing fountain of my thoughts. Having professed religion at a very early age and determined that it was his duty to devote himself to the ministry, he went to New-Hampton, N. H. then under the charge of Rev. B. F. Farnsworth, to prepare himself for the work. There was in the same village a female school, under the guidance of our distinguished and lamented sister, Miss Hassiltine, the late Mrs. Smith. Before he had made any material progress in his studies, he fell irrecoverably in love with a sweet, and joyous girl, a pupil of this Academy, who warmly reciprocated his passion. They resolved to unite their destinies in marriage. After many difficulties, arising mainly from the tender age of the parties, he led her to the altar. They were a beautiful pair. Their brow was shaded with no thought of sorrow; no forebodings of the future darkened the sunshine of their hearts.

"He stood, in the spring time of youth, a fair form,

His spirit was noble, his feelings were warm,
An eagle, to shelter the dove with his wing,
An elm, where the light twining tendrils might
cling;

And they vowed that while life's bounding
pulses should roll,

Thus lastingly soul should be blended with soul."

All future thoughts of the ministry were now given up, and his theological studies abandoned as impracticable. He left the Academy. The business of a teacher was selected, and for many years pursued as his avocation. The love of Christ, however, still burned intensely in his heart. In a prayer meeting, that best of all meetings, he was *most* at home, and no man was more efficient. He loved the Gospel. Often I have seen his eyes sparkle with delight when its rich truths were poured from the pulpit, or when sinners were smitten by its power, and came for relief to the "sacrifice of God, which taketh away the sin of the world." Nor was his devoted young wife his inferior in piety, or in any other respect.

Such was the condition of things with regard to brother McLellan, when I left the scene of my youthful labors, in Norfolk, Virginia, to assume a larger and more responsible charge, in the most beautiful and polished city in the south west. Years passed, and I heard nothing of him. An Ohio paper at length brought me intelligence that he had been, at Pequa, in that state, within a few days of its date, solemnly ordained to the work of the Gospel ministry. A few weeks subsequently I found him at my own house, where I learned from him that, in hopes to better his fortune, he had quitted "the Old Dominion" for the great west; that he had found a resting place at Pequa, where he and his wife had taught an Academy several years; that they had found themselves, notwithstanding the most rigid economy, poorer at the close than they were in the beginning of their Ohio labors; that they had concluded that north of

"La Belle Riviere" was no place for them; and that they had decided to try what they could do in the sunny south. Meantime his soul, he informed me, still clung to the hope of usefulness as a minister, and by the advice and consent of judicious brethren, he had taken upon him the fearful vows of the sacred office. He soon made an engagement with the trustees of Leighton Academy in North Alabama, and returned for his family. On their passage to their new home they spent several days with us in Nashville. They had three beautiful children; they appeared cheerful and resigned, but they bore, deeply marked, all the evidences of poverty and anxiety. Brother McLellan preached in my pulpit several times during these visits. His sermons were plain, indicative mostly of a sound judgment and a warm heart. They left us, and I heard they were doing well at Leighton; a year after I heard they had resigned and gone, I knew not, and never had known whither.

Think you, I inquired of my brother, he can possibly survive his present attack? I fear not, he answered, shaking his head and added—I doubt much whether he can live until the morning. Thus ended our conversation for the evening. I now followed the crowd from the sanctuary, and returned to my room with feelings of melancholy sadness. How full, thought I, of disease and death is this beautiful land! The soil is fertile almost beyond conception; from its bosom spring forth nearly spontaneously, a rich abundance for all the necessities, and even luxuries of its inhabitants; all nature teems with life and joy; its climate is delicious; its skies are radiant with brightness, and flowers and foliage perpetually clothe the forests and the fields. Man alone seems the victim of misery and suffering. For him disease lurks in every cooling shade, and death nestles in the fragrance of every blooming flower. Ere we are aware his sting is darted, it pierces our heart, and we sink into the dust.

Early the next morning, accompanied by my beloved brother Bayless, of St. Louis, I set out for the Charity Hospital, to redeem my pledge. The building is spacious and lofty, occupies a fine site in the suburbs of the city, is handsomely enclosed, and has a commanding appearance. We entered by a large iron gate, and found the ample grounds tastefully ornamented with walks, trees, shrubbery, and plants. There are in perfection, the grand magnolia, the oleander, and the arborvitæ; creepers climbing on arbors, offer to the invalid and the visiter an inviting shade, and roses, of many varieties, bloom perpetually. Within we were painfully struck with the numerous indications of popish superstition. Not the least prominent of these were the many old women, a species of nun, as we were told, called "Sisters of Charity," (!) dressed in a sort of black unwomanly costume, and who were gliding about in all parts of the edifice. We inquired for the ward in which we had been informed our brother lay, made our way to it, and asked for Mr. McLellan. A sick man, lying on a mattress near us answered—He is dead! We stood a moment in silence, and repeated the solemn word just uttered—*dead!* Yes, sir, said the man, he died at eleven o'clock last night! Where, I asked, shall we find his body? In the hall yonder, he replied, behind that screen. We walked to the place, removed the linen from his face, and instantly recognised our friend and brother. It was indeed, McLellan himself! He was but little changed in his appearance, not much reduced; his full auburn locks fell upon his polished forehead which yet, as he had seen, probably, not many more than thirty summers, bore the lineaments of youth, and his countenance looked serene, and perfectly natural. There he lay, cold in death! With what feelings in regard to religion, I inquired of one of these wrinkled nuns, who was at the moment passing, did this gentleman die? A priest, she said, was with him last night, to pre-

pare him for death, but he refused to hear him or pay him any regard. Will you please inform me, madam, if you know, I continued, who brought him here; and when he will be buried? The medical students, she rejoined, from the college; and he will be buried at four o'clock this afternoon.

We left the Hospital, and bent our steps towards the Medical College. There we found the young men assembled, and making arrangements for the funeral. The resolutions which they passed and subsequently published, expressive of their high estimation of his character, intellectual, moral, and religious, of their sympathy with his bereaved family; that they would attend the funeral in a body, and wear the usual badge of mourning for thirty days, apprised us of the fact that brother McLellan was a reputable student of this institution. At the close of the meeting we made ourselves, and our relations with the deceased known, were introduced to the Faculty and students, and were cordially invited to attend and officiate at the approaching solemnities, the whole expenses of which the Professors generously offered to defray. We cheerfully assented. We sought out the students who had been his associates and attendants, and from them learned many particulars of interest. Our brother was not, we rejoiced to be assured, as by the language of the messenger who had been sent to us the previous evening, we had been led to fear, fallen from his high estate as a minister, but was to his last hour eminently a christian. From Alabama, we understood, he had made his way to the lower part of Mississippi, where for two or three years last past he had been beloved and useful as the pastor of a country church. There, to aid him in supporting his family, and by consent of his spiritual charge, he had studied, and intended to practise the profession of medicine. At the school in New-Orleans, which is gradually becoming deservedly distinguished, he believed he could ob-

tain the best knowledge of the nature, and ascertain the best method of treatment of southern diseases. He had, therefore, collected together all his means of support, and was here attending the regular lectures of the college. The session had advanced four months, and was to close within two or three weeks. About ten days previous to his death he had been attacked with a violent fever, which baffled every effort made to subdue it, and he soon sunk under its withering power into the grave—prematurely it would appear, but doubtless according to the will of God—for at what age, or in what circumstances, are we safe from the attacks of this relentless and inexorable destroyer?

“Leaves have their time to fall,

And flowers to wither at the north wind's breath,

And stars to set—but all—

Thou hast all seasons for thine own, O death.”

He died, too, in the triumphs of faith. When he saw that his hour was near he was increasingly firm, and more collected than usual. He commended his christian church to the Great Shepherd; but spoke most feelingly of the destitute condition in which a stranger in a distant land, he should leave that beloved one of his heart, who had so early forsaken home and friends and all for him, and had been the affectionate partner of all his toils and wanderings. He dictated to her a message, which he besought his friend to write, in which he said he had hoped in a few weeks to have joined her and his beloved children in their humble home; but he perceived that it was the will of God that he should die far away from them all, and he cheerfully acquiesced; that he should return no more, but God would be with her, and be her defence and support; in him he implored her unwaveringly to trust. To each of his children he sent a separate exhortation full of a father's tenderness; and he entreated them all to be good children, to seek the Lord, and to love, and obey, and protect their dear mother; that when life's pilgrimage was

over, he prayed they might all meet in Heaven, and together enjoy everlasting glory. This task done, he commenced an earnest address to his fellow students who surrounded his bed, and spoke with great animation as long as he was able to utter a word, admonishing them of the shortness and uncertainty of life, and the necessity of the religion of Christ to prepare them for the awful hour he was then approaching. He ceased, and his associates left him for the night, not probably supposing that he would immediately expire. The priest then came with his oil and crosses, and candles, to torment him with his mummeries; but he turned from him with loathing, and his liberated soul took its flight on high to assume its place among the glorious harpers, in the ranks of radiant cherubim and seraphim!

The appointed hour for the funeral found me, with brethren Bayless and Holman, at the Medical College. By request we walked at the head of the procession to the Hospital. There we were ushered into a spacious room used as a sort of chapel, in the centre of which lay the mortal remains of our lamented brother. As there were scarcely any seats, we all stood, nearly filling the room, and the faces of all were turned towards the coffin. We read a portion of the word of God; we then addressed the assembly, and had the pleasure of the most marked and solemn attention, particularly on the part of the students, who numbered about one hundred; we then sung a hymn, and poured out the fervent desires of our soul in prayer. Never did deeper feeling pervade our hearts than during these services. The procession now advanced with slow and measured tread through the city to the Protestant burying ground, and there as the last rays of an evening sun were softly thrown upon us from the west, we committed his body to the grave “dust to dust:” quietly to slumber, until called thence into a new life by the sound of the last trumpet! Praised be God for the assurance that—

"Dust thou art, to dust returnest,
Was not spoken of the soul."

And even of our bodies, we know that "Those who are in their graves shall hear his voice and come forth." No stone marks the spot where he sleeps; no line is carved to tell his worth; but calmly and quietly he rests, where the flowers will bloom, and the birds will sing. There, with a throbbing bosom, we took of him our last FAREWELL.

We would have lingered longer, much longer, among the splendid habitations of the dead that crowd this spacious cemetery, for we love to indulge feelings of chastened melancholy, but the long line of students had disappeared on their return to the college, the shades of evening were beginning to gather about us, and it was necessary for us again to prepare for the approaching duties of the sanctuary.— Deeply did I regret that I had not seen and conversed with my departed brother before his death. Had he, while health permitted, attended and aided in the meetings of the church in New-Orleans, he would have been known to its members, they would have loved him, and he would not thus have died a stranger, in a *Charity Hospital*, and been persecuted in his last hours by the nonsensical superstitions of Catholic Priests. Christian kindness would have delighted to extend her hand, and christian sympathy and prayer would have cheered his expiring moments. Doubtless he believed that his obligations and duties as a student, justified him in declining, for the time, religious associations, and authorized him to suspend, temporarily, the public use of the means of grace. In this conclusion he erred, and found it true, as will all others, that neglect of christian duty, no matter by whom, or under what circumstances, often meets, even in this life, a severe chastisement. But he is gone, gone safely, gone triumphantly. His failings, whatever they were, we leave with him in the grave, and remember only his virtues and his warm, pious, christian devotion.

As I wended my way alone and silently to my lodging, my thoughts went out, irresistibly, to that far distant home he had lately left, in the forests of Mississippi, full of hope for the future; to that confiding wife yet cheerful and happily ignorant that any thing had happened to him who was all the world to her; and to those lovely children, who, perhaps, at this moment, around their cabin hearth, are singing their evening hymn of praise to their great Creator. She has taught them to pray daily, for his health and safety, and early restoration to their embrace. Anticipating his return, and now as the time is far advanced, counting each day that still lingers till he comes, she is doubtless preparing to receive him; and she affectionately promises her sweet charge, while their faces glow and their little hearts bound with delight, that they will soon see their dear father! Alas! they will see him no more on earth! How can they support the overwhelming intelligence which, with crushing power, must so soon reach them, that she is a widow, and that her children are fatherless! Inscrutable, indeed are the ways of providence! Be thou, merciful God, the father of the fatherless, and the husband of the widow!

R. B. C. H.

God takes men's hearts' desires and will, instead of the deed, when they have not the power to fulfil it—but he never took the bare deed instead of the will.—*Barter.*

Let secret prayer by yourself alone be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer, in regard of the mind's freedom from distracting thoughts. Because, also, if the world gets the start of religion in the morning, it is hard for religion to overcome the world all the day after.—*Burkit.*

HISTORICAL SKETCH
OF THE
BAPTIST CHURCH IN WALES.
(Formerly South Brimfield, Mass.)

Compiled mainly from papers furnished by Rev.
George Mixer.

This church, the most ancient of the churches of the Sturbridge Association, was constituted in the year 1736, and at that time embraced about thirty members. Its first minister was the Rev. Ebenezer Moulton, a member of the church, who received ordination as its pastor Nov. 4, 1741. Joseph Hovey and Benjamin Johnson were the deacons. Mr. Moulton continued in the pastoral office until the year 1763, when he removed to Nova Scotia where he resided about fifteen years. He afterwards returned to South Brimfield and died among the people of his former charge in 1783. He, like many others of his times, was a victim of the persecutions under which the non-conformists of Massachusetts suffered, and which fell with especial weight upon the Baptists. It seems that he took part in the preliminary measures which resulted in the establishment of the Baptist church in Sturbridge. Here he preached and baptized, and for grave offences of this character, he was seized by the constable as a stroller and vagabond, and dragged from the town to prison.

The early prosperity of this church was brief. In the year 1748, after serious difficulties, the church became divided and so remained for a period of more than twenty years. In the year 1765, the Rev. James Mellen of Middleborough became its pastor, but continued in the office but a short time. Subsequently the Rev. Mr. Ewing preached to them occasionally. In 1771 the church was re-organized, and at the sitting of the Warren Association, with which this church was at that time connected, at Middleborough, in Sept. 1772, its delegates were instructed to inquire for a pastor. As the result, as it is supposed, of this inquiry, Mr. Elijah Coddington of Middleborough visited them the following year, and after a brief stay with them, was chosen to the pastoral office. The ordaining council met Nov. 10, 1773, for his examination, and the next day he was set apart to the sacred office. He preached his own ordination sermon from 2 Timothy 4:2.

The removal of Mr. Coddington's fam-

ily to South Brimfield took place in December following, and as his *entree* into South Brimfield was quite an incident, and characteristic of the imposing forms of other days, a notice of the event from his own description will not be unwelcome. It seems that on the night of Dec. 7, 1773, he reached Capt. Dresser's in Charlton, distant about twenty miles from South Brimfield. On the 8th himself and family were met by a delegation of about a dozen persons who came forth to conduct the ministerial household to their residence. In this escort they were aided by the select men and other principal inhabitants of the town. As the company approached the appointed dwelling, a group of men and women came forth from it, and opening to the right and left, formed an avenue through which a select escort led the minister and attendants into the house. Here they found "an elegant and sumptuous entertainment," and thus ended the domestic inauguration.

The church, which at this time was in a languishing condition, soon began to revive and receive accessions. Within the space of three years, commencing Sept. 12, 1779, which was in the midst of the Revolution, above two hundred were added to the church by baptism. At this time it extended over a large territory embracing several towns. Not unfrequently attendants at Divine worship came ten or fifteen miles, and ministers and delegates eighty or a hundred miles to sit in council.

But this period of unusual religious interest and increase was followed by one of declension and diminution. Members living at a distance, and not attending the services of the sanctuary and the ordinances of the church, languished in consequence, and it became the duty of the church to cut them off from its fellowship. In process of time however, Baptist churches were organized in the neighboring towns, and these wanderers from the flock were many of them gathered once more within the fold. It is believed that at no time since the Revolution has the number of members been as large as at that period. It is, however, a gratifying reflection that this church sustains the relation of a parent to several of the churches around it, and may account for an honorable diminution in the fact of their increase.

In 1819-20 they were revived and fifty added by baptism.

Mr. Coddington was pastor of this church 53 years. He was chaplain of the Regiment ten years, and taught school ten terms. He officiated at 315 marriages, which was a large number in so small a town.

Father Coddington was succeeded in the pastoral office in 1826 by the Rev. Joshua Eveleth, who continued with the church three years. In 1829 the Rev. John M. Hunt became the pastor. From 1830 to 1833 the pastoral office was vacant. During this time however, they enjoyed the ministerial labors of Rev. Messrs. Bela Hicks, Alvin Bennett, and Tubal Wakefield, the last of whom became their pastor in 1834, and continued with them two years. In 1836 the Rev. Geo. Mixer became their pastor and remained with them until 1842, during which time thirty-five were added by baptism. In 1842 the Rev. Warren Cooper was elected pastor. His health however soon failed, and he was succeeded in 1843 by the Rev. Volney Church, whose labors this church is now enjoying.

BAPTIST CHURCH IN HARDWICK AND WARE, MASS.

Compiled from materials furnished by Mr. Ebenezer Burt, Jr.

In the month of Nov. 1796, Mr. Ebenezer Burt, a licensed preacher of the Baptist denomination, came to Hardwick to reside, and preached occasionally in his own house. On the 8th of March, 1798, an Ecclesiastical council, composed of delegates from the churches in Shutesbury, New-Salem, and the portion of Hardwick since called Dana, was called, who after deliberation proceeded to organize a Baptist society, consisting of eight members. After this, the Society met stately for public worship. In the month of April, the society having considerably increased, a meeting was held, at which it was determined to call a council for the ordination of Mr. Burt. This council composed of delegates from the churches in Dighton, Shutesbury, New-Salem, Belchertown and Dana, met on the 20th of June, and after examination, proceeded to ordain Mr. Burt, the Rev. Enoch Goff preaching on the occasion from Romans 10 : 14, 15.

The services were held in the open air, around a rock which crowned an eminence, and served as a convenient pulpit. It was a scene of rural beauty, and an oc-

casion of deep solemnity. At this time and for a season following, a revival of religion was enjoyed and several were converted. During this revival Mr. Burt received an invitation from Congregational brethren to preach on the subject of baptism, which he did accordingly; taking for a pulpit a large stump in the open field, no building at their command being of sufficient size to contain the audience, and for his text 1 Peter 3 : 21. "The like figure," &c. Soon after some 20 were baptized, and recognised as a branch of the Baptist Church in Dana. The society still increasing, a Meeting-house was erected in April, 1801, and rendered tolerably convenient, though not entirely finished. In September following a council composed of Delegates from the churches in Belchertown, Shutesbury, Leverett, New-Salem, and Dana (the mother church) recognised this branch as a distinct church, the Rev. Elijah Montague, pastor of the Leverett church, preaching on the occasion from Mat. 16 : 18. At the same time the Rev. Mr. Burt was installed pastor. The church at its organization consisted of eight males and twelve females. In October following, Daniel Lamsen and Seth Willis were chosen deacons. From this time to 1803 the church gradually increased to forty-one members, when it became connected with the Sturbridge Association, which had been formed two years previous. For several years the church continued united and prosperous, Mr. Burt laboring with them three fourths of the time, though nothing of special interest occurred till 1810 when a glorious revival was experienced, and as the result of this spiritual refreshing, sixty-four members were brought into the church. But the day of adversity was fast approaching. In June, 1811, a party was led off by one of the deacons who had made unsuccessful application for a license to preach. In 1814 another serious difficulty occurred, which rent the church in twain, both parties claiming to be the church. Councils were called in vain, and in 1815 the association dropped the name of the Hardwick church from the minutes. "This act of the Association [which it seems was done without any investigation, on the appearance of two delegations claiming seats] gave the accusing party great latitude, who went about like a roaring lion, seeking to devour Mr. Burt and the portion of the church which remained with him. About this time Mr. ——— who was the lead-

er of the party from the time of their revolt, published a scandalous and ridiculous book against Mr. Burt, slandering him in the basest manner." Such is the emphatic language in which a son, keenly sensible of injuries done to a venerated father, speaks of these transactions, and the fact that it is endorsed by vote of the church would certainly indicate that a son's feelings have not led him astray.

For a long period the church groaned under difficulties. In 1820 the association, having made an investigation restored the name of the church to its minutes. Their numbers were wasted away to 63. During these trials however, occasional conversions had taken place, and some were added who remain till the present time ornaments to religion. From 1820 to 1827 the trials of the church continued—sometimes the preaching of the word, and the other ordinances of the church were altogether neglected.

In May, 1827, it was resolved by the church to seek advice, and brethren from abroad were invited for that purpose.—They came, and having investigated the condition of the church, they determined that in view of long accumulated prejudices and the spiritual apathy of the church, it was expedient for Mr. Burt to retire from his pastoral charge, and for the church to take measures to procure a successor. Mr. Burt asked a dismissal, and retired from a post which he had held for more than a quarter of a century, with no compensation save the free-will offerings of a people who had little to give. In that retirement he still continues, in venerable old age.

From this period to 1829 the church enjoyed the ministerial labors of Rev. Messrs. Marshall, Eveleth, Skinner, and Barret, the last of whom in 1829 became their pastor. In 1827 or 28 the name of the church was changed to that of Hardwick and Ware. In the latter year twelve were baptized, and in the year following eight. In 1830 Mr. L. Austin preached to this church one half of the time, alternately at Ware village and Hardwick. In 1831 the Rev. Joseph Glazier was installed pastor, and a revival enjoyed in which twenty-nine were added by baptism. In 1832 a new and commodious meeting-house was built, and notwithstanding the enterprise seemed forbidding, the union and prosperity of the church made the burden a pleasure. The prosperity of the church continued from year

to year—many were converted and received to the company of disciples. In 183—Mr. Glazier requested a dismissal on account of ill health. From this time till 1837 the church had occasional preaching, Messrs. Brown and Bennett supplying about one half of the time. Rev. N. B. Jones became pastor in 1837, and was dismissed at his own request in 1840. For about a year their pulpit was supplied by their old pastor, the Rev. Mr. Burt, and in Dec. 1841, they re-called to the pastoral office the Rev. Mr. Glazier, under whose ministry they went on their way rejoicing.

This church has been like the bush in Midian. It stands as a monument of the Divine care. Notwithstanding its adversities, it has enjoyed some eight or ten revivals in a period of less than half a century, and about two hundred and twenty have been added to it by baptism. Its pecuniary means have always been limited, and it has struggled likewise with local disadvantages. Many have gone elsewhere who but for these circumstances would have connected themselves with this people. Though in a sparse population it is an important position. There is no other Baptist church within several miles, and it is three miles to the nearest meeting-house of any order. May the little one become a thousand!

Daniel Lamson and Seth Willis, the first Deacons, have been succeeded by Benj. Rider, Esek Brown, Enos Newland, Joseph Metcalf, Henry Higgins, John Pepper, John Chamberlain, and Dean Gray.

The clerks have been Moses Winchester, Elisha Sturtevant, Henry Higgins, and E. Burt, Jr. Two ordained ministers have proceeded from this church.

BAPTIST CHURCH IN DUDLEY, NOW WEBSTER, MASS.

This church which is comparatively recent in its origin, is far from giving the date of the commencement of Baptist sentiments and Baptist influences in this place. These were nearly or quite coeval with the corporate existence of the town. It was incorporated by the general court in 1781; in 1732, the congregational church was constituted, and in 1744, i. e. twelve years afterwards, the following certificate was handed in to the clerk and assessors of the town.

"A true list of the names of the members of the Baptist Church in Dudley. Joseph Wakefield, Benjamin Putney, Paul Robinson, Silas Robinson, Jonathan Putney, and the names of them that attend meeting, Francis Curtis, John Curtis, William Wakefield. This is to certify to the town clerk of Dudley and assessors of said town, that we have chosen Paul Robinson and Francis Curtis to see that the assessors give order to the constable of Dudley not to take any taxes of the brethren nor of any of the society of the Baptist church to support your minister, or defray ministerial charges, or for erecting any place of worship for your society. May 21, 1744.

Jonathan Marsh, clerk of Baptist church.
James Coats, brother of the church.

Entered on the records of the town of Dudley; Sept. 16, 1746."

For the above extracts the compiler gratefully acknowledges his indebtedness to Geo. B. Slater, Esq.

Little can be learned concerning this church at the present time. For a season, it was the hallowed object around which clustered the pious sympathies and prayers of its members. It was to them a Zion, the place where God was known. Yet, considering the trying circumstances and adverse influences with which it must at that time have been surrounded, we are not surprised to know that for a period it struggled for a feeble existence, and finally became extinct. Baptist sentiments however, survived the extinction of this church organization; and from that time to the present, there have not been wanting those who have earnestly contended for this faith which they believe to have been once delivered to the saints.

Soon after the termination of the Revolutionary war, when the minds of the good, turning away from the scenes of blood-shed and slaughter, naturally reverted to the God of the oppressed who had vindicated their cause, these sentiments were again revived, and the preaching of them became comparatively frequent.—Now, Rev. John Martin of Thompson, Ct., occasionally visited the place and preached the gospel. Elder Bachelder, Elder Shing, and Elder Samuel Waters of Sutton, were also fellow laborers and unitedly sowed precious seed which sprang up and bore precious fruit. These laborers prepared the way for constituting a church. In 1790, Baptist meetings had become frequent in the part of the town

now incorporated and known as Webster. In 1798 a church was organized, and Mr. Solomon Wakefield, a resident in the place, was ordained to the work of the gospel ministry; not, however, as pastor, yet with the understanding that he would labor with the church in word and doctrine. Elder Wakefield held some views not in perfect harmony with those of the majority of his brethren. He was a member of the Baptist church in Thompson, Ct., but his more strictly Calvinistic brethren complained of him as inclining to, and teaching Arminian doctrines, and so far did they diverge from each other in doctrinal opinions as essentially to disturb the harmony of the church, and impair the influence of the preacher. The church was still further depressed by internal divisions, so that most of the members withdrew and returned to the church in Thompson, from which they had been dismissed. Thus failed the second attempt to establish a Baptist church in Dudley. It enjoyed a limited prosperity by the accession of a few members—existed long enough to illustrate the sad consequences of disunion in the church of Christ, and then ceased to be. It was never connected with any associated body of churches.

In 1810-12 the interest was again revived. Rev. Mr. Crosby, then pastor of the church in Thompson, preached as often as other engagements would allow, and encouraged the brethren to combined christian effort. About this time also Elder Grow, then pastor of the church in Pomphret, Ct., preached several times in the place with great acceptance and success. In the course of the year 1813, Elder Paul, a colored brother, preached and baptized. During the latter part of this year, and the beginning of 1814, an interesting work of grace was enjoyed. Meetings were frequent. They were held in private houses—in a school house, and in the upper loft of a factory which had been newly erected, but not being filled with machinery, was kindly offered and occupied for the same purpose. Of this revival, a very full and interesting account is furnished in the Baptist Miss. Magazine for Sept. 1814. After speaking of the revival in Thompson, it is added, "The same good work made its appearance in the adjoining town of Dudley, in which the word of God had been preached by Elder Paul, a colored brother, accompanied with divine power, and

made effectual, as we have reason to hope, to many souls. The revival here was equally powerful as in Thompson; and although the weather for the most part was very disagreeable, the meetings (which were almost every day held) were so uncommonly crowded that many could not get within hearing of the speaker's voice." In another place it is added, "March 24th, 1814, Elder Dwinell baptized ten candidates at Dudley. April 13, Rev. Mr. Gano of Providence, baptized seven more in Dudley; when he preached from Acts 4: 33." And again, it is added:—"On the 26 June, Elder Grow preached at Dudley and baptized three, thus making a sum total of twenty joyful converts baptized in this neighborhood as the fruits of the revival." It appears from the concurrent testimony of those who participated in this season of Zion's prosperity, that the labors of no one were more signally blessed of God than those of Elder Paul. At this time, too, the erection of several factories in the neighborhood had considerably increased the population, and brought several baptist members into the place.

In view of these circumstances the friends of Zion began to feel themselves impressed with the duty of raising more publicly the banner of the gospel, and constituting themselves into a christian church. Accordingly, in October, 1814, a council was convened for the purpose of giving the hand of fellowship to a number of brethren and sisters as a church of Christ, if, after mature deliberation, they should think it proper to do so. The following is a copy of the doings of that council.

"By letters missive from a joint committee chosen by the first Baptist church of Christ in Sutton, and also the Baptist church of Christ in Thompson, Ct., to a number of neighboring churches requesting them to send delegates to meet at the new school house in the eastern part of Dudley, on Wednesday, October 26, 1814, for the purpose of giving fellowship to a number of brethren and sisters in the vicinity, belonging to the above said churches, as a church of Christ, if they should think proper. Brethren from the following churches convened at the time and place above mentioned, and formed themselves into a council by choosing Rev. Wm. Bentley, moderator, and Rev. Zenas L. Leonard, scribe. The following churches were fully represented, viz: Sutton, Thompson, Worcester, Charlton, Sturbridge and Pomphret. Elder L. God-

dard and brethren I. T. Tollman, and J. Walker, were also invited to a seat and acted with the council. The ministers present from the churches represented were Rev. P. Crosby, Thompson; Rev. Wm. Bentley, Worcester; Rev. J. Boomer, Charlton; Rev. Z. L. Leonard, Sturbridge; and Rev. J. Grow, Pomphret." From the minutes of this council we learn that after being informed there were fifty-five brethren and sisters belonging to Sutton and Thompson churches, now living in this vicinity, who wished to unite and form a new church, and also that they had read letters from their respective churches for this purpose, and after examining their articles of faith and covenant, and being satisfied therewith, the council voted to give their fellowship as a church of Christ in sister relation. That this church had its origin under highly encouraging auspices will be inferred from what has already been said: to which we may add that it was the only church in the vicinity, and that it showed the general favor of the people.

Eight months after the organization of the church viz: June 15, 1815, one of the members, (brother Esek Brown) was set apart to the work of the gospel ministry by solemn ordination. He assumed the pastoral care of the little flock. Previously to this, however, at a church meeting, Nov. 8, 1814, brethren Stephen Bartlett and Nathaniel Crosby were chosen deacons, though they did not signify their acceptance of the office till July 6, 1815, which was after the ordination of Mr. Brown. Deacon Crosby removed from the place in 1816, but retained his connexion with the church till Aug. 1818, when he was dismissed to unite with the Baptist church in Pomphret, N. Y. During his residence with us he discharged faithfully the duties both of clerk and deacon of the church.

In further pursuing this historical sketch, we shall observe, for the sake of convenience and definitiveness, the following divisions of time.

1. The period of Mr. Brown's ministry.
2. The interval between the resignation of Mr. Brown and the settlement of Mr. Ballard.
3. From the settlement of Mr. Ballard to the death of the Rev. T. Barrett.
4. The interval between this event and the settlement of Mr. Leonard.
5. The period of Mr. Leonard's ministry.

1. The period of Mr. Brown's ministry was one of comparative prosperity. The church had just experienced the hallowed influence of a season of refreshing from the presence of the Lord, and there seems to have been much of the fervor of first love burning in the bosoms of most of her members. Of their pastor it may be said (especially now that he has gone to his rest,) he was a good man, and full of the Holy Ghost and of faith. This period is characterized by union of sentiment and of action—strictness of discipline, and a close adherence to the doctrines of the gospel.

Yet with the vigor and buoyancy of youth, there seems to have been some of its inexperience. Cases of discipline and church censure were, perhaps, unnecessarily frequent: in the attempt to remove the tares, the wheat was in some cases disturbed, if not rooted up. Mr. Brown remained with the church three years and three months, during which period there were baptized into the church six persons, received by letter, seven; restored, one; dismissed, four; died, two; excluded two; leaving the whole number of members sixty-one. Net gain during this period, six members.

2. The next period, from the resignation of Mr. Brown to the settlement of Mr. Ballard constitutes a term of seven years and four months. During all this time the church was destitute of the labors of a pastor. It was a season of varied prosperity and deep depression. Their first minister, Mr. Brown, who was warmly attached to the church, and beloved by all, had been obliged to leave solely in consequence of the inability, or supposed inability to render such a support as would enable him to give himself wholly to prayer and the ministry of the word. He was succeeded by a brother Lewis. T. Seamans, of Thompson, Con. a man of undoubted piety and discretion, who labored a portion of the time for several months as a transient supply, with much acceptance and success. At this time Mr. S. had not received ordination. He was interrupted in his labors, both by occasional absence and ill health, yet was the word which he spake attended by a divine influence, and made effectual in the salvation of souls. The first year seven were baptized as the fruits of his labors, and the year following twenty-six more were added to their number. In connexion with him Elder Nichols and Elder Ross

supplied the desk a portion of the time. Mr. Seamans was now obliged by ill health, entirely to relinquish his ministerial duties, but left the church, enjoying (to use their own language) "great peace," and we may believe, much spirituality. He was succeeded by a Mr. Wilson, who had then recently become connected with the church by leaving the Methodist connexion; but the successor exhibited little of the spirit of the good man who had preceded him. For a few months he officiated in the sacred office; and then in a most reproachful and unchristian manner, publicly declared his connexion with the church to be dissolved, while the subsequent developments of his moral character deepened the wound which his impetuosity had inflicted. The church now became disheartened, and seems for a considerable time to have been destitute even of a "stated supply," and the utmost that was enjoyed was occasional preaching by transient individuals. The state of the church at this period furnishes a painful illustration of the value and necessity of a wise and pious ministry.—There were resources in the church, but they needed to be developed—there were praying and faithful christians, but they needed "some one to guide them." They were as sheep without a shepherd. About four years after Mr. Seamans retired (the same gentleman who had labored with so much success,) he returned again to the place; but he was able to do little more than mourn over the spiritual desolation of Zion, and lay down his armor to rest from his labors. He slept in Jesus, and his body was deposited in this field of his early toils and successes. About this period Elder Goddard supplied a portion of the time for the space of a year, and others more transient, occasionally spake the words of life to such as came together to hear.

During this period one deacon was chosen, and one died. The dismissal of deacon Crosby to the Baptist church in Pomphret, N. Y., Aug. 1818, has already been mentioned: and in June, 1820, his place was filled by the choice of brother Willard Howland to be his successor in the office of deacon. In this office deacon Howland served the church for the space of eleven years, and it may truly be said that during this period he bore faithfully the burden and the heat of the day. Few have been more afflicted than this servant of Christ, both by sickness and repeated deaths in his family, and we trust it is not

too much for us to say, that he has learned both submission and obedience by the things which he has suffered. He is still one of our number, and for this reason we leave the more full expression of his services in behalf of the church to those who shall come after us.

During this period, and while the church was already much depressed from causes which have been mentioned, they were called to mourn the loss of their much esteemed deacon Stephen Bartlett, who departed this life April, 1824. Almost from the first organization of the church he had served as deacon:—he was eminently humble, exemplary and pious; and by a faithful discharge of the duties of his station, purchased to himself a good degree and great boldness in the faith. Like the seven holy men who were first appointed to this service, it might be said of him, that he was a man of honest report, full of the Holy Ghost and wisdom; and his loss was deeply felt and much lamented. But amid all the gloom and discouragement of this period, the lamp of piety was not suffered to go out; and towards its close, the church which had hitherto held its meetings in a school house, began to feel deeply anxious for a more convenient edifice in which to worship God. Accordingly, in 1825-6, a united vigorous effort was made for this purpose: and after much toil and many trials, a house was dedicated to Almighty God, Dec. 1826. Previous, however, to its accomplishment, and while the hearts of the people were directed to the house of God, they were led to feel deeply their need of some one to go in and out before them as an under shepherd, and accordingly invited the Rev. John B. Ballard to become their pastor and teacher. He entered upon his labors Dec. 1825. During the period of which we have now spoken (seven years and four months) there were added by baptism, thirty-seven; by letter three; dismissed, thirteen; died, eight; excluded four; dropped, thirteen; leaving the whole number of members sixty-three. Net gain two members.

3. The next period, extending from the commencement of Mr. Ballard's labors, to the death of Rev. T. Barrett, includes a term of six years and eight months.

The commencement of Mr. Ballard's ministry may be considered as an era with the church. Long and dreary had been the night through which they had passed; destitute of any one to care for their spiritual state, they had been guided only by

an unseen hand. Yet now the light began to shine more clearly around them—a house in which to worship God was erecting, and again were they blessed with the gift of a pastor and teacher. With this happy change in their outward affairs, they seem to have gained fresh confidence in the protecting care of God, and deeply to have felt that the set time to favor Zion had indeed arrived. On the other hand the erecting of an earthly sanctuary had involved the brethren in a burdensome debt—once it had well nigh passed out of their hands,—and the harassing anxiety of this embarrassment could not but have an unfavorable influence upon the culture of spiritual religion. There were also some trials in the church—cases of difficulty and discipline: yet, notwithstanding all these adverse influences there were tokens of good—souls were converted; and during the two years and three months of Mr. Ballard's ministry, he baptized eighteen persons into the church.

After Mr. Ballard, a Mr. Emmons supplied for a short time; he was succeeded by Elder Eveleth, a man after God's own heart:—but he was permitted to labor only a short period when he was called to his reward. "His memory," say the records of the church, "is embalmed in the affections of the good." Rev. Mr. Meriam now preached a few Sabbaths; after which the church enjoyed no more than occasional supplies until the settlement of Rev. Mr. Hubbil Loomis, Aug. 1829, having been destitute of a pastor almost a year and a half. Mr. L. had been twenty-four years pastor of the Congregational church in Willington, Con., and had then recently been led, in consequence of a scriptural investigation, to renounce his former opinions concerning christian baptism, and embrace those which are held by our church. He remained with the church not quite a year, but was blessed in his labors, and baptized twenty-seven persons. He was immediately succeeded by Rev. Thomas Barrett, who was also eminently successful in winning souls to Christ. By him sixty-three persons were baptized into the church in the course of about two years and five months. Mr. Barrett was an eminently pious and useful man, highly esteemed by all who knew him, and is still remembered with a tender and hallowed affection. The manner of his death was deeply distressing. Under the influence of strong ner-

vous depression and disease, reason was driven from the throne, and he put a period to his own life, Aug. 7, 1832. The church which had been greatly strengthened and enlarged by his ministry, felt keenly the stroke; but seem to have sustained it with becoming fortitude and submission.

During the ministry of Mr. Barrett three brethren were chosen by the church as deacons. Brother George Waters was unanimously chosen July, 1830, to fill the place of deacon Stephen Bartlett, who died April, 1824. He served the church in this capacity but one year, when, feeling it to be his duty to preach the gospel, he resigned his office of deacon and entered upon a course of preparation for the ministry. He has now for several years been a highly esteemed and useful pastor. Deacon Waters and deacon Howland both resigned their office as deacon, June, 1831, and at the same meeting brethren Solomon Robinson and Prince Brackett were unanimously chosen to fill their place.— After some hesitation on account of their youth and inexperience, they finally yielded to the wishes of the church, and assumed the office to which they had been appointed. Delicacy and propriety require that we leave to our successors the work and the pleasure of recording the labors of these brethren. We cannot, however, say less than that their election to the responsible office of deacon, though made when they had but just completed their minority, was yet an act evidently owned and sealed in heaven. Deacon Brackett continued to discharge the duties of his office till Sept. 1836, when he was dismissed to unite with the Baptist church in Sturbridge, to which place he had removed. He now sustains the same office in that church. Deacon Robinson is still the esteemed and useful senior deacon of this church.

The large accessions to the church during the period of which we now speak show it to have been eminently a time of the right hand of the Most High. The changes were as follows: received by baptism, one hundred and fifteen; letter, thirty-three; dismissed to join other churches, forty-five; died, seven; excluded five; missing, thirteen. Whole number one hundred and forty-one. Net gain sixty-six members.

4. The next period extends from the death of the Rev. T. Barrett, to the settlement of Mr. Leonard. With the com-

mencement of this period the church assumes the name of the Baptist Church in *Webster*; that portion of Dudley in which it was located, together with a part of Oxford, having been incorporated as a separate town with this appellation: in honor of that distinguished statesman of this commonwealth whose name it bears. This period is mostly remarkable for the frequency of pastoral and ministerial changes, and the general depression and decline of spiritual religion. Though most of the time enjoying the labors of faithful ministers, the awakened and excited feeling of preceding years soon gave place to a corresponding apathy. Rev. Abiel Fisher visited the place and commenced ministerial labor not long after the death of the lamented Barrett, and continued for the space of about one year and a half. During his stay, the remaining part of the debt which had been contracted in building the meeting-house was finally discharged. This debt had rested heavily on a few devoted friends; and when at length it was liquidated all felt that a most important result was attained. The same year \$200 were raised for the Worcester County High School. Mr. Fisher was succeeded by Elder Grow, who for the space of one year labored with much acceptance, especially to the more spiritual portion of the people. After him, the debt was supplied for the space of six months by Mr. Wm. R. Collier, a licentiate from Boston, when the church was again dependent upon occasional supplies; mostly from the Newton Theological Institute. In the meantime, however, Rev. Mr. Dean supplied a few months. During this period of four years and one month, the church records mention no less than seventeen preachers who successively supplied the pulpit. The following are the changes which occurred. Baptized three; received by letter, twenty-nine; dismissed, forty-seven; died, eight; excluded, one. Whole number one hundred and ten. Net decrease thirty-one.

5. This brings us to the period of Mr. Leonard's ministry. Here, a bare outline of *facts* is all that can well be expected of *us*. The duty of faithful comment we leave to a more impartial hand. Mr. L. was ordained as pastor of the church Sept. 7, 1836. He found an interesting and encouraging field where others had labored, and he was invited to enter into their labors. There were abundant materials, which by faithfulness and grace

might be wrought into the spiritual temple of God. Yet none could be insensible how much that grace was needed. The pastor (then just from his studies at Newton,) the deacons, and *most* of the acting members were young and comparatively inexperienced. There were moreover, some difficulties threatening the peace and harmony of the church, and in several respects we seemed to be in an unsettled state. Accordingly the early part of this period was attended with trials and changes. Yet he who walks in the midst of the golden candlesticks did not forsake us:—he granted us a little reviving the winter of 1836-7, and again the following winter 1837-8 his Spirit was poured out, and many in our midst were converted. As the result, thirty-six were baptized into the church, and a Congregational church formed in the place. From that time we think we have enjoyed a gradually increased prosperity. Our meetings have been well attended. God hath preserved to us peace in the church, and raised us up valued friends without, who have uniformly and liberally contributed to the support of the institutions of religion. In the winter of 1840-1, by the united co-operation of church and society, the interior of our house of worship was reconstructed. No sooner were the arrangements for this undertaking completed, and the care of it removed from our minds, than we were again visited by a season of refreshing from on high. It was a sweet and precious season, and its influence most happy on the church. As a result, twenty-eight were added to our number by being baptized, and the congregation very considerably increased. During both the winters 1841-2, and 1842-3, we enjoyed some revival. As the fruit of the revival of 1841-2, ten were baptized into the church. Those who have obtained hope during the present season have not yet made a public profession of their faith. We trust, however, there are several who will soon put on Christ by being baptized in his name. During this period one deacon has been dismissed and one chosen. The dismissal of deacon Brackett, Sept. 1836, has already been mentioned. After this, deacon Howland, who had previously retired from that office, accepted the unanimous invitation of the church to perform the duties of acting deacon, till one should be regularly chosen. This he continued to do with entire acceptance till Jan. 1839,

when brother Dyer Freeman was unanimously chosen to fill the place of deacon Brackett. It becomes us only to say that from that time to the present, the duties of that office have been faithfully performed by deacons Robinson and Freeman. For the last few years we have been greatly blessed with uninterrupted peace and harmony in the church. Mr. L. continued his labors as pastor till April, 1843; when, with the kindest feelings existing between him and his people, he made known his convictions of duty to retire to another field, and was accordingly dismissed to the Baptist church in Thompson, Ct., whose invitation he had accepted to become their pastor. This period includes a term of six years and seven months, during which time the changes that occurred were as follows. Added by baptism, eighty-four; by letter, fifty-five; restored, three; dismissed to unite with other churches, sixty-nine; died, four; excluded, three; erased as being unknown, six. Present number one hundred and seventy-four. Net gain sixty-four members.

We close this sketch with one reflection. It relates to the great value of a faithful ministry to the prosperity of a church, which we think the past history of this church strikingly illustrates. More than eleven years out of the twenty-eight and a half years of its existence, it has been destitute of a pastor:—or, previously to the commencement of Mr. Leonard's ministry it had been destitute something more than one half of the time. The result of this destitution is soon told:—depression, discouragement and desolation. To substantiate this it is needful only to refer to that dark period between the resignation of the first pastor, Mr. Brown, and the settlement of Mr. Ballard; and also a considerable portion of that period between the death of Mr. Barrett and the ordination of Mr. Leonard. On the other hand, every season of special and permanent prosperity will be found connected with the labors of a pastor. Thus is the church furnished with perpetual evidence that Christ is still in her midst, blessing his own institutions; and thus is she constantly urged by the strongest motives faithfully to maintain these institutions.

It is the safest course in every affliction, to lodge the adequate cause of it in our own deserts — *Dr. Owen.*

AUTO-BIOGRAPHY OF REV. ASAHEL MORSE.

Continued from page 241.

In a few days after, this question summoned my attention and seemed to demand an answer; are you not liable to backslide and go astray as you have done? I readily answered yes, I fear I shall:—but my soul would choose strangling and death, rather than lose the comforts I enjoyed; and wound the precious cause of a merciful Redeemer. I asked, what shall I do? I resolved to watch and pray, and attend to every duty required, as far as I was able. In a moment I felt convinced that if the Lord did not keep me, there was no hope in my case; and that if any poor helpless creature on earth needed the watching, admonitions and prayers of God's people, I was one. A resolution was soon formed, to lay my case before the church, and offer myself a candidate for baptism. The question came;—what if they should not receive you? You look upon your past life with abhorrence; others may have the same view of it. To which I answered, that is nothing to me: if they reject me they will feel bound to pray for me, if they think me wrong, to advise me.

There being no administrator in the church, they called upon ministers abroad to attend with them:—a number met with the church on Nov. 9th, A. D. 1718. Late in the day, a door was opened for persons who wished to offer themselves to the church for baptism and membership, to give a relation of what the Lord had done for them by his grace. I took a stand and told what I thought I had experienced, the substance of which is given in this narrative. Fifteen more followed, and all but one were received by the church as candidates for the ordinance. The administrator chosen to administer baptism, being necessitated to leave that vicinity early the next morning, it was proposed to have the administration that evening. Much time being consumed in hearing from so many, and in some necessary preparations, we went out to a convenient stream a few rods from the house; prayer being offered before we moved, I went into the water about nine o'clock in the evening, and was baptized by Elder Rufus Babcock,* of Colebrook, Conn. The next

* My father baptized Elder Babcock, he baptized me, and I baptized his son Rufus Babcock, Jun., who is a settled minister in Salem, Mass. [This note is dated 1832.]

day, being the tenth of Nov. I was twenty-seven years old.

After I made a public profession, I read the Bible constantly, but it did not open to my understanding and preach to me, as I thought it did when I was twenty years old. When I took it in my hand, it was my prayer to God for some weeks that he would impress it upon my mind, and make the meaning of it plain to my understanding, for my own comfort and instruction, that I might know my duty and do it.

About a month after those desires commenced, the bible appeared with a new face to me. Almost every chapter I read, and in some parts of the Scripture, almost every sentence, not only afforded light and instruction, but was attended with an influence which induced me to speak constantly of its heavenly doctrines, its exceeding great and precious promises, its faithful admonitions and evangelical exhortations. This I felt constrained to do in public meetings and in private circles. Having no settled minister, we were not favored with preaching but a third part of the time (i. e.) every third Sunday, and occasional lectures. We however had meetings several evenings in a week, and sometimes we met at two or three o'clock, P. M. Our performance was prayer, singing hymns, relation of experience, and exhortation. As the brethren generally called on me to commence the exercises by prayer, reading and expounding the scripture and speaking as I thought expedient, it was soon reported that I was preaching. Indeed I was engaged in something like it, seemingly before I was aware of it.

Brethren requested me to appoint lectures, and preach on Sundays when they were not supplied. A text of scripture would dwell upon my mind until I had spoken from it; then I thought I should have no more to do in public. But other passages would follow in succession, and I knew not when I should get through; for it was then a trial to think of being a preacher for life. My diffidence was so great and my qualifications so small, that I was amazed, not knowing which way to turn or what to do.

The doctrine of salvation by grace deeply impressed my mind and appeared exceedingly precious. The absolute depravity of man in a moral sense, (i. e.) with respect to the knowledge and love of God and submission to the Divine Will, was

plainly taught me in the bible, and I knew from my own experience that it was true respecting myself. My bible and my conscience forbid my flattering sinners on account of their own doings.

That the eternal love of God in Christ Jesus is the foundation of effectual calling; and that reconciliation, pardon and justification are only by the blood and righteousness of the Lord Jesus Christ, are the *truth* of the gospel, and so precious to me that I felt constrained to proclaim it as the word of salvation from sin, the *word of eternal life*.

A young preacher had come into the church who was largely imbued with arminianism. I could not relish his scheme, though I loved him as a brother. Generally he manifested a good spirit; but sometimes opposed what I believed to be truth, with much roughness of manner, and with too much apparent acrimony of spirit. He opposed my doctrine in public and private, and although he manifested christian fellowship with me, there was evidently in his conduct a want of brotherly affection. He was, however, on many accounts a worthy brother, and in a few years became an evangelical preacher.

The opposition I met with increased my timorous feelings and depressed my spirits, but it led me to search the bible attentively, by which, more of it, especially the sentimental parts of it, were stored in my memory, and was an occasion of my resorting to a throne of grace for direction. The next spring after I made a public profession, I was licensed by the first Baptist church of Sandisfield, of which I was a member, to preach wherever I might be invited.

The first year I preached some part of the time in Sandisfield, and some abroad, perhaps about half of the Sundays in all. In the year last mentioned I had many severe trials; some were external, but the most trying cases were within. The state of the church was grievous to me on account of their being divided in sentiment; and before the summer closed there appeared to be a great want of that brotherly love and affection enjoyed the winter before. The enemy had come in like a flood, set down his dividing foot, and in some measure separated very friends.

These were outward trials. In my own mind I experienced great and sudden changes. Sometimes I felt as if I were in the king's palace; and sometimes as if I were in the dungeon, manacled with iron.

In that year I visited several places at a distance, where I tried to preach; sometimes with good degree of animation, and sometimes with much depression of spirit. I visited Enfield, Conn. three times in about seven months, and had cause to believe that the Lord blessed my feeble labors.

Previous to being licensed by the church, I thought if the Lord should make me instrumental for the awakening of one sinner who should be brought to Christ, I should be satisfied I were discharging my duty, and should no longer hesitate to devote myself to the work.

While indulging such thoughts, a friend who lived about four miles from me, invited me to visit his family and preach a lecture at his house. A respectable number of people collected; among whom were three young women, who came from a remote neighborhood, and took seats near me at the commencement of worship. Their deportment indicated the levity of their hearts. I read and spake from Jehu's question, "*Is thine heart right?*" Commencing the discussion of the subject, I repeated the question with the following addition, "*Sinner, is thine heart right with God?*" One of them was an amiable person, of a good understanding and pretty well informed. She heard the question, felt its weight, and it went to her heart too powerfully to be disregarded. After worship closed, I was surprised to hear her communication. She stated that her first impression was that she was a sinner, that her conscience witnessed that her heart was wrong and always had been, that she deserved wrath, and nothing but mercy could save her. She expressed very clear views of her own depravity, her utter unworthiness, and of the justice of God, her strong desire that her heart might be right, that she might be wholly reconciled to God.

I was so well convinced in my own mind that the grace of God had reached her heart, that I remarked to a brother on our way home, that I believed that when I should hear from her, I should hear she was hoping in the mercy of God unto eternal life. About a week after, it pleased the God of all grace to bless her with the spirit of adoption, and bring her to rejoice in the salvation of Christ. The word of grace being accompanied with the power manifested in the resurrection of Christ, in the renovation of the heart, is the first work of the Holy Spirit in the soul. That

is one work unconnected with the terrors of wrath, distress of mind or works of creatures.

The manifestations of pardoning love which enables the mourning penitent to say from the heart, "My beloved is mine and I am his," is another work, whether the blessing follow the first in close succession, or is deferred for a season.

The woman mentioned above has exemplified the sincerity of her profession by a life of piety and devotion. Though I rejoiced in her conversion to God, and though I saw more instances of a like nature, with tokens of the divine favor attending my feeble labors for the instruction and comfort of the children of God, the question respecting preaching being my duty for life, if Providence should permit, remained unanswered, and my doubts were not removed. I was soon convinced that I was not to look to any thing God had wrought by me; but to that which he had wrought for me, and that which he might be pleased to work in me.

Various trials accompanied me through the year, interspersed with short seasons of light and joy. In the spring of 1800 I commenced preaching in Winsted, Conn., one half of the time, and in the fall after, I removed my family and preached to a small church and society there, the most of the time for two years and seven months. The next May after I removed to Winsted I was ordained, in the year 1801:—after which, I travelled over a considerable part of Connecticut, and preached in almost every town through which I passed.

While priestcraft and aristocracy held the reins of government and swayed the sceptre in Connecticut, many unpleasant circumstances occurred and much rancor between the parties was excited. The oppressed party were striving to gain their inalienable rights; the dominant party were striving to hold their ill-gotten power, and manifested a spirit utterly subversive of the rights of conscience.

A respectable citizen in Tolland county became convinced of the truth of the bible sentiment respecting the subject and mode of baptism; he gave in to the clerk of the Congregational society a certificate of his secession, went eight miles to unite with a Baptist church, and was baptized on a profession of faith. The Congregational society continued to tax him for the support of their order, and took from him a pair of oxen valued at forty-five dollars, and sold them at auction for ten dollars.

He was advised to sue them for the property:—he commenced the suit, and the cause was carried to the superior court.

The defendants acknowledged that he was legally, sentimentally and practically a Baptist; for he had given in his certificate, he had made a profession of his faith, and had been baptized. His Honor upon the bench was an Episcopalian, he asked the defendants why they taxed a man they fully acknowledged to be a Baptist? The answer was that he did not ordinarily or constantly attend the Baptist meetings. The plaintiff replied that he lived at such a distance that he had not calculated to attend more than ten or twelve times in a year. His Honor then propounded this question to the defendant's counsel:—"How long a man who is legally, sentimentally and practically a Baptist, must stay at home and not attend meeting, to make him a Presbyterian?" Confounded by his Honor's logic, the defendants found that it was more practicable for them to give up the cause, than to answer the question.

Some of the oppressive laws were repealed, others were altered, and that *oppression which makes a wise man mad*, was so far abated, that the condition of those called dissenters was much meliorated. It is, however, a lamentable fact that the Congregational church in New-England is stained with blood. However misguided, superstitious and erroneous the Quakers might be who suffered death at Boston, it is evident they did nothing worthy of death or bonds. The crimes with which they were charged were their sentiments and their labors to propagate them; and their returning into the state after being banished, to proclaim *their testimony*. Were they more erroneous than modern enthusiasts? Would not the country rise in arms, should priests and magistrates attempt to take the lives of men and women for their religious opinions and zeal in promulgating them, however absurd their opinions might be, in the judgment of the public. For otherwise, respectable clergymen to assert at this time of day, in this era of light, that, in the execution of the Quakers, the imprisonment, whipping, torturing, fining, and banishing the Baptists, and nailing up their meeting-houses, there was no persecution, but punishment for crimes against the state, would induce every well informed and unprejudiced man to say that such writers and declaimers not only approved of that conduct, but

would act over the same tragedy were it in their power.

"Wo unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous. And say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets."—Matthew 23 : 29, 30, 31.

In the year 1802, I was invited to attend a celebration of our national independence, and deliver an oration upon the subject.

It was the first composition I ever submitted to the press. I took my theme from Psalms 126 : 3. "The Lord hath done great things for us; whereof we are glad." I afterwards wrote for the public papers; in which I labored much to distinguish the kingdom of Christ from the governments of this world; and to awaken the attention of the people of this state to the importance of their having a written Constitution, which should define the powers of government, and secure the rights and liberty of the people—draw the line between those rights which are alienable and those which are inalienable, secure to every citizen like privileges in like cases; and put an effectual bar against all legislative encroachments upon the rights of conscience.

A charter from Charles II. one of the most lascivious and profligate scoundrels that ever disgraced magistracy, and a compact of three towns, written in the style of Connecticut blue laws, was all that could be shown for a constitution.

What was claimed to be the basis of government included the charter, the compact or agreement of Hartford, Windsor, and Weathersfield, and acts of the legislative assembly, and was such a heterogeneous mass of complicated absurdities, as would puzzle a jesuit to explain.

The society in Winsted was small, and I received but little from them. The last year of my labors in that region, I preached a part of the time in old society (Winchester.) and in Torrington. In the fall of 1802, the Baptist church in Stratfield, Conn. gave me an invitation to visit them, which I did in November. I arrived there on Sunday morning, tarried with them through the week, and the next Sunday, and left them on Monday. During the eight days I was there, I rode

more than sixty miles, and attended seventeen meetings, preached fourteen times, heard one sermon, and attended one preparatory meeting with the church, and one conference meeting. The society was large and wealthy, but very much scattered:—it extended from north to south fourteen miles, and six or seven east and west, among Episcopalians, Congregationalists, Methodists, Sandemanians, and Nothing-arians.

The Rev. Stephen Royce died in August, preceding my visit to them. They unanimously invited me to settle with them. I took their request in consideration, and in the following spring made them another visit, but deferred giving an answer until June; about seven months after the request was made. To leave the little flock in Winsted was painful; to think of continuing with a growing family, without the means of supporting them was more distressing. I removed to Stratfield the 30th of June, A. D. 1803.

The society had never been in the habit of giving much salary to their ministers, though they were abundantly able: though they gave me a comfortable support while I lived with them, nine years and three months, in which time I was in the habit of preaching six times a week, excepting in the months of July and August.

Two hundred dollars were all they were willing to give as a salary, but their presents were valuable. Many of the church and society manifested a kind and sympathetic disposition towards me and with me in trials of all kinds.

They had two meeting houses nine miles apart, at which I served alternately. My labor was a *toil* and a *pleasure*. I visited different societies, and preached much in the neighboring towns. The stream of time, for the most part rolled pleasantly along.

In 1805, on the 4th Nov. I visited several families who were afflicted with sickness. While on the way I was seized with a violent pain in my head, and distress all over me; I however pursued my way through the day, and in the evening preached at the house of a friend, with much bodily affliction. The next day I visited the Rev. Mr. Johnson of Weston, pastor of the Congregational church, who was confined with a fever. In the evening I preached again, but such was my illness that after the people were dismissed, I could neither stand nor sit still:—ague, trembling and pain, depressed my

poor frame, and shook all its covering. The next day I returned home, called on a physician, was bled and took medicine; but disease had taken the citadel, and however unwilling, I was obliged to capitulate. About eight days, or as long as my strength in some degree continued, my pain was intense and my distress exceeding great. After my fever became regular, I kept my place where I was laid: not from choice, but from necessity.

Forty two days was I confined to my bed, and was reduced "to a living skeleton." My life was mercifully preserved, and my reason when awake never forsook me. My memory probably, never was brighter than it was in that state of almost absolute debility.

After describing at great length some dejection of mind in this sickness, he says :

Before relief came to my mind, I had but very little expectation of living; I thought every day would be the last:—but though my fever continued, and symptoms were as alarming as before, I had strong hopes of recovery. I not only felt as if again I should preach the gospel, but should preach as if heaven and hell were realities. I then was taught that it was one thing to be glad and another to be thankful. Friends and neighbors were exceedingly kind and attentive. Forty-two nights I had watchers who offered their services before they were needed, and every thing necessary which could be provided, was obtained. But if friends came in, or I obtained any thing for myself or family, the attention of physicians and the medicine I received, was all from the hand of Divine Providence, and my heart rose to heaven in the exercise of gratitude for all I enjoyed. I was convinced that thankfulness to God, was a special grace, for which we are entirely dependent. I never knew but little about it before, nor as much since as any one time as I then realized.

The liberation of my mind was on Wednesday morning, my joyful exercises continued about three weeks, in which time I hardly experienced a shadow of doubt.

On Saturday after my joyful deliverance, I had a very poor turn; it was thought I was dying for two or three hours. I was exceedingly low and helpless. My reason did not forsake me; but thought I was going, and had no doubt but I should meet my Saviour in peace and enjoy him for ever. I felt indeed a little disappoint-

ed, as my expectations had been raised, with the belief that I should get well:—while my family and neighbors were in tears, I rejoiced in the prospect of a blessed immortality.

The first day I rode out, my wife was seized with a fever, and soon sunk in a typhus and putrid state. We removed her from one bed to another two or three times a day for fifty days, but she was so low and her mind so insane, that it was rarely known to her. A great part of the time we had little or no expectation of her living from morning till night, or from night till morning. Sixty-five days she was confined to her bed, and eighty-five to her room.

We had two sons one in his eleventh year, and the other in his seventh. During their mother's sickness, they were both confined with fever; the oldest twenty days, and the youngest fifteen. Sickness was our allotment six months; but the mercy of God was manifested to us through the whole. The attention and benevolence of neighbors and friends, exceeded what I ever saw or expected. Assistance, day and night was voluntary, and more offered than needed.

I preached more after my sickness than before, and considerable additions were made to the church and society.

In A. D. 1807, I accepted an invitation to go on a Missionary tour into Upper Canada, given me by the Shaftsbury Baptist Association. I left home the fifteenth of August, and passed through the Genesee country to Niagara. On the Mohawk river I fell in company with the Rev. Elkana Holmes, an old missionary, who was stationed at the Tuscarora settlement near Niagara. He was on his return from Boston, where he had been on a visit, to make known the state of the Indians, and the destitute and forlorn condition of the people scattered through that region. As he moved rather slowly I sometimes left him, and went on to a village, gathered a meeting, preached, and tarried until he arrived. We had a pleasant journey to Batavia; leaving that, we saw but three houses and a hut or two in travelling thirty miles. Thirteen miles we travelled without seeing a house or hut, or any human creature, but rattlesnakes were plenty. We arrived at a habitation about two o'clock P. M. took refreshments, and I went on thirteen miles further, leaving father Holmes to follow the next day. We had overtaken a son

of his on the road, who had travelled in a stage from New-York, where he had been in college: hearing that his father was on the way, he stopped near Utica until he arrived.

I stopped at a shelter where a family resided, and went on early next morning, six miles through a thick woods; meeting with a man just before I had gotten through, I inquired for houses; he told me I was near a tavern, but if I went on three miles farther, I could find a better house. I soon reached the tavern, which was a very small log hut, without any appendages for man or beast. Over the entrance it was written with chalk "Farsigh's Inn." My horse manifested no disposition to stop, and I thought it looked more like an *out* than an *inn*, so I moved on.

Arriving at the next public house, I had the misfortune to find the woman of the house sick, and a neighbor who had come to visit her, killing a snake upon the floor. The sick woman, with the woman who had slain the serpent, offered to get something for me to eat, but as nothing could be obtained for my horse, and the edge of my appetite being rather blunted by apparent circumstances, I resolved to go forward.

Travelling more than three miles I reached the next hotel, when I found that the lady was absent, and nothing could be obtained. Her children informed me, that she had gone to see a sick woman at the last tavern I had passed. She was the kind doctress whom I had seen administering comfort to her patient by destroying her enemy. Going on my way I reached the Mission house at two o'clock, P. M. Mrs. Holmes met me out of door and ventured to inquire after her husband, though I was a stranger to her. Entering the house I met the Rev. V. W. Rathbone, missionary and agent, from the Massachusetts B. M. Society, who had been into Upper Canada, in company with Rev. Jesse Hartwell. Capt. William Printup, the second Sachem of the Tuscaroras took my horse, and kept it while I tarried in the village. I had travelled about forty miles, and spent one night, since I had obtained a meal of victuals, and found myself in rather a hungry case. Father Holmes reached home the next day. The week after the Indians held a *talk*, or what white men call a council.

Mr. Holmes, Mr. Rathbone and myself attended. Father Holmes and Br. Rathbone gave them a talk, and read letters to them from the Massachusetts B.

M. Society. I gave them a talk from the Shaftsbury Association; all which was graciously received by their majesties the two sachems, and their dutiful subjects. Father Holmes presented to their majesties two new silver pipes, which gladdened their hearts, and warmed their mouths. They thanked the societies, and promised to receive the gospel.

Their interpreter, Nicholas Cusick, appeared to be a pious man; but there is no stability in an Indian, brought up as they are, except it be in their resentment of injuries which they never forget, and their purpose for revenge, which like the laws of the Medes and Persians, alter not.

The Indian preacher, Mr. Samson Cuum, being frequently at my father's when I was a small boy, I heard and retain some of his remarks. Speaking of his kinsmen according to the flesh, he said, "an Indian would be an Indian all the days of his life, and nothing else could be made of him." A few years after he gave practical evidence of the truth of his declaration. That he was a subject of the grace of the Lord Jesus I would candidly hope, but that he was wickedly imposed upon by designing men I believe. Under a hypocritical pretence of friendship and pleasure in his company, they detained him among them, and plying him with mixed liquor made very sweet, they effected their diabolical purpose. He was intoxicated, and acted like an Indian. Shame, remorse, and appetite, led him at times, afterward to play the Indian, drink to excess, and destroy his usefulness.

"Wo to him that giveth his neighbor drink, that maketh him drunken, that he may look on his nakedness." "It were better for him that a millstone were hanged about his neck, and that he were cast into the sea, than that he should offend one of these little ones."

That an Indian will hold his own is too evident to be questioned. Though thou shouldest bray him in a mortar among wheat, with a pestle yet his *Indian* will not depart from him. He may be taken when young, placed in the most respectable circle, educated at the best seminary, and be favored with the best examples, yet his wild, proud and independent spirit is *not tamed*. What was said of Moab by Jeremiah, may be said of him, "His taste remains in him, and his scent is not changed." When the philosopher's stone, and a perpetual motion are discovered, and the partridge domesticated, then the

Indian may feel the influence of a refined education, and that *moral restraint* which civilization imposes for the control of the passions; and the obligation man is under to submit to government for the good of society and his own safety. Then will he learn that it is not best to be judge and executioner in his own cause. Then will he feel to acknowledge the rights of others and to respect public opinion.

The Tuscaroras have been broken down as a nation, and have lost much of their ambition for war, and much of their proud spirit for independence and liberty. A few of them manifested pride in making high fences, in raising a few neat cattle and many horses. Some of them were sunk in idleness, poverty and wretchedness. Many of them were singers, and attended at the mission house to hear prayer, preaching, &c. I preached to them several times by the help of an interpreter. After visiting in the vicinity and attending several meetings, I went over the Niagara river into Canada, and commenced my labor in that dismal region of moral darkness and the shadow of death.

The face of the country is very level, smooth and easily tilled; the soil is exceedingly rich, and timber, grass, wheat and Indian corn, and other vegetables are of the most luxuriant growth. A great part of the country lying between Niagara on the east and the River Thames (Letchen) on the west; and the lakes Ontario and Erie, were covered with white pine, intermixed with some other timber of various kinds. The pines, especially towards Grand River where I passed, were far more lofty than any timber in New-England. I was informed by a number of respectable men who had cut and measured them, that some of them were more than two hundred and fifty feet in length. The body of the people were grossly ignorant. There were but few schools, and the most of them of the lowest kind. Many families had no books, not even a bible. A great part of the inhabitants were the Tories, who left the states in the war of the revolution; it is not a great wonder that they were in a wretched condition. Many better inhabitants have taken residence there since.

I was in the province two and thirty days, attended fifty-four meetings and preached fifty-one sermons, baptized four persons, and gave fellowship to a church in Clinton at the thirty-mile creek.

I viewed the great falls and the whirl, so called, four miles below, on both sides of the river. I presume there is not one fourth part of the running water between Boston and the western shore of New-York state, as there is in that river which pours its mighty flood over that tremendous cataract. I left Canada and returned to Tuscarora, and tarried with father Holmes and in the vicinity near a week; then I set my face homeward.

The first day the weather was comfortable for travelling, but after that it rained or snowed almost every day until I reached Schenectada. The travelling was like treading a clay pit. In some places I would stop for a day or two and attend meetings, hoping the weather and roads would be better. From Schenectada I had a good road home. I was gone one hundred and five days, attended one hundred and fifteen meetings, preached one hundred and ten times, and travelled, going and returning, one thousand six hundred miles. Five days in going out, I was confined with illness; the remainder of the time I enjoyed very good health. When I was at the west, I could sometimes put up at a comfortable habitation, perhaps the next night I would fall in with a poor log hut, small and open, with but one room and two families in that; with a blanket upon the floor I could sleep comfortably when not disturbed by the cries of children.

Sometimes when I arose in the morning, my clothes would be wet with rain, or covered with snow. I was convinced however, the people did the best they could for me, and I had no disposition to complain. My master had not where to lay his head. I could say in almost every place I was glad I was there.

To see young people come in to the house where there was a meeting, in the time of worship, and act as if they were frightened, not knowing what it meant, having never been at a meeting before, would touch the tender chords of sensibility, and move a feeling heart to pity them. Elderly women would come to me after I had closed my services, and take up my pocket bible, and pull it out of each other's hands, and wet it with their tears, pleading in an affectionate manner that I would give it to them, for they were destitute. Others would tell me that they had a few leaves, but they wanted a whole book. I could not think of their circumstances for months after I reached home.

without a feeling which would cause my tears to flow.

Our society increased and the circle of my labors was enlarged. One half of the time on Sundays, I preached at the meeting-house which was but a few rods from my dwelling, the other half I went to the other house which belonged to the society, and was nine miles distant from me. A goodly number were brought to the knowledge of the truth, and became members of the church. Several who had been for years members of the Congregational church were convinced that infant sprinkling was a popish invention, came to us and were received on a profession of their faith, and by baptism were added to the church. Harmony and good feelings prevailed in the church and society, and continued while I resided with them. In the administration of discipline in the church the members were united in judgment and action. My travels, visits and attention to numerous meetings were agreeable and pleasant to me, and almost my whole time was spent in that service.

To be concluded in next number.

ENGLISH BAPTIST IRISH SOCIETY.—

At present there are connected with the Baptist Irish Society in London, sixteen ministers, labouring with fifteen churches.

These churches contain 435 members many of whom were formerly Roman Catholics. Seventy-four were admitted last year. The aggregate of the congregations is about 1090. The ministers last year travelled in the service of the Society not less than 9,500 miles, preached 2,429 sermons, paid 5,100 visits to communicate religious instruction, and held 810 meetings for social prayer. They superintend, moreover, thirty-one schools, containing 2,789 scholars, a large proportion of whom are, or have been Roman Catholics. Under the direction of these ministers there are also twenty scripture readers, twelve of whom were once Roman Catholics. They visited last year 15,923 families, 7,560 of which families are Roman Catholics. Five of the ministers have been recently engaged.

THINGS TO THINK OF.

A good christian, like a bee, works honey from every flower, suffers no action or event to slip by without a question. All objects to a meditating Solomon are like wings to raise his thoughts to heaven. A mean scaffold may serve to raise up a goodly building,—we may by the dwarfish pleasures of earth, guess at the high and noble joys of heaven.

The church esteems heaven her home, this world but a tent; a tent which we must all leave build we as high as Babel, as strong as Babylon. Friends must part, Jonas and his gourd, Nebuchadnezzar and his palace, the miser and his gold. He that hath seen heaven with the eye of faith, through the glass of the Scriptures, slips off his coat with Joseph, and springs away.

The Law of Nature commands man, to live religiously to God above him, justly to man with him, soberly to things under him.

There is no ambition good in man, but to be adopted as the Son of God, under which there is no happiness, above which there is no aspiring.

Conscience is a castle, and there is nothing so voluntary as religion; faith comes by persuasion, not by compulsion, fire and fagot are not God's law but the Pope's cannon shot.

The truth must be preached, though hell break out into opposition and we must keep faith and a good conscience, though persecutors print on our sides the marks of the Lord Jesus.—*An old divine.*

There are three requisites to our proper enjoyment of every earthly blessing which God bestows upon us; namely, a thankful reflection on the goodness of the Giver, a deep sense of the unworthiness of the receiver, and a sober recollection of the precarious tenure by which we hold it.

Aron.

For the Baptist Memorial.

ENGLISH BAPTIST PREACHERS.

BY REV. DR. BELCHER.

Requests, conveyed from more than one quarter, originate the present, and if this should be found acceptable, probably two or three similar papers. Facts connected with public speakers are always interesting, and those which form the history of the minister of the cross cannot but be full of important instruction. Nothing elaborate will be attempted, all that I mean is what one friend would familiarly say to another in writing of a third party, towards whom was cherished the highest regard, but to whose imperfections the observer could not be entirely blind. I shall only write now of the living; the holy dead we will glance at hereafter. The Baptist denomination in England has scarcely a more popular or impressive preacher than

THE REV. JOHN ALDIS.

He has probably not yet seen forty summers, and yet for many years past has been extensively known in almost every part of the kingdom. He is of moderate stature, and of a dark complexion; his countenance beams with benevolence, and his eye is remarkably piercing. In early life, he was the ringleader of a class of avowed infidels, but having been called to the knowledge of the truth, and united to one of the Baptist churches in London, he commenced his preparatory studies at Bradford college, under the late excellent Dr. Stedman, one of whose daughters he afterwards married. Before he had completed the full course of education, one of the Baptist churches at Manchester invited him to the pastorate, and the peculiar circumstances in which the church was then placed, induced the committee of the college to consent to his leaving the college to settle there. At Manchester he was universally acceptable and popular, but having long struggled against some pecu-

liar difficulties, at the expense of much comfort, he was induced, a few years since, to accept the charge of the very ancient church in Maze Pond, London. This church originated in the seventeenth century, in a dispute in the community under the care of the celebrated Benjamin Keach, on the propriety of singing in public worship, a duty little practised in the Baptist churches of England before that period. Since Mr. A. has been pastor at Maze Pond, the congregation has greatly increased, the house of worship has been rebuilt and greatly increased in size and beauty, and it is the happiness of my friend to labor among one united and greatly attached people.

Mr. Aldis has a vivid imagination, a boundless command of language, and a most persuasive style. The tones of his voice are peculiarly melting; and when he feels at home, having made due preparation for labor, no preacher, of any denomination can produce more effect on a congregation. He is somewhat speculative, and perhaps sometimes depends too much on his talent of extemporising. On the platform he deals much in wit and sarcasm, but I never knew him to introduce them into the pulpit. Here all is solemn feeling and earnestness. Mr. Aldis is very frequently occupied in preaching on public occasions in every part of the kingdom, but for some unexplained reason, no pastor of the Maze Pond church has ever preached an annual sermon before the Baptist Missionary Society in the English metropolis. It may be the fact in Mr. A.'s case, that having no taste for attending committee meetings, he is not thought of when preachers are selected for that service. He is highly valued by intelligent young people, who flock to hear him, wherever he preaches. It is delightful to hear Mr. Aldis preach; though I have sometimes wished that the successor of James Dore and Isaac Mann infused a spice more of the peculiarities of the Gospel into his sermons. May he long live a blessing to his family, and the Church of God. We turn

now to look at his friend and classical tutor.

THE REV. BENJAMIN GODWIN, D. D.

This excellent brother, now, alas for his friends, wearing gray hairs, has long been a laborious and highly esteemed servant of Jesus Christ. He was originally a member of the first church at Bath; and his pastor, the late Rev. J. P. Porter, decidedly opposed his entering the ministry, conceiving that he had no talent; a strange idea which the good man entertained in reference to every young man who ever belonged to his church. Mr. G. however did begin to preach, and that without having the advantage of collegiate instruction. He became pastor of a church at Chipping Sodbury, in Gloucestershire, and afterwards of Missenden, in Buckinghamshire. His constant application to study made him a proficient in learning, and pointed him out in 1822 as admirably adapted for classical tutor at the college at Bradford. In that town he also raised a new Baptist church, over which he ably and successfully presided many years. A few years since he removed to the city of Oxford, where it is always felt to be important to have pastors of first rate talent and learning. Two years since the Columbian College, D. C. conferred on him the degree of D. D. which he well adorns.

Dr. Godwin is an admirable preacher. He has been a diligent student, and can make history and the classics contribute no small tribute to the pulpit. His appearance is somewhat attractive, and as he is now probably about sixty-three or sixty-four years old, he carries with him a venerable air. He has never been anxious after novelties, either in doctrine or manner; few men, however, have more originality, and none can exhibit more beauty of style. He is rather fond of full and free discussion, and has both preached and written on the Atheistical, the Slavery, and the Puseyite controversies, with considerable success.

In person Dr. G. is rather short but

robust; his temper blends great benevolence with humor; he can be severe, but directs that severity against errors rather than men; his sermons are always well digested, well arranged, full of instruction, evangelical unction and beauty. The more thoughtful his hearers are, the more they admire him. He is still a hard student, and a diligent pastor, as well as a truly eloquent preacher. His jubilee Missionary sermon at Kettering is a model of pulpit eloquence.

Very different, in almost every particular from the preceding brethren is

THE REV. SAMUEL GREEN.

This valued brother, pastor of the 1st Baptist church, Walworth, London, and for some years secretary of the Baptist Irish Society, was a son of a hardy strong-minded minister of the same name. Mr. G. is a native of Durham, in Norfolk, and is probably about forty seven years of age. He studied at Stepney, and has been pastor of churches at Falmouth, in Cornwall, and Thrapstone, in Northamptonshire, from which latter place he removed a few years since to London. Mr. Green is rather tall and stout in proportion, and his appearance and manners indicate great energy. He is occasionally severe, but no man that knows him will refuse to bear testimony to his constant practical kindness. He is a very far better man than any one at a first interview would take him to be. As a preacher he is exceedingly instructive, is fond of looking at every subject in the exact position it occupies in the sacred volume, and takes special care that doctrine is never separated from its practical results. He would be popular in this country, especially in the West, for his strong, bold, "go a-head" style and manner. Vigor and correctness distinguish his sermons, and a little harshness which once marked some of his labors, is rapidly disappearing under the mellowing influence of sanctified experience. That church must be in a very unhealthy state which could not feed on his ministry. He has a son at Stepney College prepar-

ing for ministerial duties, whom I have understood bids fair to be a popular and pathetic preacher. May the God of his fathers grant him his blessing.

THE REV. THOMAS MORGAN,

presents again very different features to all whose names have preceded him. He is a native of Wales, and having studied at Bristol College, in 1802 he became the successor of the beloved Samuel Pearce, at Cannon Street, Birmingham. This charge, after about nine years successful labor, he was compelled by long continued *bronchitis*, to resign. It was several years before he was again able to preach; but at length occasionally he began to assist the late excellent Edward Edmonds, the pastor of the second Baptist church in the same town; for a while he was co-pastor, and when death removed the venerable man, he became his successor, and few pastors of Baptist churches in England have been blest with more success. His church consists of not less than eight hundred members, and his Sunday-school numbers at least a thousand pupils.

As a preacher Mr. Morgan seems to have conquered all his national feelings as a Welshman. He has no warmth either in the pulpit or out of it. He is, in manner, cold, reserved, and forbidding. Notwithstanding his extreme slowness and solemnity, he is one of the most pathetic and subduing preachers in Great Britain. His sermons must be prepared with great care, and always with a view to *effect*. His allusions to the dead, or to the touching scenes of scriptural or profane history, are often absolutely harrowing to the feelings of his hearers. Out of the pulpit, he is often bitterly sarcastic; in it he is all simple beauty and pathos. In the parlor he seems but just disposed to stay in the world for a few days, but place him in a public meeting, and set him to speak on Missions, on slavery, or on political matters generally, and you find that the whole church and world are wrong, and that if

he and his friends do not rectify matters, all will be ruined, and that immediately.

In a word, it is matter of sore lamentation that a man of rare talents, and of most ample opportunities of usefulness to the whole world, should have cultivated distance from his brethren, and made entire submission to his opinion, practically the condition of fellowship and co-operation with him. He must be known long before his excellencies make you determined to forget his faults. Some sixty-five years have brought their afflictions to my friend, and warn him of the not far-off close of day. His talents and usefulness claim our esteem.

THE REV. THOMAS WINTER,

Forms in many particulars, a perfect contrast to Mr. Morgan. With a commanding person, he unites the most amiable temper, and manners bland and winning. He makes no pretensions to eminent talent or learning, but always appears as the consistent follower of Him who is meek and lowly. He was some years pastor at Beckington, a village in Somersetshire, but for many years past has presided over the church in Counterslip, Bristol. Here he is eminently useful. Robert Hall used to say, "Talk of usefulness, sir, why brother Winter is more useful than all of us put together." Certainly the Master he serves with fidelity and devotedness has, in this respect, been eminently gracious to him. If any man resembles "that disciple whom Jesus loved," in holy affection, and in ardent solicitude to make Christ known, it is the brother of whom I now write. His influence among his own people, and indeed in the city of Bristol generally, is almost boundless. It is pleasant to hear him preach, because he is all transparency, religion and love. He tells you nothing but what you well knew and understood before, yet every word distils as the dew, and comes down refreshing as the rain on the mown grass. You love the preacher because he forgets himself that he may exalt Christ. It is almost matter of

grief to add that I suppose Mr. Winter is nearly sixty years of age.

The last name to be introduced in this chapter is that of

THE REV. JOSEPH DAVIS.

This beloved friend is one of four brothers in the ministry. They were the sons of the excellent Rev. Richard Davis, who died some years since at Walworth. He was one of the best preachers in the denomination, though entirely self-taught. Three of his sons studied at the colleges of Bradford and Stepney; Joseph, of whom I am now writing, was at the former place for the usual term of four years. He was afterwards, for ten years co-pastor with and successor to the late Rev. James Upton, of Church Street, London. When he resigned that charge two or three years since, he went for a short time to Manchester, and while there accepted a call from Arnsby, in Leicestershire, an old and highly respectable village church, which long rejoiced in the ministry of the senior Robert Hall; and in which village, his son, whose name will never be forgotten, was born. It has for very many years past been the happiness of the church at Arnsby to have excellent ministers, and my valued brother is not likely to disgrace the list.

I suppose that Mr. D.'s age does not exceed thirty-five; in person he is of moderate height, a little inclined to corpulency; his manners and voice are both good; he is generally favored with a good flow of animal spirits, but when he is unhappily visited with nervous depression, his pulpit efforts greatly suffer. His preaching is very decided in its evangelical tone, and he is usually lively in delivery, and always affectionate. He has now an ample opportunity of pursuing his studies and storing his mind for future services in a manner which he could not do while attending to a metropolitan charge, and fulfilling *cruelly* incessant engagements, in public and private, which are there con-

sidered indispensable. I have never heard Mr. D. preach without deep interest, or without wishing that his sermons (though they would be thought long in this country) were longer. I should expect that he will be scarcely able to continue very long at Arnsby. He must be content to leave the sweet quiet of a village station, for the bustle and excitement of a town or city.

REVIEW.

LEA, OR THE BAPTISM IN JORDAN. *A tale of the Church in the second century.* By G. F. A. Strauss, Court Preacher, and Professor in the University of Berlin, Author of "*Helon's Pilgrimage*," &c. Translated from the German by Mrs. H. C. Conant. New-York: Saxton and Miles.

We wish particularly to call the attention of our readers to this little book, because we think its value likely to be overlooked on account of its unpretending title and general appearance. It *looks* like a *mere tale*—another added to the many pretty story books, adapted to the instruction of the young, and aiming at no higher excellencies than general correctness, a pleasing style and an unexceptionable moral. Now though the story of Lea is full of interest, and beautifully told, yet as a work of instruction, this book has a far higher value. It was written for adults, and is well worthy of their attention.

The author is a distinguished German scholar, and has chosen to embody in this form the results of long and laborious investigation in the early history of the Church. He has given us this simple and touching narrative, instead of a ponderous and erudite volume. In so doing he has shown good judgment and good taste. It is the true way to teach *antiquities*. The numerous items of information which learned industry has found scattered through a hundred tomes, are wrought

into a picturesque and living whole. The age is reproduced before our very eyes. Every body can look upon it, understand it, feel it—and the idea remains imperishable in the memory.

The great controversy of our own age, respecting the proper polity of the Christian church, is directing many eyes back to that first and most interesting period of ecclesiastical history. Much is said and little known, about the early churches. We hail the appearance of an authentic picture of that age, from a man of eminent learning, of evangelical piety,* and having no party interests to bias his judgment, or color his representations. The believers in prelacry, who depend so much on the authority of ancient usage, will find little here to encourage their faith. Those who look to a higher source for direction in these matters, will not be surprised to find, even at that early date, some departures from the simple scheme sketched in the Inspired Word—or rather some slight *additions*, [e. g. trine immersion and the Easter festival,] in themselves seemingly innocent, yet indicative of greater corruptions which soon followed.

Respecting the mode of baptism, the book bears that candid testimony to the truth, which we venture to say, genuine scholarship will never withhold. The author attributes also, a high degree of spiritual efficacy to this sacred rite: higher indeed than will accord with the views of evangelical christians generally. We suppose, it is to his expressions on this subject, that the translator alludes in her Introduction, as not being in harmony with her own. It is not true, however, as has been

* The author of this work, and of the admired "Helon's Pilgrimage," should not be confounded with another Strauss, of infamous memory, as the author of a rationalistic "Life of Jesus," as gross a piece of infidelity as ever issued from the foul womb of neology. To his character for learning, G. F. A. Strauss adds a reputation for pure, consistent, and devoted piety, which will give increased weight to his authority among our American churches.

charged by some, that he teaches *baptismal regeneration*, in the usual sense attached to that term. Lea is a decided, enlightened believer in the Lord Jesus Christ before she receives the ordinance; nay, she is encouraged to apply for baptism on that ground only. (pp. 121, 122.) She is, however, taught to expect from the discharge of this first great christian duty, and in the very act of obedience, the communication of a special blessing, of spiritual strength for the farther prosecution of her christian course. And is not such an expectation warranted by the scriptures? Is it not realized in the experience of every obedient disciple? Our appeal is necessarily made to Baptists; for our Pedobaptist brethren are without experience on this point. Nevertheless, we think the author's representations too highly colored, and one or two of his expressions particularly unfortunate. Perhaps, after all, he meant to exhibit, not his own views, but those which were prevalent at the period of which he writes. If so no doubt facts would bear him out; for we have the strongest evidence, that immediately after the age of inspiration, the doctrine of Christ began to be corrupted. Nay, Paul declares, that even in his own time "the mystery of iniquity did already work."

Perhaps we ought to add, while in the objecting mood, that our Baptist prejudices were a little startled by some expressions which intimate that Lea's health, before shattered and sinking, was unfavorably affected by the intense excitement of her feelings on the occasion of her baptism, added to "the exertions of her journey and the rine immersion of the whole body in the Jordan, at the hour of sunrise." We have often laughed at the horror which zealous Pedobaptists sometimes manifest at the thought of having their bodies washed with pure water, even in perfect health; and now we felt inclined to smile at our own zeal in resenting our author's very innocent representation. For surely no enlightened Baptist supposes that *miraculous* salubrity attends the ad-

ministration of this sacred rite; and we all know, that the system may be in such a feeble state, as to be injuriously affected by the discharge of any duty whatever, especially of one of peculiar and exciting interest. Has not many a devoted preacher of the gospel, besides the ardent Whitfield, fallen under the fatigues of the service, and to [use his own words] "died *blazing*—not with human glory, but with the love of Jesus? And on this account, is the ministry blamed?"

We intended to give a slight outline of the story, but are satisfied that this would be doing injustice to our readers, by anticipating the pleasure which we trust they will seek in a perusal of the book itself. Suffice it to say, that it is conducted with the skill of a genuine artist. The descriptions of natural scenery, are exquisite; and several of the characters are drawn with a truly dramatic power, particularly the ardent Lea, her Jewish grandfather, so full of the blind fury of the national bigotry, and the venerable and saintly Elizabeth. The style has an almost poetic elevation and elegance, and has lost none of its charms in the translator's hand. We cannot close without expressing our thankfulness to Mrs. Conant for this timely and valuable publication, and our earnest hope, that so elegant a pen will not lie idle for want of proper appreciation and encouragement from the reading community—especially of our own denomination, to which she is an ornament, and to whose interests she may render essential service.

R.

SLEEP.—Sleep has been mentioned as the image of death,—“so like it,” says Sir Thomas Brown, “that I dare not trust it without my prayers.” Their resemblance is indeed striking and apparent; they both when they seize the body, leave the soul at liberty;—and wise is he that remembers of both, that they can be made safe and happy only by virtue.

THE POWER OF CHRISTIANITY.—A mechanic in London who rented a room near the orphan working school, was unhappily a determined infidel, and often felt able to confound the thoughtless christian with his sophistries on religion: This man said to an individual the other day, “I did this morning what I have not done for a long time before,—I wept.” “Wept,” said his friend, “what occasioned you to weep?” “Why,” replied the infidel mechanic, “I wept on seeing the children of the orphan school pass, and it occurred to me, that if religion had done nothing more for mankind, it had at least provided for the introduction of these ninety-four orphans into respectable and honorable situations in life.”

It is impossible that a disordered and neglected heart should ever produce well-ordered conversation; but put the heart in order, and the conversation, yea, the whole life will soon discover it to be so.—*Flavel.*

A PEEP AT A VILLAGE.—It seems a very nest—warm, and green, and sunny—for human life; with the twilight haze of time about it, almost consecrating it from the aching hopes and feverish expectations of the present. Who would think that the bray and roar of multitudinous London sounded but some sixty miles away? The church stands peacefully, reverently, like some old visionary monk, his feet on earth—his thoughts with God. And the graves are all about; and things of peace and gentleness, like folded sheep, are gathered round it. There is a stile which man might make the throne of solemn thought—his pregnant matter, the peasants' bones which lie beneath. And on the other side a park, teeming with beauty; with sward green as emeralds, and soft as a mole's back; and trees with centuries circulating in their gnarled massiveness.—*Illuminated Magazine.*

ORIGIN OF THE BRITISH AND FOREIGN
BIBLE SOCIETY.

Abridged and selected from the Life of Rev.
Joseph Hughes.

The committee meeting of the Religious Tract Society took place, for the first fourteen years, on the premises of the late Joseph Hardcastle, Esq., near London bridge. Mr. Hardcastle was at that period the treasurer of the London Missionary Society; a man of a princely spirit, and devoted to the promotion of religious knowledge. His rooms were gratuitously afforded to the committees of both these societies, with their morning refreshment, and every necessary accommodation.— He had the gratification and honor while he lived, of having his counting-house and offices adverted to as the birth-place or nursery of some of the noblest institutions that Britain or the world contains. This, too, is an heir-loom in his family which cannot but be highly appreciated. It will descend with the name of Hardcastle to future generations. "I scarcely ever pass over London bridge," said the Rev. John Townsend, "without glancing my eyes towards those highly favored rooms appertaining to our beloved friend's counting-house, at old Swan Stairs, and feeling a glow of pleasure at the recollection, that here the *London Missionary Society*, the Tract Society, the *Hibernian Society*, &c. formed those plans of christian benevolence, on which Divine providence has so signally smiled." There it was that the Rev. Joseph Hughes, the secretary of the Tract Society, and his colleagues met together, from time to time, to transact the business of that institution, delighted as they must often have been at the increasing patronage it obtained, and as the consequence, at its enlarged capabilities and prospects of usefulness. There too, it was (at old Swan Stairs,) that the British and Foreign Bible Society took its rise.

Previously to its formation, he could not but be aware of the lamentable fact of the great scarcity of the Scriptures in these realms, notwithstanding the efforts of several societies already in existence for their dissemination. He had conversed with individuals on the subject from the Principality; he had preached the sermon before the Scottish society for promoting religious knowledge in the Highlands and Islands, whose published reports told of

the deplorable condition, in this respect, of the mountaineers of that country, and he was in the habit of hearing details from the associations belonging to the society, with which he was already connected, of the most affecting instances of such destitution. It was next to impossible that his benevolent mind should not be led to muse on these painful discoveries; and on the desirableness of some plan to remedy the evil. Such a sentiment in point of fact, appears from his writings, to have been long operating in his thoughts, and waiting only for a proper occasion to burst forth into action. It was a spring under ground accumulating its waters, and continually rising near the surface. That which revived and enlarged its operations, was the information brought to him from time to time, of the still more deplorable condition, in this respect, of the inhabitants of the continent, as well in protestant countries as in those avowedly catholic. He saw the whole of Europe, to say nothing of remoter lands, enveloped in shades of ignorance which the sun of revelation had but faintly and partially pierced; in no place so completely as wholly to disperse them; in some, not so much as in any perceptible degree to abate the gloom. Things were in this state, when an incident occurred, which can scarcely be looked upon in any other light than as a direct interposition of Providence. The Rev. T. Charles, a clergyman of the church of England, but frequently officiating among the Calvinistic Methodists in Wales, paid a visit to the metropolis. He represented with all the characteristic ardor and pathos of his native country, the dearth of bibles in the native language of the Principality. He told of a scanty supply which had once been obtained from the Society for promoting Christian knowledge; but which by its inadequacy, had served rather to increase than allay the anxiety of the inhabitants; as the thirsty earth but pines and languishes the more for a few big drops only from the cloud, which had been expected to shower down an abundance of moisture. This individual being present as a visiter at the committee meeting of the Tract Society, spoke upon the subject of a supply of Welsh Bibles, (Mr. Joseph Tarn, a member of the committee, having previously introduced h.m.) and urged it most earnestly upon the attention of the meeting. To supply bibles was not the professed object of the society, yet he could hardly have been in-

troduced to a circle of individuals in the world more disposed to listen to his representations, to sympathize with his feelings, and to respond to his calls. The whole meeting instantly felt the desirableness of the object, but the mind of the secretary was warmed with the subject; his previous train of reflections was recalled and quickened into motion, and wrought, it may well be believed, into a high degree of energy. His views, probably, in connexion with those of the members present, went much further than the specific object proposed to them—the supply of the Welsh. The precise language in which he expressed his views, it is now difficult, if not impossible to ascertain, and we must therefore be contented with the fact. Some indeed, of the individuals present at that meeting who survive, recollect nothing particular, others retain a sense of his distinct and emphatic utterance of this remark. “Why not Bibles for the whole country—for the whole world?” The minutes of that meeting, which were revised by himself and Mr. Tarn, under a concern to leave a perfectly accurate account of what had transpired, record that such an object, “at the suggestion of the secretary,” was deemed worthy of attention, was suitable for the notice of that body, and should be placed on record for their consideration at their next meeting. This fact he himself, though careful of not having too much attributed to him, always admitted. It appeared in several printed accounts while most of the members of the committee were living, and all had access to the minutes as well as himself. A variety of particulars in his correspondence, as well before as after this period, and the part immediately and thenceforward assigned to him in all ulterior proceedings, confirm the idea. It may therefore be safely concluded, that the elements of the new institution were first of all deliberately conceived in his mind; that there its original seed was planted by the hand of its Almighty Author. The facts above related occurred in the memorable morning of December the 7th, 1802. The views and feelings of all present accorded with the suggestion or suggestions, made to that effect, above noticed. Mr. Hughes was requested by the chairman in the name of the rest, to embody the sentiments then delivered in a written address, to be read to them at a future meeting convened for the purpose. He readily complied, and after several

meetings of the same kind, the address with some few emendations, was ordered to be printed, with a view to its immediate circulation.

The publication of Mr. Hughes' essay took place early in 1803, and for something more than a year the project was repeatedly contemplated with serious, and it may be believed, with much prayerful thought, by the pious and benevolent men of various christian denominations, who then formed the committee of the Tract Society, with the assistance of a few others of a kindred spirit. At length its first general public meeting was called on March 7th, 1804, Granville Sharp, Esq., in the chair.

THE TACTICS OF EPISCOPACY, AND THE WAY THEY TEND TO BONDAGE.—The Bishop of London has recently preached in James' Church, London. In his Sermon with great earnestness and emotion he expressed his strong opinion that “*the feudal personal relations which once existed in this country between rich and poor should again be revived.*”

We beg to ask if England has not had enough of the feudal system? Why, her people are at this hour groaning under the thousand woes which it has entailed upon them. Let *Old England*. and *New-England* awake to a sense of danger. If our ministers do not instruct their people in the history of the Church of Christ before the reformation, and the *affairs of the reformation*, we are lost. We have greater fears of Episcopacy than Popery, for of the last, men are naturally afraid, but the former wears a mask.

MATRIMONIAL WISDOM.—The late Miss Bosanquet was an example to unmarried females. “Mr.—proposes himself as a partner for life—he is a most agreeable man, but my judgment tells me he would be no helper to my spiritual interests. Mr.—would be a most excellent spiritual adviser, therefore I can give him my heart and hand.” C.

Selected for the Memorial by a Lady.

THE LORD'S PRAYER.

We lay before our readers the Lord's Prayer, beautifully paraphrased into an acrostic, by Thomas Sturtevant, Jr., a soldier in the 26th regiment U. States Infantry, and a prisoner of war in the Province of Upper Canada.

Our Lord and King, who reigns enthroned on
Father of Light! mysterious Deity! [high,
Who art the great I AM, the last, the first;
Art righteous, holy, merciful and just.
In realms of glory, scenes where angels sing,
Heaven is the dwelling place of God our King.
Hallowed thy name, which doth all names transcend;

Be thou adored, our great Almighty Friend!
Thy glory shines beyond creation's space,
Named in the book of justice and of grace;
Thy kingdom towers beyond the starry skies;
Kingdom satanic falls, but thine shall rise.
Come let thine empire, O thou Holy One,
Thy great and everlasting will be done!
Will God make known his will, his power display.

Be it the work of mortals to obey.
Done is the great, the wondrous work of love,
On Calvary's cross he died, but reigns above,
Earth bears the record in thy holy word,
As heaven adores thy love, let earth, O Lord;
It shines transcendent in th' eternal skies,
Is praised in Heaven—for man the Saviour dies.
In songs immortal angels laud his name,
Heaven shouts with joy, and saints his love proclaim.

Give us, O Lord, our food, nor cease to give
Us that food on which our souls may live!
This be our boon to-day and days to come,
Day without end in our eternal home:
Our needy souls supply from day to day,
Daily assist and aid us when we pray.
Bread though we ask, yet, Lord, thy blessing lend,
And make us grateful when thy gifts descend;
Forgive our sins, which in destruction place
Us, the vile sinners of a rebel race;
Our follies, faults and trespasses forgive,
Debts which we ne'er can pay, or thou receive;
As we, O Lord, our neighbor's faults o'erlook,
We beg thou'dst blot ours from thy memory's book;

Forgive our enemies, extend thy grace
Our souls to save, e'en Adam's guilty race.
Debtors to thee in gratitude and love,
And in that duty paid by saints above,

Lead us from sin, and in thy Mercy raise
Us from the tempter and his hellish ways,
Not in our own, but in his name who bled,
Into thine ear we pour our every need.
Temptation's fatal charms help us to shun,
But may we conquer through thy conquering
Deliver us from all which can annoy [Son!
Us in this world, and may our souls destroy.
From all calamities which men betide,
Evil and death, O turn our feet aside;
For we are mortal worms, and cleave to clay;
Thine 'tis to rule, and mortals to obey.
Is not thy mercy, Lord, for ever free!
The whole creation knows no God but Thee,
Kingdom and Empire in thy presence fall:
The King eternal reigns the King of all.
Power is with thee—to thee be glory given,
And be thy name adored by earth and heaven.
The praise of saints and angels is thine own;
Glory to thee, the Everlasting One,
For ever be thy triune name adored;
Amen, Hosanna! blessed be the Lord!

REFLECTIONS IN A GARDEN.

What beautiful livery nature wears,
Sweet promise of the fruit she bears;
Yet how profuse the blossoms are,
If we with autumn's fruit compare.
Is it not thus with Zion found,
Within her wall'd and pleasant ground?
If blossoms we profession make,
O how the trembling branches shake!

Yet these too often fade away,
In persecution's blighting day;
And leave the branches almost bare,
With scarce a token here and there.
Dear Saviour hear my humble suit,
And let me bear abundant fruit,
Which to thy glory shall proclaim,
The wasteless source from whence it came.

In Zion's garden I would stand,
The pride and glory of the land,
By grace survive each ruthless storm,
And wear a truly christian form.

To hoary hairs,—and wintry ground,
O may my soil be fruitful found;
And from the dust at last arise,
To bloom and blossom in the skies.

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[No. 10.]

OBITUARY OF THE LATE HON. LEVI FAR-
WELL, CAMBRIDGE, MASS.

Levi Farwell, late of Cambridge, was born in Worcester county, Mass. His father was a farmer; and Levi spent the years of his minority principally in assisting him in this calling. There were no incidents which peculiarly distinguished his boyhood. His kindness and consideration made him a favorite among his brothers and sisters. He was *understood* to be the arbiter in cases of disagreement among them. He had naturally much amiability of disposition, though of a nervous temperament and easily excited to anger. The advantages which he enjoyed for cultivating his mind were but small, and his instruction imperfect. He was not permitted to acquire even a knowledge of the grammar of his own language. The time which was allotted to study was only a few months, or perhaps a few weeks for a few years of his childhood and youth. His limited opportunities in early life were matter of regret after he entered into its business, and when he was called to assume many pressing and weighty responsibilities. It is a remarkable fact that he had so carefully observed the use of language in good society, that there seldom appeared any violation of the rules of grammar, or of good taste in his numerous letters; and few men wrote more intelligent and comprehensive epistles than he did; wheth-

er it were to missionaries among the heathen or merchants in England, they were brief, proper and pertinent.

When about seventeen years old, young Farwell had his attention directed to a careful consideration of his obligations to love and serve his creator. He ascertained what claims God made on him, and felt that they were just and would therefore be sustained, but he was painfully conscious that he had not met these claims, and was therefore guilty. His conviction of sin was deep and intelligent. He abandoned all hope of obtaining the favor of God by any thing which he could offer or promise. These scriptural views of his guilt and helplessness prepared him to receive the Lord Jesus Christ as the propitiation for his sins. Some time after he entertained a hope that his sins had been forgiven, he united with the Congregational church in his native village, of which he continued an exemplary member while he remained in that place. He had almost reached the age of manhood, and had formed no plans for the future. He looked out upon the world with interest and solicitude, scarcely knowing what direction to take. At length he determined to come into the vicinity of Boston. After being engaged for a time in a business which offered itself, he abandoned it as unsuitable to his character, as it was ungenial to his feelings. A short time after this he obtained a place as clerk to the Messrs. Barrett in the city of Boston. He was

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now about twenty years of age. After his residence was fixed in the city, he connected himself with the old South church, then under the pastoral care of the Rev. Dr. Eckley.

He continued his connexion with this church for several years: it does not appear that he was particularly active or energetic as a christian during the period of his membership. After about two years residence in Boston he was solicited by Mr. Richard Boardman to engage in business in Cambridge. With this he complied, and before the time for which he had engaged as clerk expired, his skill and integrity in business had gained for him so much of the confidence of his employer, that he was offered a place as partner in the concern. This offer was accepted.— Considering himself as settled in business, he now gave his energies afresh to the work in which he was engaged. The demand for effort was great as the business was extensive. His mind had become considerably matured, and great confidence was reposed in his honesty, frankness and integrity by those with whom he transacted business.

But after about two years of severe application to the business in which he had become interested as one of the firm, his health failed. When partially recovered, he was prostrated by hemorrhage of the lungs. This continued at intervals for several months, which reduced him very low, and placed him for a long time beyond the reasonable hope of life. But after lingering for many months, the disease abated and some favorable symptoms appeared. He was an invalid for about two years, and for most of that time confined to his room.

During his confinement much of his time was spent in reading the Bible. He resorted to the *word of God* as the source of his comfort, and as furnishing a test of christian character. Whether he was laying the foundation of character and influence for future life, or making solemn preparation for a speedy exit from the world, he

knew not. In either case he desired a familiar acquaintance with what was taught in the oracles of divine truth. In the course of his reading and investigation, he was incidentally led to inquire what the scriptures taught concerning baptism. He has frequently said that he was surprised and disappointed in the first reading of the New Testament, as he prosecuted this inquiry; but he supposed the fault was in himself. He read again with Doddridge and others to aid him. Still he was disappointed at the small number of texts which sustained by *any interpretation* the pedobaptist view of the subject, and dissatisfied with the interpretation given a *large portion* of them by the authors whom he consulted. He was almost fearful that he had not acknowledged his Saviour in the way of his appointment. He was in difficulty; and acquainted his pastor with his investigation and disappointment. He endeavored to relieve him from difficulty and to soothe his feelings. They had frequent conversations, and Mr. Farwell read treatises on the subject of baptism, which he recommended, and reperused the scriptures. The result was, he was painfully convinced that he had not been baptized; he determined to obey the teachings of the word of God, and follow the dictates of his conscience on the subject. Accordingly in September, 1811, he was baptized by Dr. Thomas Baldwin, and joined the church then under his pastoral care. So important did he deem this investigation that he left a record of the process and its results. It is now before me, attached to the inside of the cover of a blank book in which he recorded the texts which were the themes of the discourses which he heard on the Sabbath.

This record indicates a very careful, patient, and thorough examination of the subject, so far as a mere English reader can prosecute the investigation.

The period when Mr. Farwell united with Dr. Baldwin's church was one of deep interest, from the fact that soon after this our first missionaries went forth from it to

India. The consecration and departure of Wheelock and Coleman made a deep and abiding impression on his heart. From this time to his death he was the devoted, and efficient friend of missions. No man sympathized with the missionary in his toils, trials, privations, and perils more deeply or more intelligently than he did. As a member of the church he soon began to be known as a man of sound discretion, great decision and independence, and strictly governed by the principles of the gospel in his business, and in the management of the affairs of the church. His influence in its discipline was considerable, and was always exerted to promote its *purity* by demanding the excision of such as walked disorderly. There was at this time residing near him in Cambridge, a companion of his youth, who was also a Baptist. They had often conversed about their responsibility and influence in the place of their residence. After the lapse of several years they determined to meet in Mr. Farwell's room once each week for prayer; this they continued to do for two years, and about this time other places were opened for meetings. He was foremost in procuring the aid of the neighboring clergymen to preach an occasional lecture on Sabbath evening, and to encourage the formation of a Baptist church, which was done in Dec. 1817. As those engaged in this enterprise had relied on his judgment and followed his counsel, they elected him as one of their officers.

From this time his energy and influence were devoted to the advancement of evangelical religion in Cambridge. He was ready to make any sacrifice, or perform any labor which the cause seemed to demand. The first pastor of the church (Rev. Bela Jacobs,) was not in good health for several years of his ministry. Deacon Farwell seldom allowed a day to pass without calling on him and inquiring if any thing was needed for his comfort, or a supply for the Sabbath. While the pastor did what his health would permit in visiting the church and congregation, that there

should be no lack in this respect, Mr. F. spent much time in visiting the sick and others connected with the congregation. He *acquired* a peculiarly happy manner in these offices of christian kindness, and rendered efficient aid to the cause of religion in this way. His cares multiplied with his years, but his arrangements were always made to give room and time for the performance of his duties to the church. His punctuality in his business engagements was proverbial; but he was no less constant and prompt in his attendance on all the social meetings of the church, than in his secular arrangements.

From its first establishment he was a teacher in the Sabbath school, and for many years acted as superintendent. During the week he sat in council with the Senate of the commonwealth, and on the Sabbath took his place before his little class in Sabbath school. Nor did he trust to his general knowledge of the scriptures, or his superior talents as a sufficient furnishing for this work; but made special and thorough preparation for it. Before engaging in the business of every day, he almost uniformly sat down to prepare for the Sabbath. This was his habit for years. It was thus he became one of the best teachers in this department of religious education; and it was thus his words of instruction had great weight with those who listened to him. Much of the extensive and excellent religious influence which he exerted should be ascribed to this *habit of searching the scriptures daily*.

His uniformly christian and gentlemanly deportment won the confidence and esteem of all who knew him. The citizens of Cambridge honored him with nearly all the municipal trusts in their gift, and several times he was their representative in the general Court; and once at least a member of the Senate. In both branches of the Legislature, his strong common sense, sterling integrity, and general knowledge of legislation, gave him no inconsiderable influence.

He was unaccustomed to public speak-

ing, and made no pretensions to oratory, but when he arose he was always listened to with respectful attention, and when deeply moved few men were more effective in their address. Very many who have spent years in the pulpit or at the bar, would fail to restrain or guide the tide of popular feeling when he succeeded. His kind persuasive words, his calm and benignant look, were like oil on the turbid waters of excited passion. When speaking of the great truths of religion, the wonderful provisions of the gospel, the imperative and constraining nature of christian obligation, he seldom failed to reach the heart and open the fountains of feeling so as to call forth tears.

His cares accumulated with the lapse of every year. The assiduity and faithfulness with which he discharged the duties assigned to him by institutions and societies, brought to him many important trusts, and imposed upon him many exhausting responsibilities. He had for many years been a member of the Missionary Board, in connexion with which he for considerable time discharged the duties of treasurer.—Often has he said, "I feel my individual property pledged to sustain the missionaries whom we have sent out, and to meet the liabilities of the Board." But the interest which he took in missions was not simply official and pecuniary. His heart was alive to all the wants of *stations* occupied, and *individuals* in the field. His prayers for them were peculiarly fervent and appropriate when he met at the concert.

When there was felt in the community the need of an institution for the education of young men for the ministry, he was found in sympathy with intelligent pastors, and was on a committee with the late lamented Cobb and deacon Bachelder of Lynn, to select a site, and make some arrangements for commencing operations. The result of their examination and inquiry was the purchase of a large estate at Newton, and giving of it to the education society, as a gratuity. Of this institution

he was a trustee from its commencement. He also sustained the office of treasurer and general supervisor. Its establishment was an undertaking in which he felt a deep interest, and to promote its prosperity he devoted much time and effort. To its support he appropriated much of his means. For many years he visited it once and frequently twice a week, though living at a distance of six or seven miles. The present prosperous state of this institution is owing in no small measure to his council, and sacrifices and effort in its behalf. The last direction which he gave when on his dying bed was concerning this sacred seminary.

For several years previous to his death he was steward of Harvard college, a place of great responsibility. Added to these, more public trusts and transactions, his acting as trustee, guardian, executor, &c. made an amount of labor that no man could perform with impunity for any considerable time. For several years he had occasional admonitions of this in the brief interruptions which were made by sudden attacks of severe and prostrating pain in the head. He seemed at such times aware of the cause of his illness, but it had become so natural to make an effort to oblige and aid all who applied to him, that on recovery this resolution to refuse such applications, which he had formed in his sick room, were broken, and his burdens increased instead of being diminished. In 1843 his friends saw that his strength was wasting under these exhausting labors, and endeavored to secure some release, but the situation of his family seemed to forbid, and he kept on as usual, with the added effort during the winter of attending the Legislature as one of the representatives of Cambridge. He was obliged however to obtain leave of absence before the close of the session. In the sanctuary he was in his place, and met with his bible class until February. He seemed peculiarly interested in a sermon on the last Sabbath which he attended worship with us, on the application of the principles of the gospel

to the business of life. While he repudiated all dependence on our own works as a ground of acceptance or salvation, yet he insisted on a strict and constant obedience to the precepts of the gospel as being the only evidence of saving faith in Jesus Christ.

Mr. F. was obliged to relinquish business in March, but there was no development of organic disease which the medical faculty could detect. His strength gradually declined, but his mind continued calm; and he entertained some hope of recovery. Not a murmuring word ever escaped him; but he often spoke with much feeling of the goodness of God as manifested to him in all his life, and especially of the mercy which he had received in the remission of his sins for Jesus' sake. His conversation was at times peculiarly interesting. While he cherished a desire to recover, it was only that he might be permitted to continue his toil for the cause of Christ. He often spoke of his *release* and his *rest* with great interest and animation. One of his last conversations was with reference to the encouraging intelligence from the Missionary convention, then in session at Philadelphia, and one of the last plans which he formed was to attend the anniversary meeting of the Foreign Mission Society in Boston, which occurred on the *afternoon* and at the *hour* of his funeral.

For some days before his death he was deprived of his reason, and the power of intelligible speech. His death was without a struggle or a groan, as one falling asleep.

It was so, for he fell

Asleep in Jesus! blessed sleep,
From it he'll never wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

The guilt of one sin is a greater misery than the burden of a thousand crosses.—
Charnock.

AUTO BIOGRAPHY OF REV. ASAHEL MORSE.

Concluded from page 270.

During my residence in Fairfield county, I preached much in the neighboring towns, in Wilton and New-Canaan, where I baptized a goodly number. My constant employment was pleasant and gratifying; but laborious and fatiguing.

In A. D. 1810, the first Baptist church in Suffield requested me to visit them; their pastor, Rev. John Hastings, was enfeebled by age and disease, he united with his people and earnestly solicited me to settle with them.

It was a grief to me to leave the people with whom I was so intimately and agreeably connected; though my service was more than one man ought to perform. It appeared probable that if I left them, they would mutually divide and support two meetings, which they had lately done.

Suffield is one of the fairest and best townships in New-England, but the state of both churches was disagreeable.

After hearing their urgent solicitations for two years, and seeing a work of the Lord by his grace commenced in the first B. Society, I agreed to remove and live with them. Had I known the feelings of the church and society in Stratfield four weeks before I left them, I should not have consented to leave them.

The first church in Suffield had been fleeced and peeled and many of the limbs broken off, but the remainder soon became well united, and a goodly number were added. They purchased a lot of land and built a house upon it, assisted me in digging a well, building a barn and fencing the land. They gave me a deed of one half; and agreed to help me to firewood, and pay me two hundred dollars annually. The committee having a demand upon the estate of three hundred and twenty-four dollars which I agreed to pay, on which they gave me a deed of the whole. The society afterwards made me a donation of two hundred and ninety-four dollars.

The church and society manifested as much attachment to me as I could expect to realize in any place or from any people. Three or four of the society by much exertion and their own liberality, induced others to action for the support of worship. One brother in the church, Mr. David King, I shall ever remember with gratitude. He bore much of the burden of the church and society.

He did more to promote the external interest of the church and society than any four members of either:—for which he was ill requited in his last days, by a few of his brethren. The cultivation of my land, and visiting and preaching constantly, with some excursions abroad, employed my time and afforded much gratification.

In the spring of 1818, the republicans of Conn. elected a Governor and a majority of members in the Assembly:—an Act was passed empowering the towns to appoint delegates to meet in Sept. following in Hartford to frame a constitution, which if received by the freemen of the state, should be the supreme law of the land.

There was a day appointed by law for the choice of the members of the convention, and the Selectmen of Suffield invited me to attend and open the meeting by prayer. I had not attended a freemen's or town meeting for sixteen years; but as I had labored much for a constitution, I could not refuse. Unexpectedly to me I was chosen a member of the convention.

What may be the condition of our country hereafter is known only to him who governs futurity.

Such is the lust of man for power and the honors and emoluments of office, that we have reason to fear, notwithstanding the light of the age, the patriotism of our country, and the unequalled privileges we enjoy, that our independence may be subverted, our liberty destroyed, and we be subjected like Europe, Asia and Africa, to the dominion of tyrants, knaves and fools, who are called crowned heads. My encouragement to hope, that our independence will be maintained and our privileges continued, is not in an arm of flesh, but in that Arm which sustains the Universe. The Divine administration toward these United States warrants the belief, that it was the purpose of God that we should be free, and that civil and sacred liberty should flourish here as an ensign to oppressed nations.

Our united Columbia stands in the earth like the sun in the heavens, the centre of light, and the wonder of an admiring world, who feel the influence of its sacred rays.

From the days of our fathers, wickedness has been prevalent and iniquity has made rapid strides, and spread its baneful influence through our country. The introduction of intoxicating liquors, the art of knavery, the lewd and wicked practices of the white men among the aborigines; and the conduct of the original states, (Rhode-

Island excepted) in occupying Indian lands without money and without price, were sins against Heaven and in the sight of God.

God hath corrected us, but it was in measure. No nation of which we have any history, for near three thousand years, has been prospered like ours.

Many judgments which we formerly felt, are now withheld; but we are a sinful people, divided among ourselves, indulging a spirit of pride, avarice and slander; and have reason to fear that God's anger is not turned away, but his hand is stretched out still.

In the convention which met in Hartford in A. D. 1818, for the purpose of framing a constitution for the State, it was soon ascertained that there was a majority of more than thirty in favor of having a constitution.

The minority which included the aristocrats, the old federalists, the church and state party, and the blue lights, did what they could by pleading, scolding, canting, and whining, to obstruct all proceedings, for the purpose for which we were assembled.

When they found they could not hinder the prosecution of the business, they tried to amend some articles, and to expunge others wholly or in part, that the instrument might appear so ridiculous that instead of being approbated it would be regretted by the freemen of the state.

The article which met with the most opposition was that upon religion, which secured equal rights and privileges to all denominations; and left those who did not choose to unite with any sect, at full liberty to live out of doors if they pleased.

This, like an electric shock, reached the heart and pulse of those who wished to control the consciences of others, or at least to bind the hands and pick the pockets of all who dissented from them.

A few choice spirits upon the floor who led the federal phalanx were roused to action. They plead against the article with much anguish of spirit, and scolded with much bitterness of feeling. They gave evidence to some, that they feared they should immediately be on the threshold of despair, and without doubt fail of salvation, unless all the careless, inattentive part of the community were compelled to come in at some sectarian door, or pay ministerial taxes to the dominant party.

The article, however, with a very trifling

amendment passed, and the opposers vented their regret in "lamentation, mourning and wo." The labors of the convention closed and the members took their leave of the president, who was the governor of the state,—His excellency, Oliver Wolcott, Esq. Being one of the last who went out, his excellency asked me to sit down with him a few moments, as he wished to know what my thoughts and feelings were on reviewing the scene of labor in which we had been employed twenty-one days. I replied that it reminded me of something I had read. "The Prophet Daniel had told us, that when he found by books that the time was nigh when his people should be delivered from captivity; he set himself to pray three full weeks; at the end of which an Angel was sent to him, who informed him that his prayer was heard at the beginning, and that he was sent to the court of the king of Persia, but the Prince of the kingdom of Persia withstood him twenty-one days—when lo, Michael, one of the chief princes, came to help him." That it was evident that God turned the heart of the king and his court.—That we had set upon our business twenty-one days, and that no day had passed but something had been brought forward which had a bearing against religious liberty, but God in his Providence defeated our opponents and crowned our labors with success. His excellency acknowledged that no day had passed, but some opposition, directly or indirectly, had been manifested to the rights of conscience.

In April, A. D. 1820, I visited Philadelphia the second time; and met with the B. Gen. Convention as a delegate from the Conn. B. M. Board. We were in session about fifteen days. I enjoyed many religious meetings which were very agreeable. I formed acquaintance with a number of eminent ministers, twelve of whom are gone to the eternal world.

The tide of affairs in Suffield, among the people to whom I administered, rolled as smoothly as might be expected. I was warmly solicited to remove to several places, where about double the amount of salary was offered that I received in Suffield.

Among the places to which I was invited, were Cheshire and Pittsfield in Mass., and Springfield in N. Y. where I visited and preached considerably. To many other places I had pressing invitations by letters, but did not visit many of them. The people in Suffield not only

manifested unwillingness to part with me, but unanimously objected to my leaving them. At particular times for several years it appeared probable to me that I might leave Suffield; but in 1828, I viewed myself declining in years, and thought it probable that I should not be able to preach more than ten or twelve years longer, if my life should be continued, and resolved to make myself contented and spend the remnant of my days with that society, where I had labored about twenty years. I had not the least suspicion but it was the wish of every member of the church and society; indeed all who said any thing in my hearing about it, assured me that it was so.

The society in which I labored, had for many years been tranquil; and calmly, though at times by the extra exertions of individuals, prosecuted their society business, maintained their standing, and enjoyed their privileges. The day of peace was succeeded by a storm accompanied by a tornado.

One man, a member of the church, had for several Sundays left the meeting and took a stand in opposition to the interests of the society; he would give no reasons for his conduct, though he was strongly urged in public and private. The knowledge of a very low and dirty piece of knavery had transpired, which excited the rancor and malice of those who were implicated; and touched the tender sensibility in two or three others who gave evidence by their communication that they looked upon the *crime* to be no evil at all; but *letting it be known* was an unpardonable sin.

A scene of confusion ensued; the people were divided in feeling, but that they were in judgment, is doubtful.

It is hard for me to think, that people favored with the privileges they enjoyed, could believe it was right to cover iniquity.

I thought I possessed influence enough to persuade brethren to respect the discipline of the gospel, to preserve order and not expose themselves to ridicule, and the cause to reproach; but in this I was deceived, I might as well have attempted to bridle Job's leviathan.

In the fall after these marvellous transactions a member moved in a meeting of the church that I should be dismissed from my pastoral relations to the church. Two-thirds of the brethren were much opposed to it.

As myself and seven-eighths of the

church were ignorant of any such move being in contemplation, I requested brethren not to oppose it, for it would be a privilege to me to be free. By my exertions, five voted for the measure and seven were silent. In the winter following I visited and preached in Attleborough, Providence, Troy, and New-Bedford. In the spring after I obtained a dismission from the church in Suffield, and united with the Baptist church in Hartford. Feeling a reluctance to the embarrassment of a pastoral relation with any church, I devoted a considerable part of my time to travelling. In 1830, I left home in August, was about three hours on my way to Hartford, went on board the steamboat at half past two o'clock P. M., and was in N. Y. next morning before sunrise; left N. Y. the sun half an hour high, in the steamboat North America, and was in Albany before the sun set. Having travelled three hundred and thirty miles in thirty hours.

From Schenectady I passed up the canal in a packet-boat to Utica, where I took the stage and travelled over eight or nine counties, but went no farther west than Auburn; returning to the east to Madison, I went from there to Deruyter, to Pitcher, and Norwich on Chenango River, from thence to Madison and through Cherry Valley to Albany; and then being moved by steam to Hartford, and by a stage to Suffield, I reached home, found my family well, though three men, heads of families, and several others near us, had died in my absence. Sickness and death are under the direction of an eternal Providence. Man knoweth not his time;—but the length of his days and the moment of his dissolution, are with HIM, *whose counsel shall stand and who will do all his pleasure.*

My tour to the west was agreeable and disagreeable. Agreeable, as it afforded opportunity to attend many religious meetings, including three Associations, where many ministers and brethren were collected:—as it served to revive old acquaintance and to form new; and gave me opportunity to see the improvements, wealth and population of that country, which, since I was upon the stage of action, was a howling wilderness, where harmless moose and deer, the delicious turkey, the fierce panther, the surly bear, and the sanguinary wolf, with thousands of wild beasts roamed; and with the red man, claimed the territory as their own. Those flourishing towns, splendid villages, and

elegant edifices, for private and public use, the granaries and barns surrounded by numerous and huge stacks of the finest wheat, meadows and pastures stocked with flocks and herds and steeds, of the best breeds in Europe, appears to one like enchantment, and reminds him of the fabulous accounts of the golden age.

Some circumstances rendered my western visit disagreeable. It was the time of the gubernatorial election; and the mania, like Salem witchcraft memory, seemed to have taken as powerful possession of some, as the legion of wicked spirits did of the swine of Gadara. They ran down the steep of folly into a sea of nonsense. In some circles the most that might be heard was, who will be Governor, and how shall we support the "Anti-masonic" ticket?

To hear religious conversation interrupted by professors, and by men who called themselves ministers of the gospel, by crowding in questions in an abrupt manner respecting masonry and anti-masonry, and making it their whole theme, to the exclusion of the bible and its instruction, was very painful to me. It led me to think of a man with whom I was well acquainted in Conn. and of whom I was creditably informed, that he stated in public, that he wanted no better religion than anti-masonry.

In the summer of 1831, I visited Attleborough, Mass. by the urgent request of the Baptist society there; and preached to them seven or eight Sundays.

Many of the people were pleasing, their meeting house and parsonage house were inviting; but there were other circumstances which appeared to me more forbidding.

My wish was to remove to Ohio, or into one of the western states. Not being able to sell my real estate in Suffield, I felt unprepared to go to the west: and as I had preached some that season, and much formerly to the second B. Society in Colebrook, I was persuaded to remove and serve them a year.

I removed from Suffield on the sixth of October, A. D. 1831.

The society in Colebrook with which I labored, had been low and broken for some time, singing was neglected, and but very little had been done for the support of worship. Elder Doty, who had been their minister for eight or nine years, had preached abroad a part of the time for several years. The compensation he received at home was so little, that he

thought it was his duty to serve other people, which he has done more than two years; much to his own advantage, and I trust for the good of others. The people here were excited to action, and have done more than was expected.

There are but very few elderly people in the society; the most of the congregation are in youthful bloom.

The church is very small, and except the Lord of sabbath leaves them a seed, their visibility will be extinct.

After the year expired for which I engaged, the people were anxious that I should engage for another year.

As I saw no prospect of disposing of my property in Suffield to advantage, I informed the people that I would serve them, the Lord willing, while I should be with them, but made no engagement of time.

The congregation has always been rather small; and as much mechanical business is done in the vicinity, there are many transient persons, with some residents, who on Sundays are going to and fro, but rarely go to a steady place of worship.

Whether the good cause will prevail here, or whether worship will be publicly neglected, and the semblance of religious society fail, is with *Him*, who gives in mercy and withholds in righteousness, and by whom the hairs of our heads are numbered. This is a rough part of our country, interspersed with heavy streams of water, and affording some of the best natural privileges in the world for mechanical business which requires the aid of water.

I have resided in this society a year and nine months, and people are anxious that I should continue. I acknowledge that I am not pleased with a rough hilly country, and some other circumstances are not very enticing. How I be, and what my motives and measures are, is an important consideration; but where I be, is comparatively of little importance. I have been attended with a rheumatic affection across my right side to my back for two months, so that I could perform but little excepting my ministerial duties, nor them without pain.

It is now a question whether I shall ever accomplish one thing which I have long desired, a removal to the west. I know however, "*My times are in the hands of Him*" whose government is administered in eternal wisdom, infinite power and boundless goodness.

[The following postscript from his son properly terminates these sketches.]

In the autumn of 1832, he became the pastor of the second Baptist church in Colebrook. Here he remained four years, preaching most of the time. It was during his residence in Colebrook, that he became conscious that his physical energies were soon to become the victim of a chronic infirmity. A paralytic affection seized him while addressing his congregation, and so shattered his mind, that, although he partially regained his health, yet, in relation to the subject he was then discussing he never became able to fully explain it, although it was a feature in which he had been previously fully at home. He removed to Suffield in the year 1836, his infirmity growing upon him so rapidly as to render him totally incapable of performing the active duties of ministerial life. Here he remained until his death, which happened on the tenth of June, 1838. About seven weeks previous to his death he was stricken with an apoplectic fit—from this he recovered so as to be able to converse with his family and friends. During this brief period, with the fullest conviction of the shortness of his own life, he manifested the utmost confidence in the doctrines he had so long preached, and frequently saying he relied upon his Saviour for salvation. He manifested up to Wednesday evening previous to his death, an entire resignation to the will of God. From this time until the Sunday following, he became apparently unconscious of what was passing around him, and thus he remained until he expired. His age was sixty-six years and seven months.

C. G. MORSE.

As the shipwrecked mariner gladly leaves the sinking vessel, and hastens to enter the life-boat, which rises above the stormy wave and bears him in safety to the shore; so does the Christian, leaving every thing else, enter the true life boat, which will never sink, in full assurance of hope that it will bring him safe to the heavenly shore. Gladly does he fly for refuge to the only sure hope of man,—redemption through the blood of Christ.

—*Bickersteth.*

For the Memorial.

ENGLISH BAPTIST PREACHERS.

NO. II.

THE REV. WILLIAM INNES.

Truly honorable is the name of this venerable brother, now trembling with infirmity, and bowing under the weight of years. Educated for the ministry in the church of Scotland, he labored for some years in her communion, but satisfied at length of the unscriptural basis on which she rested, and convinced that he himself had never been baptized in the way required by the Great Master, he nobly sacrificed his possessions and prospects, relinquished his charge, and identified himself with the few poor Baptists which Edinburgh then knew. Among them he labored, and at their request became their pastor; and as they could not meet his necessities and those of his family, rather than leave the people he loved, he became at once the pastor and the tradesman. This is by no means to be desired where it can be avoided; for each occupation demands the whole man, and the probability is that he who attempts the two will fail in both. This excellent brother is now not less than seventy, and his appearance and infirmities are those of an old man.

But the reflection is a delightful one that his whole life has been spent in the service of the best of masters; nor has it been spent in vain. Mr. Innes has for many years past ministered to a large and wealthy church, who have held him in very high and merited esteem. For two or three years past the Rev. Jonathan Watson has been associated with him in the pastorate, but the members of the church always rejoice to see their venerable friend in the pulpit.

The labors of this estimable servant of Jesus Christ, both in the pulpit and from the press, have been truly admirable. His excellent "Sketches of Human Nature," on some accounts the best practical Man-

ual for church members ever published, would alone be sufficient to make his name fragrant for generations yet to come. Mr. Fuller always spoke of the volume as beyond all price, and I have been delighted to find that it was long ago reprinted in this country. Other excellent volumes have proceeded from his pen, and are all highly esteemed.

As a preacher Mr. Innes, alike in matter, in style, in spirit, and in manner, has proved himself a worthy successor of the apostles, while his private character, and his "teaching from house to house," has shown him in perfect consistency with his public engagements. Never did any man devote himself to business with less injury to his own religion or to his ministerial engagements. He has been a living lecture on the character and the beauty of holiness. His popularity among his own people has ever been increasing, but his modesty has been such that he has scarcely ever preached out of Scotland. May this apostolic brother live for years yet to come, to diffuse around him the savor of the knowledge of the gospel of Christ.

THE REV. STEPHEN J. DAVIS.

This excellent man is one of two brothers in the ministry, the sons of the Rev. Stephen Davis, formerly of Clonmel in Ireland, well known as travelling some years since through the United States on behalf of the Baptist Irish Society. Called by divine grace in early life, and having been baptized by his father at Clonmel, he was introduced to collegiate study at Bristol. Here he manifested the same amiability, piety, and steady habits which have ever since distinguished his character. In 1830 he was ordained at Weymouth, a popular watering place, and was eminently successful in resuscitating a declining church. His sermons, equally remarkable for evangelical unction and a beautiful chaste style, were listened to with great interest, and his affectionate christian deportment in all his intercourse with his people tended to crowd the house

and to secure for him universal esteem, while not a few heard from his lips the truth which the Holy Spirit blest for the conversion of their souls.

A very few years elapsed. and it became important that an efficient pastor should be provided for the church at Salter's Hall, (the only Baptist church, strictly speaking, within the limits of the city of London,) and their attention was directed to my friend as every way adapted to the station. This important post he has filled amidst very many discouragements, with eminent advantage, and has secured the cordial attachment of a large body of affectionate friends.

In person Mr. D. is about the average height, somewhat spare in size, with a benevolent and intellectual countenance, and is about thirty-six years of age. He has no novel doctrines, nor eccentric habits to recommend him, he never indulges in detraction to fill his house; but is grave, pious, laborious and persevering. His sermons are studied and delivered with great care. Correct sentiments, and pure taste shine in them all. He is always listened to by the intelligent, whether stated or occasional hearers, with pleasure. It is indeed, in a day when almost every one is straining after novelty, a rich, intellectual and spiritual treat, to attend on such a preacher. The position he occupies is one of great difficulty, as families are constantly removing from London to its suburbs, so that his congregation almost changes every three or four years, and he himself has more than once been invited to remove, but deeply should I regret to hear that he had accepted any call which should take him from the British metropolis.

For a few years past my excellent brother has been the devoted and judicious secretary of the Baptist Home Missionary Society, the duties of which office he has discharged with exemplary diligence, fidelity, and courtesy. Long may his life be prolonged thus to "serve his generation by the will of God."

THE REV. WILLIAM G. LEWIS.

This is one of the strong-minded, energetic and eminently devoted pastors of England. Originally engaged in business, he had very few early advantages, and as Baxter is reported to have said of himself, so might brother Lewis tell us, that no university has to answer for his faults; besides this, though favored with a good degree of piety, he was for some years in the trammels of a perverted theology, and could scarcely allow the unconverted to be responsible to the moral government of God. Indeed he would reluctantly have urged duty to any considerable extent, either on saint or sinner. Under these circumstances he was called to the pastorate of a small church in a bankrupt state, oppressed with a heavy debt on a large house almost empty, in the important naval town of Chatham. He felt his responsibility, and happily gave himself "to the word of God and to prayer." He soon discovered his mistakes, and worked his way to a system which should include the whole of the sacred volume. The happy effects were soon seen. Antinomian sleepers were offended, but sinners were converted; the church was very greatly increased; his brethren highly esteemed him; and he became eminently useful and popular.

After having labored at Chatham about fifteen years, several circumstances occurred, about three years ago, suggesting the desirableness of a removal. No sooner did this become known than he was invited by the first church at Cheltenham, to succeed the Rev. James Smith, who had removed to London. He entered on this station with some difficulties threatening trouble; happily, however, the Great Head of the church favored him with discretion, and after a short time he saw all around him was light and gladness. God has eminently blessed his labors, and his people, old and young, rich and poor, "esteem him very highly in love for his work's sake." The large house has for some

time past been crowded, and a much larger one has just been erected. May he labor in it long and happily.

In person Mr. Lewis is above the average height and breadth; his complexion is very dark; his large black eyes almost look you through, and his voice is full of power. His doctrines are eminently scriptural; strong sense characterizes all his instructions; and unceasing labor and holy consistency out of the pulpit, greatly advance the success of his efforts in it.—His age is about fifty; he has a family of fourteen children, several of whom he has had the happiness to baptize into the church, nor has any one of them given him pain. He is at present exerting an excellent influence over a wide circle. May the number of such servants of our common Master be greatly increased. I believe that Mr. Lewis has never published any thing more than one or two sermons, and as many circular letters. He has a brother in the ministry—the Rev. B. Lewis, of London.

THE REV. JAMES LISTER.

This now venerable minister of Jesus Christ has been pastor of the second Baptist church in Liverpool for a period nearly approaching forty years. For a few years previous he was the pastor of the first Baptist church formed on the English model in the city of Glasgow. After the death of the venerable and excellent Samuel Medley a second church was formed in Liverpool, and Mr. L. was invited to the pastorate. For some years his difficulties were so great as to render it extremely doubtful whether or not he could continue to occupy his position. Cordially attached, however, to his people, and they to him, they persevered in their zealous and prayerful efforts, and the church long worshipping in Lime-street, but which has recently built a new and more beautiful house in another part of the town, has for some years past been reckoned the most wealthy in the denomination in the United Kingdom.

About the preaching of Mr. Lister there is nothing likely to impress a stranger with the idea of his great superiority. But a lengthened acquaintance with him will convince you that he is a ripe scholar, an eminently excellent man, and a thoroughly good divine; while the careful preparation of his sermons, and their unceasing variety will show how diligently he must labor in his study. In appearance Mr. L. had nothing very commanding till age, for he cannot be less than sixty-six, planted its snows on his head. He is about the average height, thin enough for an American, cautious in his measures, and constantly showing great penetration into character. In early life he was somewhat above the standard of moderate Calvinism but was always favorable to active efforts for the extension of christianity; in later years, no one has heard of any difference of views between him and his brethren. His influence among christians of every class in Liverpool is great, and his own denomination in that mighty district of the country, universally treat his opinions with great deference. In a word his character, labors, and success make him greatly beloved; and whenever he may be called to his rest, his loss from earth will be sincerely deplored as a severe calamity. It is to be lamented that his great modesty, and his love of home make him personally a stranger a hundred miles from Liverpool. His fame as a scholar and divine has often induced his brethren to endeavor to obtain visits from him, but he thinks that he cannot preach out of his own pulpit, and his people think that no one can preach so well as he does in it; and so between them it is arranged that his visits elsewhere are "few and far between." Brother Lister is an excellent man, a valuable preacher and pastor, and a most interesting companion. Long may he live to see the happy results of his quiet untiring energy.

THE REV. JAMES P. MURSELL.

Few ministers of any denomination, or in any part of the world are more eminent

for talents, or whatever contributes to a successful, popular speaker, than the successor of Robert Hall, at Leicester.

Mr. M. was the son of an excellent christian tradesman, and gratuitous pastor of a small Baptist church in Hampshire. Indications of his talents were given in early life, and excited hopes of his future eminence and usefulness which have not been disappointed. While very young he put on Christ, and was encouraged to enter on preparatory studies for the christian ministry. After spending several years at Bristol college, he became the pastor of a small church in the city of Wells, and speedily excited considerable attention. After the removal of Mr. Hall to Bristol, Mr. Mursell was invited to succeed him at Leicester, where he has always had a large congregation.

Mr. M. is somewhat below the average size, with a head and countenance indicative of great energy and independence. He is an original thinker, and his manners, voice and appearance are well adapted to impress his auditors in his favor. Though I suppose his age to be considerably less than fifty, his hair has long been gray. His reading has been extensive, and I imagine he must at some time or other have been a hard student, though he never seems to wish that credit should be awarded to him on this score. He happily blends reasoning with pathos, and argument with history, so that he seems able to carry his hearers wherever he pleases. He is much admired by ardent and intellectual young people; partly, it may be hoped, from their conviction that he is intent on their salvation, and partly, it must be feared, because he greatly loves to satirize all persons and things that he does not approve. This dangerous talent has in a lamentable degree injured his usefulness, and done much to make him unhappy. His cruel philippic against Drs. Cox and Hoby, on the platform of the Baptist Union, after their return from a visit to the United States, because they did not meet his wishes in their treatment

of slavery, was one of the most unlovely scenes I ever witnessed; and greatly out of season, as he had no connexion with the Union, and was not solicited by its committee or officers to speak. The effect has of course, been to injure only himself. This same love of opposition to his brethren, and of indulging in sarcasm, makes him prominent in political, parochial, and other assemblies, having little or no connexion with the high office he is called to fill. But for this unhappy spirit, Mr. Mursell would be one of the most influential and useful Baptist ministers in the old world. Alas, that such talents should be so unprofitably employed! We hope that many years may yet be allotted to this talented brother, may his days still to come be every way worthy of his splendid abilities, and his important position.

GO FORWARD.

Onward, onward, let us pass,
Trusting in the Saviour's grace;
Passing through each toil and pain,
Everlasting life to gain.

Forward, forward, let us go,
From the world of pain and wo,
Reaching forth to heaven our home,
Where our foes will never come.

Onward, onward, still we cry,
For the cruel foe is nigh;
Never shall we be at rest,
Till we reach the Saviour's breast.

Victory, victory, we shall sing,
In the presence of our King:—
Fought the fight, and won the day.
Death and hell have fled away.

C.

The heart of man is his worst part before it is regenerated, and the best afterward; it is the seat of principles, and the fountain of actions.—*Flavel*.

GENERAL SUMMARY OF BAPTISTS IN THE U. STATES.

BY REV. J. M. PECK.

States.	No. of Ass's	Churc's	Minis's.	Licen's	Bapt'ed in one year.	Total.	Gain.
Maine,	13	296	215	35	2,464	23,860	1789
New-Hampshire,	7	110	84	1	1,174	10,825	290
Vermont,	9	127	93	10	1,432	10,404	
Massachusetts,	11	209	196	30	2,802	30,842	651
Rhode Island,	2	40	44	6	983	7,560	918
Connecticut,	6	107	104	16	2,429	15,340	1092
New-York,	42	812	733	124	14,642	98,557	10,489
New-Jersey,	4	88	80	18	1,365	11,452	1206
Pennsylvania,	15	275	178	45	4,681	27,285	3632
Maryland,	2	20	13	2	262	2,070	380
Virginia,	24	498	245	35	10,162	75,934	5982
North Carolina,	23	467	270	56	2,974	32,396	4655
South Carolina,	12	374	213	27	2,911	38,677	1079
Georgia,	28	652	297	101	4,224	43,573	1415
Florida,	1	17	8	1	128	670	670
Alabama,	14	363	158	41	4,123	25,651	6523
Louisiana,	4	63	34	9	356	2,737	410
Mississippi,	14	293	140	24	3,409	16,305	2324
Arkansas,	5	51	26	5	227	1,621	
Tennessee,	19	360	226	61	4,428	25,431	
Kentucky,	40	643	282	78	7,354	59,015	4918
Missouri,	19	247	124	27	3,141	14,368	3832
Illinois,	19	255	173	48	2,303	11,270	1903
Indiana,	21	306	141	44	2,784	15,795	2640
Ohio,	25	444	290	50	4,481	26,560	5985
Michigan,	9	151	101	18	727	7,940	1116
Wisconsin,	1	34	23	2	98	1,284	527
Iowa,	3	34	17	2	190	857	523
Total in the United States,	391	7323	4508	916	86,254	638,279	64,939
ANTI-MISSION BAPTISTS.							
All North of Dist. of Columbia,	10	92	50	4	112	3,264	
Virginia,	10	94	42	6	137	5,162	
North Carolina,	10	183	80		230	6,784	
South Carolina,	2	11	5		2	250	
Georgia,	15	238	79	11	416	8,570	
Alabama,	9	158	66	8	395	6,421	
Louisiana,	1	4	2			80	
Mississippi,	4	31	14		64	804	
Arkansas,	1	10	6		25	300	
Tennessee,	26	367	179	19	545	13,824	
Kentucky,	14	161	78	5	330	6,266	
Missouri,	11	121	57	9	300	4,424	
Iowa,	1	10	9	2	4	189	
Illinois,	15	158	80	7	321	4,159	
Indiana,	7	119	56	11	282	5,011	
Ohio,	11	150	62	6	172	4,155	
Total,	147	1907	865	88	3,335	69,663	8,502
Grand Total in United States,	540	9230	5373	1004	89,589	707,942	73,441
Texas,	1	12	6		20	386	
British Provinces,	8	251	155	25	2,903	20,655	4171
West Indies,		68	41	92	2,430	36,371	807
BAPTISTS IN AMERICA,	549	9561	5575	1121	94,042	765,354	78,419

REVIEWS.

THE CHRISTIAN MINISTRY: its designation—its culture and its responsibilities.

1. The Rev. Dr. Williams' discourse before the Hudson River Association, 18th June, 1844.

2. The Rev. Joseph Walker's sermon before the Virginia Baptist Education Society, 3d June, 1844.

3. The Rev. Albert G. Palmer's sermon at the Stonington Union Association, 19th June, 1844.

It certainly augurs well for the healthful vigilance, the holy jealousy of our wide spread churches, that a topic so important as the one above indicated has simultaneously, but without concert, been selected as the theme of discussion in different sections of the country; and that it has in each case been so highly appreciated, and deemed so seasonable, that the churches themselves with spontaneous and prompt decision have demanded the publication of the three discourses above mentioned. We cheerfully accord our own humble testimony in approbation of this course. The importance of the ministry to the welfare of the churches, and the evangelizing of the world can scarcely be over-estimated; and just in proportion as this importance is duly recognised, the churches may be expected to examine with the utmost carefulness, the credentials of this ministry; to encourage and aid its culture, and sympathize with its inconceivably solemn and weighty responsibilities. In the first and last of these duties our fathers excelled. It is the natural result of human weakness and error, that while in this generation, a much more generous amount of attention, care and expense has been given to the intellectual improvement of ministers, these other points should be comparatively cast into the shade. Hence the desirableness, yea the indispensable necessity of giving timely and earnest heed to such admonitions and counsels as are contained in these sermons, especially the first and third.

It will indeed be a dark day for Baptist churches, full of the omens of defection and ruin, when in our solicitude for the learning, or the worldly esteem in which our ministry is held, we sink the higher and prime inquiry whether they bear the special signature of the Holy Spirit, and thus are worthy to be recognised as the ambassadors of Christ. Again, therefore, we repeat our congratulation to the churches, that there has come up this loud voice of entreaty and warning.—While it is sounding forth in New-England from a youthful and honored son, and the fathers there are enforcing it by their solemn and approving "amen!" and the Old Dominion, from the convocation of her hundreds of churches and pastors assembled at her capitol, gives her adherence to the sentiment; we rejoice that the loud accents of the Hudson River Association, with her more than fifty churches and twelve thousand communicants, by the voice of one whom she and the whole country delight to hear, has given even more fully and elaborately than the others, the timely caution, the ample and fundamental instruction.

The discourses before us, though looking at the subject in somewhat different aspects, will be found harmonious in their sentiment and in their general design. Dr. Williams founds his upon the words employed by those claiming, as he thinks unjustly, to be John the Baptist's disciples, and who *had not so much as heard whether there be any Holy Ghost.* Acts 19 : 2.—Compared with the sentiment enunciated by the beloved disciple, 1 John 2 : 27. *But the anointing which ye have received of him abideth in you, and ye need not that any man teach you.*

A severe criticism would probably object to founding the sentiment of the discourse on such a basis. He enunciates his theme, drawn from the blended light of both texts, in the following words. "*The doctrine of the Scriptures as to the Holy Ghost, in the relations of that doctrine to the cause of ministerial education.*" Now

the palpable objection to this way of educating an important doctrine, is simply this: neither the one text nor the other have any reference to *the ministry*. As this is a violation of one of the cardinal rules of sermonizing, as reasonable and important as it is generally understood, we cannot but regret that it should have the sanction of authority so respectable and with many minds so conclusive as the admired author of this discourse. This idea, we presume, will readily occur to many readers, when they commence the perusal, and before they are warmed with the noble thoughts, and charmed with the fascination of style and imagery which here are so profusely scattered. We know it may be said in justification of the violation of a rule in this instance, "the doctrine is itself true, and is abundantly sustained by *other* scripture testimonies." It may even be made out on some principle of *a fortiori* reasoning, from these texts. For if common disciples, the ordinary members of the churches are or were as these words describe them, then with more abundant reason should ministers share this divine anointing of the Holy Spirit. Still we should much prefer a different text for this admirable discourse. But we have done with criticism. The wide influence of so brilliant and attractive an example, are our apology, if any be necessary, for having ventured it in this instance.

The discussion of the above theme is conducted under the three following heads:

1. The doctrine of the bible as to the Holy Ghost.
2. The relations of this doctrine to the cause of Ministerial education.
3. The consequent duties of the church in our times, as growing out of these relations.

Each of these topics is discussed with the usual discrimination, beauty and pertinency of the author.

Under the first of these heads, he thus speaks of the designation of the ministry:

"The same Divine Agent who is the author of membership in the one true church of God, is the author of the legiti-

mate *ministry* in that church. He alone is entitled to put a man into the Christian ministry. All the synods of the world, were they united in the act, and even the very college of Apostles, would have been guilty of intrusion and usurpation, if they should send forth a man to the work of a Christian preacher, except as they had reason to believe that the Holy Spirit went before them in calling the man to the work. Not that the Holy Ghost now calls miraculously, by audible voices, and sensible signs. But he does as really, as distinctively and effectually, call men now to this office, as of old, Elisha was summoned from the plough, and John, the writer of the text before us, from the ship and fishing nets of his father, the one to the station of a prophet, and the other to the higher dignity of an apostle. The Spirit thus calls by creating certain desires in the heart of the Christian minister; by bestowing on him certain spiritual endowments; by enabling his brethren in the Christian church to recognise, with the help of the Scriptures, the presence of those endowments, and to verify the character of these desires; and by authorizing them, then, and then only, to authenticate that call by their solemn acknowledgment and attestation. The church, then, does not issue and sign a minister's real credentials to the ministry. *These must be signed by the Holy Ghost.* The church only endorses on them her belief that the signature is actually that of the Holy Ghost; and that she sees in the candidate, his exercises, his character and his endowments, as compared with the law of Scripture, the marks of God's work and the signature of a divine call. And thus the man enters upon the responsible and awful work of the christian ministry. My brethren in the ministry of Christ's gospel, how awful is our position, and how crushing our responsibility. We are acting as before the face, and by the fiat of God the Holy Ghost, in our own induction, or that of others, to the work which employs us."

To the same purport, though differing a little in the language, is the testimony of Mr. Palmer's sermon, founded on 1 Cor. 4:1. *Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.* From these words he discusses, first, the relations, and second, the responsibilities of the christian ministry.

Under the first head he shows that the ministry is Christ's by redemption, by regeneration, by sanctification, constituting together the basis of ministerial character : and next—

“The ministry is Christ's, by designation. ‘I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain.’ A man is not at liberty to choose this calling, as he would select one for himself from the various secular callings and pursuits of life. He is not at liberty to say, ‘I will devote myself to the work of the ministry, because in my own judgment and in the judgment of my friends, I think I can accomplish more good in this department of Christian labor, than in any other.

With a disposition to do good, even to the extent of his ability, and with natural endowments which would seem to warrant him success, he is nevertheless, not at liberty to conclude, from such data alone, that the *ministry is his* appropriate work. Designation to this responsible office appeals to other authority, than that, which, at best, is but adventitious and circumstantial, ‘No man taketh this office upon himself, but he that is called of God, as was Aaron.’ *It may not be assumed. It is a work into which no man may thrust himself, however good his heart, however great his natural or acquired abilities.*

Nor does the power of designation lie in the church. The commission of the ministry proceeds not from councils, presbyteries, synods, Bishops, or Popes; nor yet from the church, but immediately from Christ himself, the *great head* of the Church. The power of *recognition and acknowledgment*, may be, and doubtless is vested in the church. But the primary power of designation, Christ reserves in his own hands. By his Spirit, he still walks amidst the golden candlesticks, and says to one here and to another there, ‘go work in my vineyard.’ *It is the province of the Lord of the harvest alone, to send forth laborers into the harvest.* The importance of maintaining this *old* sentiment, cannot be too deeply felt. It lies at the basis of a spiritual Christianity. The denial of it, has been, and is still to a lamentable extent, the great practical heresy of the church. It is one of the deep-laid devices of Satan, to monopolize the ministerial office; to have men there of

his own selection; and to a great extent, he has succeeded.”

This point he illustrates by pertinent cases in the old world and in the new, ancient and modern. Dr. Williams under his second division thus judiciously discourses :

“The Spirit neither canonizes ignorance, nor yet is it dependent on human science. It uses human knowledge, and study, and teaching; but it puts all these into their proper and subordinate place. It makes learning the handmaid and not the mistress, in its scheme of preparation for the christian ministry.

Our own denomination, like that of the religious society of Friends, or Quakers as they are more commonly called, has borne long, loud and earnest testimony, that the rights of the Spirit are paramount in preparing any man for the work of the christian ministry. Many of the founders of that sect had been in close relation with our own churches. We have alike protested that the great qualification of any man for the ministry was the Spirit's influences, irrespective of human learning. They however condemn all ministerial education. This we have not done. Nor have we united with them, or in doing as at least many of them have done, in exalting the Spirit's influences above the Scriptures, and making the authority of those influences independent of the authority of the Scriptures. In this country we have through large districts of land shared with another denomination of christians, the Methodists, in the honor, toil and privations of preaching the gospel to the poor. Many of our preachers in both denominations, in years not long gone by, were possessed of but little worldly culture, though often men full of the Holy Ghost, and mighty in the Scriptures. Of these men we are not ashamed. Christ was not ashamed to employ them. The Holy Ghost was not ashamed to bless them. And the ministry which the Redeemer deigned to approve, and the Spirit to commission and to endorse—the ministry that defrauded Hell of its prey and peopled Heaven, that defended the truth, promoted holiness, rebuked sin, saved souls, and gladdened angels, and entered to cast its crown of many stars before the Maker's throne on high, is a ministry it will never be wise or safe to despise. We do not deny, that there has existed, in our own churches and those of our Methodist brethren, a

prejudice against a learned ministry. It was not entirely irrational when they saw learning made, as in some cases it unhappily was made, a substitute for piety, and when the colleges of the land were allowed to usurp, as to the ministerial office, the place and prerogatives of the divine Paraclete. If we are shut up to this naked alternative—if we must have either learning without the Spirit, or the Spirit without learning, we say, with the rudest of our forefathers: give us the Spirit, and let the world keep its learning. But it is not necessary to make such alternative. We may have the Spirit and not reject learning. We may cultivate learning and not forfeit the Spirit.

The Spirit of God does not forbid the exercise of human diligence, or the aid received from human teachings, by those whom it calls into the ministry. Timothy had the Spirit of God, yet he was urged by Paul to stir up, by his own diligence, and prayers, and studies, the gift of God that was in him. He had profited too, by the teachings of a pious Lois and Eunice in his own family. Apollos was mighty in the scriptures, and had been doubtless enlightened of the divine Spirit; yet Aquila and Priscilla took him and taught him the way of God more perfectly. So also in the conversion of men from sin to holiness, the same Holy Spirit uses the labors and teachings of ministers; and in the more perfect training of ministers for the effectual discharge of their duties, the Spirit has often deigned to employ the aid of their instructors, and the examples and counsels of their fathers in the christian ministry.

The growing intelligence of society makes it more and more advisable that the ministry should not fall below the average standard of intelligence in the community they instruct. Hence in those denominations that have been most jealous of any undue deference to human learning, there is apparent a growing desire for intellectual culture on the part of their ministry. A revolution is quietly in progress, changing generally and powerfully the sentiments and expectations of our own churches. Our theological institutions have become their own letters of commendation to the churches, by the character and faithfulness of the ministry they have aided to form. The churches have been largely benefited by their students; and both in their domestic labors and in the foreign missions of the Amer-

ican Israel, God has deigned to use the sons these institutions have educated, and largely to bless them.

In this state of things it is needless that we should advocate the cause of Ministerial Education. It is a cause already most closely and strongly entwined with your interests, your affections and your hopes. Hamilton and Newton, Princeton and Andover are pleading their own case in your pulpits, and in the far Eastern fields tilled by your Foreign Missions."

To like effect Mr. Walker in his very able sermon on Ministerial culture, founded on the words of Paul to Timothy, 2d Epistle 2: 15, "*Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,*" discusses, 1. the design, 2. the method, 3. the noblest end of study, and 4. finally inquires, "who will be held responsible for the neglect of ministerial education?"

Under one of these heads, he goes at large into the advocacy of collegiate education, and sets forth its superior advantages to self education or private instruction. As specimens, and for their intrinsic value, we give unmutated, two of his arguments to this point.

"1. *It will establish patience.* To acquire knowledge on any subject is no easy task. Music, even with all its entrancing powers, when studied scientifically, demands intense application. There must be repeated trial, or there can be no proficiency. Like the miner delving for the precious metals, the student must often strike into the same pit. Most minds from indolence or a natural obstinacy, are wanting in docility. They must be kept to the subject under consideration with some severity, or there can be but little success. I have heard of some mechanists, who were surrounded with models—had on hand always a number of machines partly completed, but could never make any one of them answer exactly the purpose for which it was designed. So in the studies of some preachers; almost every shelf and drawer contains the unfinished skeleton or manuscript of a sermon. Why are not these carefully reserved for future use? Why have we the head without the body? I am persuaded the

reason is, not so much for want of genius or talent, but for *lack of patience*. This will appear evident if we examine the manuscripts. Here then is the exordium. It conducts us with ease and dignity to the subject. The subject is just that which arises naturally out of the text. The argument, so far as it goes, is sound. The style is graceful and the language chaste, and we are convinced from this specimen, that the man who could proceed thus far, *might* have gone much farther. But we are stopt in the dark! The train of thought, like the trail of a comet, is lost in the mist. We can trace it no longer.—Why this abrupt termination of so noble an enterprise? Ah! the mind became wearied. Truth could not be found without painful reflection. The mind begged a respite, and a respite was ingloriously granted—in other words, there was a lack of *patience*. Now, making due allowance for the difference of natural temper, I maintain that patience is to a great extent acquired. It becomes strengthened and confirmed by habitual perseverance. What can settle better this essential quality in the mind of the young minister, than the instruction of the college? In the college, study is made a business for a term of years. This lays the foundation of that patience which he will need all his life. At first, the mind, perplexed with the intricacy of language and science, may be fretful; but soon it is soothed and reconciled to the investigation of the most abstruse subjects. As the ox bends to the yoke, and toils steadily all the day, so the mind, accustomed to severe exercise, will contemplate in the deepest abstraction, till truth is found, and the topic for discourse thoroughly understood. Robert Hall, it is said, possessed the power of abstracting his mind at pleasure in an eminent degree. Doubtless this became a habit through constant discipline and matured patience. A good workman can complete what he undertakes. Patience is essential to this end.

2. College instruction *matures the judgment*. Wanting a clear judgment, a minister cannot be approved unto God. The scantiness of our knowledge obliges us to decide in regard to many things by the aid of reason. When, after mature reflection and a careful comparison of ideas, the mind assents to the truth or falsity of a proposition, this assent is called judgment. The mind decides, though not with the certainty of demonstration, that

the matter under consideration is true or false, according to the evidence in the case. An accurate and speedy judgment between truth and error, is of the greatest importance to the minister of Christ. He is often called to his official duties, when there has been no time allowed for previous preparation; and yet, it will be expected that he shall “speak the words of truth and soberness.” He is to teach his fellow men what is the mind of the Spirit—the exact will of God concerning them. He must lay bare the depths of human depravity,—portray the purity and divinity of Christ,—the richness, efficacy and sufficiency of his atonement,—the inflexible justice as well as the tender mercy of the Eternal God, and the felicity of heaven. The doctrines involved in the foregoing expressions ought to be as familiar to the mind of the christian teacher, as is the sun to the natural eye. His judgment in relation to all matters connected with his sacred vocation, should be fully matured on the authority of revelation.—He must be able at any time to confront the captious observer with the reasons on which his views are founded. Moreover, ‘a good workman’ will have an easy, perspicuous method of communication. He is ‘rightly to divide the word of truth.’ This is absolutely requisite, that he may be intelligible to his audience. His thoughts should preserve a natural connexion, which the mind of the listener perceiving without labor, he is led step by step through the discourse, so that at its close, he carries home, not *only* the text, but the *whole sermon* with pleasure and profit to himself. Show me a preacher who observes not order; who commences his discourse in the middle, and ends at the beginning—who, before you can catch what he would wish to say, will throw in two or three parenthetical phrases—then jump to a new sentence before the first is finished; and I ask: To what purpose does he preach? Confusion, whether in ideas, arrangement, or speech, will neither entertain nor enlighten any one. All such irregularity arises from a weak judgment. And a sound judgment can only be formed by a constant and patient exercise of the reasoning faculty. It is thus that correct principles are formed, and thence that legitimate consequences are deduced. Now we maintain that college tuition will best direct the mind in the principles of sound reasoning, and hence to the formation of a lucid judgment. Dependent as the judg-

ment is on accurate comparison, what can better establish it in the mind, than the study of language? Though the student forget his Latin and Greek, as many do, the first year after he leaves college, yet it cannot be denied that this branch of education greatly aids the discriminating powers. The careful comparison of the corresponding words of different languages, matures the habit of close observation.—Thus the discerning faculties are improved and the exact import of words is ascertained. It is by this and similar studies that the pupil gains a clear view of ideas, and reasons coherently through a discourse. How important this is to the man of God.”

To guard against some of the common perversions which are made, or are liable to be made, of the advantages of learning, Dr. Williams introduces several wise and timely suggestions, and cautions us by some glaring but not unnatural cases of abuse. The following hints are introduced by him for the same purpose, and though commending themselves at once to our approval, as soon as mentioned, have not been always duly considered.

“Let us remember, then, there is much which learning cannot do. At best, it can but put the student by the knowledge of language, antiquity, and geography, into the position of one living in the times of the inspired apostle or prophet. This will not insure his always catching the true intent and significance of the passage of holy writ before him. Men of great wisdom, of singular and practised acuteness, and probably greater masters of the language than the apostle who used it, heard him preach of the resurrection, and in their blindness understood him to propose the addition to their Pantheon of a new goddess by the name of Anastasis. Other men, familiar with scriptural language and imagery, and more thoroughly conversant with Oriental customs than the most accomplished Orientalist in all the schools of the west, heard Christ himself speak, and misunderstood and distorted his language. Many of the carnal and blundering hearers of the ancient prophets were better Hebraists, if Hebrew learning alone were sufficient to give understanding of the truth, than the most skilful of living scholars. In these cases, then, the hearers were in as favorable a condition as any in which modern exege-

sis can put the student; and yet they discovered not the truth. For ‘the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.’ And hence a pious ploughman, who never had learned geography, or chronology, and who far from having mastered other languages, knew not the grammar even of his own, and was not mighty even in the alphabet of English, but who had notwithstanding been taught by the Spirit of God the truth as it is in Jesus, might be competent to instruct in true religion these accomplished Rabbies, and vaunting philosophers.”

“Let us remember that much learning has been possessed in later times by those nominal christians, who have yet gone astray as to the cardinal truths of christianity, men, who like Taylor, the editor of an elaborate Hebrew Concordance, and a laborious commentator on Paul’s epistle to the Romans, have read again and again every letter of the original text, and thought themselves profoundly versed in the doctrines of the Bible, and yet remained blind to the divinity of their Redeemer and the fact of an atonement.”

“We might stop to show again how errorists of various classes, if mere learning were our chief resource, would outwork us with that weapon. We might point to Maynooth, the Theological college of Irish Romanism, with its four hundred and fifty students. We might look to the world-renowned Propaganda Institution at Rome, with its missionaries in training for all quarters of the earth, and which boasts of hearing in its public solemnities, no less than forty-four different languages used. We might ask, have we the attainments, in biblical criticism, and in varied learning, that are boasted by so many of the heretical schools of Germany.”

The third of the topics named at the head of this article,—the responsibility of ministers—is fully implied and interwoven with all these discourses; but is formally discussed only in the last. Mr. Palmer in the last half of his sermon, considers its responsibility as pertaining to the *great trust* committed to it,—Stewards of the mysteries of God, that is, the gospel. Ministers are responsible for *what* they preach,—for the *entireness* with which they

preach the gospel. Their responsibility embraces the mysteries of the gospel, and they are responsible for the *fidelity* with which they preach. We can find room for only one of these heads.

2. "The ministry are responsible for the *entireness* with which they preach the Gospel. A man is not at liberty to choose certain features of the Gospel, upon which he will continually dwell, without reference to its corresponding parts. He is bound to bring out the entire system of truth, and proclaim it to the world as fully as God has revealed it in his word. A distinguishing feature in the preaching of Christ and his Apostles, was this: they preached the *Kingdom of God*. Christ preached it as at hand; the Apostles, as already come. It is still the business of the Ministry to proclaim the *reign of Christ*, and by his authority to bring the world into obedience to the laws and institutions of his kingdom. They are not to preach doctrine exclusively, nor practise exclusively, nor experience exclusively; but *all entirely*. The great heresy of the Ministry of the present day, even of that portion of it which claims to be evangelical consists not in a denial of the more important doctrines of the gospel, but in casting them into the shade; in satisfying the conscience by an acknowledgment of them in a creed, without confessing them with the *lips*. It will not do, it is claimed, to give them a prominent place in our ministrations lest they should contravene *our success* in the conversion of souls. But the Apostolic charge to the Ministry is, 'rebuke, reprove, exhort, with all long suffering and *doctrine*, warning every man, and teaching every man, in *all wisdom*.' The Ministry must preach the whole truth."

Sin pursued to its tendencies, would pull God from his throne. Though I have a deep conviction of its *exceeding sinfulness*, I live not a week without seeing some exhibition of its malignity which draws from me—"Well! who could have imagined this!" Sin would subjugate heaven, earth, and hell to itself. It would make the universe the minion of its lusts, and all beings bow down and worship it.—*Cecil*.

BOOK NOTICES.

The Harpers have completed *Neal's History of the Puritans*, edited by the Rev. Mr. Choules, and have fully redeemed their promises to the public, in giving that valuable work in a more perfect and beautiful style than ever before, at less than one fourth of the former expense. The 8th and 9th Nos. of the Pictorial Bible are also issued as beautiful and attractive as ever.—Two very superior school-books have also just been issued from their press: Morse's Geography with Cero-graphic Maps, complete in one quarto volume, for fifty cents. Many a teacher and parent, and child will rejoice in the assistance which this admirably arranged work will afford. A Grammar of the Greek Language, principally from the German of Kuhner, with selections from Mathie, Buttman, Thiersch, and Rost. For the use of schools and colleges, by Charles Anthon, L. L. D. In this work Prof. Anthon has brought within the reach of American scholars one of the most complete and perfect helps which could be desired or imagined for the study of the Greek language. We hope to review it more thoroughly at no distant day.

Mr. Colby, at 122 Nassau-st. has just issued two small volumes of very attractive character—*Facts for Boys*, by Dr. Belcher; an 18mo. volume of nearly one hundred and fifty pages, full of most interesting things, certain to be read by the young with lively interest, and to exert a salutary moral and religious influence. The other is a second edition of Dr. Williams' *Conservative Influence in our Literature*, reviewed with high commendation by us a few months since. It is now presented in a neat pocket form, and we hope will meet as it certainly deserves, a very wide circulation.

We have this month received the following works from the METHODIST BOOK CONCERN, 200 Mulberry-st. New-York.

1. *The Life of Rev. Robert R. Roberts*, one of the Bishops of the Methodist Episcopal Church, by Charles Elliott, D. D.

2. *The Life of Martin Luther*, by George Cubitt.

3. *Pioneer*, a narrative of the experience, travels, and ministerial labors of Rev. Charles Giles.

4. *Two Lectures on the Historical confirmation of the Scriptures* with reference to Jewish and ancient heathen testimony, by William Blatch.

The more we look at what Methodism is doing in this country, the more we are satisfied that it merits the character once bestowed upon it, by a shrewd observer of men and things, "*a religion in earnest.*"

When we see the flood of religious truth setting west upon our land from the noble edifice in Mulberry-st., we rejoice to witness an activity which awfully condemns our apathy. When shall we be able to show a state of things admitting even a comparison with the labors of that wonderful establishment. Very few out of the pale of the Methodist church have any proper idea of what that denomination is doing, for literature, education and piety. Hundreds of persons are at work on hundreds of publications, going north, south, east and west—through the agency of the most effective ecclesiastical organization the world has ever witnessed,—and while that building is sending out a wholesome supply to the people, it is accumulating within its own walls one of the finest libraries on this continent. Under the able management of Dr. Peck there has been formed a Library of Theology and Church History superior to all our libraries of the same character on the continent. We beg the men whose duty it is to give our students access to books, to see what has been done, can be done, and must quickly be done, if we intend to keep our place:—all the German literature of this age, and the previous one, will never atone for the absence of the Theology and controversy of England during the last three centuries. Nor is it enough to satisfy men who gaze on empty shelves or learned lumber, to tell them that England has produced no important writers on divinity, that she has

furnished no *systematic theology*. She has afforded a Wickliffe, Bradwardine, Bull, Hooker, Hopkins, Jewel, Jackson, Donne, Adams, Goodwin, Bishop Hall, Mantor, Brownrigge, Farington, and a hundred such others, of whom many of our theological graduates have never heard. But to return to the text. We of course do not expect to admire quite all the theology of the volumes issued by our Wesleyan friends, but *on the whole*, we regard it quite as orthodox as the large proportion of matter that would come from men who had studied in New-Haven, Andover or some other places.

This life of Bishop Roberts is worth reading, and will give a pretty correct view of the system. It would make many of our good brethren feel more satisfied with their little incomes, after reading the privations of this excellent man. The *Pioneer*, is a book that can be furnished by a thousand other ministers, and we hardly think was worth publication. The life of *Luther*, by Cubitt, is a respectable production, with a tendency to Arminius. *Blatch's Lectures* are very able, and worthy of a careful perusal.

From *A. F. Blake*, New-York, we obtain *Lectures on the Institution of the Sabbath*, by Rev. John S. Stone, D. D. Like every thing that comes from the pen of this excellent man, the present work is able and finished. The tendency is excellent, and we hope it may be widely circulated. The Sabbath is the main-spring of our national prosperity—it must not be given up to Popery or Infidelity.

Hooker's Complete Works. 2 vols. 8vo. D. Appleton & Co. 1844. We have long desired to see the massy arguments and cogent reasonings of this sturdy writer in an American edition. Here it is beautiful and cheap. It will unquestionably have a large sale. Our clergy ought to study the pages of Hooker, and the labor would abundantly repay them.—The life by Walton is very interesting.

MONTHLY RECORD.

FIVE WEEKS IN NEW-ENGLAND, AMONG THE CHURCHES AND INSTITUTIONS.

The land of the Pilgrims! Their early home, with its enduring interest to all in whose veins runs the blood of that noble race,—how impossible it is to revisit these scenes, thronged with all their earlier and later memories, without feeling the inspiration which such an association naturally enkindles! We have tried to look at them now, familiar as most of them have become, with such a regard as the readers of the Memorial would desire to cherish and into the columns of the MONTHLY RECORD, will transfer such sketches as may possess some present or permanent interest.

After a brief sojourn in Providence, the city of Roger Williams,—our first Sabbath was spent in the busy and thriving village of Fall River, some twenty miles southeast of Providence. It is built on the tide water of Mount-Hope Bay, and on the very line dividing Massachusetts from Rhode-Island. The larger part of its population, which now exceeds nine thousand, is in the former state. An immense fall of comparatively a small body of water is here turned to the best account for manufacturing purposes; and when water power fails, that of steam will supply its deficiency, having been already introduced successfully into several mills. Cotton, iron, and to a smaller extent woollen fabrics of great variety and beauty, are here prepared for market in almost every part of our own country, and as articles of export to foreign countries. Manufactures were commenced here more than thirty years ago, during the war; and with the various alternations to which fickle and changeable legislation has subjected this, as well as other branches of industry, in our self-governed if not well-governed country, they have been vigorously prosecuted here until the present time. Just now they are more flourishing than ever; the number of in-

habitants having increased more than one thousand within the last year, and every thing around bears unequivocal indications of thrift and progress.

Ten or twelve churches of all the various creeds common in our country are found here. The largest, and formerly the most flourishing, is the Baptist church, under the pastoral care of our energetic and devoted brother *Bronson*, who for the last eleven years has watched over them in the Lord, and seen their increase from a little band, to one of the largest churches in New-England. He was now absent, much to our regret; and therefore the entire services of morning, afternoon and evening devolved on us. Their very large church edifice, about seventy feet by ninety—was moderately well filled, and a lively interest was evinced in the cause of bible distribution at home and abroad, for the bond and the free. Had time permitted, we should most gladly have availed ourselves of the opportunity to address the large Christian society in their new and spacious church, and the smaller Free-will church, now worshipping in a convenient hall, from both of whom, we doubt not, the same cordial beneficence would have flowed forth in a cause where we are equally interested,—the wide transmission of the *uncontaminated word of God*.

One year since, when we transiently passed through this village, the smouldering ruins of far the larger and more compact portion of it, gave sad indications of that most extensive conflagration which had just before laid it in ashes. Now it is rebuilt and rebuilding, more durably and beautifully than before. Phoenix-like it arises more vigorous and resplendent from its fall. Long may its favored churches flourish, shedding their light afar, and walking in holy love!

The next Lord's day was divided between three churches. In the morning service, we met the flock of our early friend the Rev. *J. C. Welch*, formerly

pastor at Warren, R. I., but now settled with the Baptist church in Seekonk, Mass.—the very spot where Roger Williams first rested after his banishment; and where he began to cultivate the earth, and conciliate the favor of his savage neighbors: until reminded by his kind-hearted but pusillanimous friend, the governor of Plymouth colony, that he was still within the limits of their charter, but if he would cross the river to the westward, he would be free. That noble spirit, panting to be free, complied with the intimation. He left the corn which he had planted, and in the rude canoe, accompanied with a few kindred spirits, he sought the asylum which has since been identified with his unequalled fame.

The church at Seekonk,—whose early history we hope ere long to receive from the hand of its beloved pastor—consists principally of the scattered yeomanry of the vicinity, very few residing in the contiguous village. Nevertheless, the attendance was good, the attention better, and the generous response for the bible, such as might be expected from a people under the training of a pastor who, while he cordially dislikes some of the new fledged novelties of the times, has ever evinced an intelligent, generous love for this blessed cause. May he and his church ever show that the word of truth dwells in them richly, and therefore flows out from them freely, to meet the wants of the destitute and perishing!

The afternoon of the same day was spent with the third church in Providence. On the beautiful plain at the southern extremity of the city, which overlooks the head of the bay, and still bears its Indian name—*Tockwotton*, rises the graceful spire of this sanctuary. How many sacred recollections cluster around it. Just below, on that sandy shore, the venerable Dr. Gano used to baptize scores of rejoicing believers: and there more than a quarter of a century since, we often witnessed his dignified administration of this significant rite. Well do we remember too, how

perseveringly that good old disciple, *father Dodds*, of precious memory, labored to obtain means to erect the first house of worship here. And though it has been twice enlarged, so that now it is nearly double its original size, it fails not to awaken some peculiar feelings to enter it, and be thus reminded of the place where our very first attempt was ever made to conduct the religious services of the Sabbath sanctuary. Reverting in idea, even for a moment, to the number and variety of such attempts since made, cannot fail to excite unwonted emotions. The church is now very large and flourishing, and under the care of its zealous and indefatigable pastor, brother *Jameson*, it now promises to become two bands. Though this was one of the warmest days in the year, the audience was large, and their contribution tolerably liberal.

The evening was given to the first church in Providence, the mother, or at least the predecessor of us all. The pastor and many of the families of the congregation were now absent from the city, seeking the invigorating influences of the country, so that it was thought better to defer any appeal for the bible to a future period, and we communed with many old and familiar friends, and a still larger number of more recent worshippers, on the themes of the common salvation.

The following week furnished us a double privilege—the Newton Anniversary and the Worcester Association. With equal though varied interest, we attended them both. At the former, our home was with the excellent senior professor, *Dr. Chace*, who as our theological instructor, and our associate in the Columbian college in its first and palmiest days, has become doubly endeared to us. The oration before the Knowles' Rhetorical Society, was by another of our associates in the same place and period, the Rev. Dr. Woods. He discussed with his accustomed clearness and ability, the influence of piety in promoting good mental acquisitions. The Rev. Dr. Welch of Albany, most delight

fully filled up the evening with a discourse before the society for Missionary inquiry, on the spirit of truth, and the spirit of error. But of this and the remaining services, our associate has promised a fuller account for our columns.

Thursday morning at an early hour we were away for the pleasant town of Grafton, where the apostolical *Elliot*, that first missionary to the American Indians, performed those evangelical labors which still shed so rich a fragrance on his memory. Thither the tribes of our Israel were now going up to celebrate the 25th anniversary of the Worcester Association. Our arrival was before the appointed hour of service, and as we entered the unoccupied sanctuary, we were pleasantly reminded of its first opening some fifteen years since, in the services of which occasion we were privileged to bear an important part. How many changes have since transpired. Still we met at the threshold some of the same pleasant countenances which then greeted us. More than twenty churches by their pastors and messengers now assembled here. Their appointed sermon by the beloved *Tracy*, of West Boylston, was most appropriate. Well did he illustrate and powerfully enforce the sentiment of the prophet, "*It is time for you to seek the Lord your God, till he come and rain righteousness upon you!*" These churches are generally in union and peace, but oh, the paucity of additions! Scarcely an average of three to each church, and on the whole a painful decrease. The causes of this state of things, and some needful correctives are now awakening the lively concern of the beloved brethren in this interesting body. The Worcester High School, located within its borders, and now calling forth an unusual amount of the sympathy and active beneficence of the churches, deserves, and must receive at no distant day a fuller notice in the Memorial.

Father *Sampson* took his leave of the Association on this occasion, expecting soon to take up his residence with his son in our national metropolis. He had been one of

the original founders of the body, and for the whole period of its existence never but on one occasion absent from its annual meetings. It was gratifying to witness the paternal love on his part, and the filial regard from the young pastors, with which it was reciprocated.

The following Lord's day brought us to the loved paths of the days of *auld lang syne*. We began the day, and spent the preceding evening in Lynn. The first Sabbath we had ever spent in this vicinity, more than eighteen years ago, was divided between Salem and Lynn; and by a singular coincidence we were now to make a similar division. After calling on the pastor, the Rev. *Thos. Driver*—baptized and ordained by us, and ever most affectionately regarded—as well as on several other beloved friends, we spent the night in the same dwelling, yea in the same apartment, and bowed evening and morning at the domestic altar, in company with the same venerated friends who so many years since greeted us with their cordial welcome.—The congregation that morning was rather interesting than large; and we shall ever love them that so cheerfully and liberally they aided in the good work of publishing the glad tidings, by sending abroad God's faithfully translated word. In the afternoon we met with our dear old flock in Salem, where, though it was now raining plentifully, the seats were not empty. * * *

At night we accompanied the pastor of the church in Marblehead to his home, and met a pleasant congregation. Monday we devoted in company with the justly esteemed pastor of our former flock, brother *Anderson*, to calling on the aged, the afflicted and bereaved, and so far as time sufficed on others who fell in the way. Alas, what changes in the last eleven years! Some things, however, have not changed. God and Christ and Heaven—a throne of grace, and the warm out-going of the soul to commune with its Lord, and with kindred spirits—these are the same. We must not dwell upon these scenes, nor particularize among them. But there was

one we will not withhold. The most aged member of that church, a lone, poor widow, once blind, but by an oculist's skill restored to sight; and now ninety-nine years and seven months old, still able to read God's word,—she was sick, and hearing that "her old dear pastor" was at hand, sent a most pressing entreaty for a visit. Gladly, though almost too late, we obeyed the summons. Her affectionate granddaughter was ministering to her comfort when we entered, but *she* did not seem to notice us. The loud and earnest iteration of this kind attendant, announcing our name and presence, only sufficed to induce her to stretch forth that shrivelled and almost cold hand, which so often with the ardor of youth, had grasped our own. We took it and held it long, but she opened not her eyes nor spoke, though evidently she recognised and welcomed us. Alas, the hand of death was on that venerable brow—and in a few moments she ceased to breathe. What a spectacle—what a lesson!—

One day and night we spent at Gloucester, where a beloved former pupil, *Lamson*, now pens an increasing and interesting fold, where a few years since we sympathized with a starveling few, scattered as sheep without a shepherd. The next we visited Rockport, (formerly Sandy bay,) where a new pastor, brother Harris, has recently been secured. A sad sweet hour we spent where the marble cast its long evening shadow over the grave of *Jabez Tarr*. We may be pardoned for recording in this place an humble name, which should not be forgotten. On our first visit here, seventeen years since, we found him a ruddy, round faced boy, sporting his fishing boat. Soon he left all to follow Christ. With promising talents, he was encouraged and assisted to obtain an education for usefulness. He graduated at Brown University, 1833, with the first honors of his class, universally beloved, and highly esteemed. He returned to his parents' humble roof to make them glad by his early honors, and more glad by his sweet fil-

ial spirit, his unassuming manners, his grateful heart—and then in the young dawn of this generous and glorious hope, he died! Just as the vernal season began to shed around its garniture of loveliness, and to exhale its perfumed breath of odour from the early flowers, they laid him down in the grave; close by the ocean's murmuring surges which he loved to hear, the dust reposes, till Jesus bids it rise. O, if there were no heaven for the good, no resurrection and re-union for the sundered, how could we bear such desolation!

Another pleasant day we spent at Beverly Farms, where another pupil, *Hale*, is now regarded, justly we doubt not, a most valuable pastor. We can speak well of the flock too, whose full attendance on a week-day evening, and whose interest for giving the bible to the destitute will not we trust prove transient. A beautiful and greatly enlarged church edifice is now rapidly hastening to completion. Long may pastor and people unite in its enjoyment. With great regret we passed by our old friends in the pleasant churches of Weyham and Rowley.

The next evening we spent with the church in South Danvers. In the latter years of our residence in Salem, the establishment of this interest was an object of constant solicitude, and some toilsome endeavors. To see it now accomplished—a neat inviting and commodious chapel, opened for their use, and a young pastor, brother *Stone*, settled among them, was truly delightful.

The following Sabbath found us in the morning service with the large and flourishing church in Beverly. Its excellent and highly esteemed pastor, brother *Flanders*, was at home, and encouraged as he always does, the appeal to their benevolence, which we trust will not be in vain. In the same manner we spent the afternoon with the church at Danvers, where Dr. Chaplin so long officiated ere he was called to Waterville; and where brother *Eaton* now very acceptably officiates. Some of those whom we here used to meet, are turned away, but a goodly number still remain.

The Lord's day evening, at the united lecture of the first and second churches in Salem, at the house of the latter, where brother *Banvard* has so long and successfully ministered, we met a large company for a parting service, and early next morning sped on our way.

A fuller and more adequate notice of the *Salem circle of churches* now numbering *twelve*, which with one or two exceptions have all originated within the last forty years, most of them indeed in less than half this period, and in very interesting circumstances, ought to be presented in this connexion. We would ourselves have attempted it, but greatly for the advantage of our readers we have engaged the services of one of the pastors, to prepare for the *Memorial* a full historical sketch of this interesting group. It may be soon expected, perhaps in the next number. It will charmingly illustrate the kindness of a favoring providence—and thus encourage others, as well as call forth many thanksgivings to God.

The seventy-fifth annual commencement of Brown University occurred on the 4th of September. We were early on the ground, and spent some time in examining the various improvements which have been introduced within the last few years. The generous munificence of its noble patrons, has furnished ample means for enriching and embellishing this venerable seat of learning in a more perfect manner than is witnessed in any of our other institutions. The younger and less favored should not, and we trust do not indulge any feelings of enviousness or detraction, as they look on the princely attractiveness here displayed. On the other hand this example of complete and gratifying success in our oldest institution, should encourage all the more recently established, to look forward to similar elevation *in due time*. If many of them are now struggling on in an uphill and difficult way, let them remember that Brown University was in similar circumstances for nearly half a century. Now it reaps in joy, what was sown in tears.

The library in the spacious and elegant hall devoted to it, is receiving annually rich additions. The last year, however, has been signalized by a very valuable donation from John Carter Brown Esq. (son of the late Nicholas Brown, the principal benefactor of the University,) consisting of some fifteen hundred volumes, chiefly a rare collection of the choicest French literature. The philosophical and chemical apparatus is of the most perfect character, and the grounds and buildings never showed to more admirable advantage.

A graduating class of twenty-six students performed their assigned parts with at least an average degree of credit to themselves, and honor to the institution. The number who have entered the present Freshman class is only twenty-seven, and the whole number of under graduates now in attendance does not exceed one hundred and twenty. This is certainly less than the sterling advantages here offered would warrant us to expect. May the members of the institution be speedily and greatly increased.

The oration of Dr. Sears before the Phi Beta Kappa Society on the afternoon of the same day, was a learned historical sketch of the contest between the Popes of Rome and the emperors of Germany, from the 9th to the 13th century. Some of the *lessons* which he deduced from his long, but generally interesting condensation, were eminently just and felicitous, as well as highly appropriate to this period.

The Boards of Fellows and Trustees of the University, devoted the whole morning of the following day to the transaction of the annual business of the institution. The several annual reports were duly submitted and disposed of, and some important vacancies filled. The Rev. Dr. Wm. R. Williams of New-York, was elected as one of the Fellowship, and some other valuable acquisitions made. A resolution was unanimously passed, approving and requesting the preparation, by Professor Gammell, of an adequate history of the origin and progress of the Universi-

ty. He had been requested to prepare this for the Memorial—and we may venture to promise our readers that his researches shall be made available for their early perusal. In the meantime all the friends of this good design should promptly yield all the aid in their power, by communicating to the Professor such rare materials as they can secure.

The city of Roger Williams never appeared more thriving or attractive than at present. A very unusually large number of dwellings, some of them truly magnificent, are now in the process of erection, and though its commerce has essentially diminished, its manufacturing interests have more than supplied the deficiency. Its churches are enjoying peace, with a moderate degree of prosperity, and a project is now on foot for erecting another Baptist church, under favorable auspices.

Two or three days of repose were allowed us by the failure of some anticipated arrangements for a visit to New-Bedford, Martha's Vineyard, and Nantucket. They were spent in rural quiet on the eastern shores of the beautiful Narragansett Bay. To a dweller on the Highlands of the Hudson, amid the sublime grandeur of their unequalled scenery, the contrast, on making the transition to the low, sweet slopes, which on every side surround this Bay, is as striking as the change from the almost terrific grandeur of a thunder storm, to the mild radiance of returning sunshine. Both are perfect in their respective spheres; and the power of contrast adds greatly to their effect, and heightens their charms. We wonder not, that an increasing number of citizens are every year making arrangements to pass some few weeks or months on these lovely shores. The invigorating sea-breezes, with bathing, fishing, fowling, and most delightful, uninterrupted retirement, are the attractions here presented, to draw forth from the dusty, bustling city, and the over-stocked town, those who love to commune with nature and nature's God. We should pity the insen-

sibility of one who could stand on these shores at sunset, and view the gorgeous yet placid splendor in which the king of day retires beyond the western waves—leaving the whole horizon bathed in liquid gold—without feeling the most grateful emotions. Awe does not now repel by its overpowering majesty; on the contrary, while the hushed turmoil of the world subsides, you seem insensibly allured to commune with THE INFINITE ONE, in these loveliest forms in which he is arrayed, and feel gradually increasing, the full force of their pre-eminent fascination.

“Parent of all—how glorious these! Thyself how glorious then!”

The last of these favored Sabbaths was divided between Warren and Bristol. Our Baptist churches in both these towns have interested us, in occasional visits for more than a quarter of a century—and we anticipated no ordinary gratification in one day spent in their sacred courts. Nor were these expectations disappointed. In different ways these churches, perhaps equally though very differently, awaken the interest of an intelligent visiter. Warren church, constituted in 1764, is variously identified with some of the most important and cheering views of our denominational history. This church seems to have been one of high respectability from its very origin. On this account, probably, Rhode-Island College, (now Brown University,) was first located here—and here its first commencement was held seventy-five years ago. Here too, the Warren Association was formed in 1773. The following items of their last year's letter to the Association, may be read in this connexion with interest.

“In 1773 there were in the New-England colonies, only this one Baptist Association. The present year, in the N. E. states there are forty-six Associations of the regular order of Baptists. At that time connected with the Warren Association there were fourteen ministers; in those which have since grown out of this, there

are now upwards of seven hundred and fifty. *Then*, the whole number of associated churches in the bounds of this body was twenty-four; *now*, our churches in N. E. number over nine hundred and twenty. *Then*, all the communicants in this Association were only 1161; *now* the number of regular Baptist communicants in New-England is rising 100,000."

As we entered their house of worship in the morning, we were affectingly reminded of a scene we witnessed there, more than twenty-six years since—the ordination of Rev. Daniel Chessman as their pastor. Dr. Baldwin, of Boston preached on the occasion, Dr. Gano gave the charge, Jacobs, then of Pawtuxet, and Lewis of Swansea were assistants—but they are all gone! So are most of the leading brethren of the church at that day. But their places are well filled, in several instances by their children. A faithful and very successful pastor—brother *Tustin* ministers to them most acceptably; and though he and they mourn that during the last year they have not once been privileged to welcome the baptism of a rejoicing believer—yet they still labor and wait in hope. They are preparing, too, for the more ample accommodation of themselves and their fellow worshippers, by the erection of a noble stone edifice eighty-four feet by seventy, besides the tower, which is to be eighty feet high—all completed in the Gothic style of architecture; to furnish on the lower floor more than one hundred and fifty pews. It is now nearly inclosed, and will add greatly to the beauty of this thriving town. The old wooden building "where our fathers worshipped" is already partially removed from its original site, and as we left it that afternoon, after twice addressing the large congregation then assembled, and appealing we trust not in vain, to their liberality for the bible cause—the memory of departed scenes witnessed within its walls, gave a pensive melancholy to this last adieu.

The smaller and more recently constituted church at Bristol, was organized in

1811. When we first knew it, some six years later, it was flourishing under the care of one who has since run a varying and downward course, from Arianism to Unitarianism, and then to abandonment of the ministry for political partizanship and office-seeking. The poor church was nearly crushed, and has never since flourished as before. A few devoted and generous spirits have now gathered round it, and seem determined to persevere in their praiseworthy endeavors for its permanent prosperity. May they and their young pastor, brother *Sykes*, realize their most sanguine hopes. We worshipped with them at night, when a small but attentive congregation were present in their neat and attractive chapel.

The interesting Female Seminary in Warren is now unusually flourishing, under the discreet and efficient superintendence of Mr. Gammell. This is undoubtedly one of the best schools in New-England, and is steadily increasing in usefulness and reputation.

We regretted our inability to accept of invitations to address the Baptist churches in Boston and Lowell. In both these cities though our stay was very short, we saw and heard enough to satisfy us that a warmhearted desire exists to aid in the good work of *giving the bible, faithfully translated, to the world*.

As a general thing the state of religion in all the churches in this region is rather low, and the number of recent conversions painfully small. Two or three causes are assigned for this,—such as great worldly prosperity,—political engrossment,—and in some cases the reaction of undue religious excitement in former months. On the other hand, the degree of humble, prayerful, painstaking attention, which is now increasingly directed to the removal of hindrances, and the promotion of a more healthy state of feeling and action is most encouraging. Every where and in every case the utmost cordiality has been manifested to us, personally and officially.—This may have given an additional tinge

of life and light to our sketches: for we have only aimed at such *photographic* impressions as a single view would suffice to complete. Such poor and hasty attempts in former numbers of the MEMORIAL have been received with an indulgence which has greatly encouraged us. May its increasing readers derive some little modicum of interest from this part of our Record.

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Anniversary at Newton Theological Seminary, August 21, 1844.

A larger audience than usual was convened to celebrate the festivities of this beloved and cherished Institution. The orations before the alumni and other societies were by Rev. Drs. Wood and Welch, and President Sheldon, of Waterville College. Dr. Wood's topic was "*moral goodness*," and like all his productions, marked by strong sense and clear discriminating views. Dr. Welch selected as his theme "*the triumphs of truth*" This effort was characterized by the glow of fervor which ever distinguish his public labors. President Sheldon's oration was on "*Salanic agency*." This gentleman is possessed of no ordinary talents as a metaphysician, and we are much mistaken if he does not make for himself a wide-spread reputation.

At the commencement services, President Sears opened the day with a very solemn and appropriate prayer; and the appointed essays, eleven in number, were delivered by the graduating class.

Their efforts were very promising, and we doubt not that the young men who have just left Newton will render good service to our Zion. We should have liked a little more that was distinctive in the theology of the occasion, and we should not ourselves have objected even to a spice of that which was purely denominational. There certainly must be *some* time and place, where it may be lawful, wise, and proper, to hold our banners.

We could but wish that the Boston and Massachusetts Baptists would imitate their brethren in the state of New-York, and resort in crowds to the celebration at Newton as they do at Hamilton.

We really believe that there are more Baptists go from New-York city to Hamilton, than

we saw from Boston at Newton—and yet there is great difference between eight miles and three hundred! Massachusetts Baptists, go to Newton, take hold of that school of the prophets and make it what it ought to be. Give it a Library.

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EDITOR'S TABLE.

Our correspondence from Canada and from Nova Scotia indicates a general progress in our good cause, in both these provinces. The Educational enterprise is now engrossing the larger share of public regard, and its success and ultimate fruits, will, we trust, amply recompense for the present toils and sacrifices required.

Our valued but too rare correspondent, Dr. Steane, of London, writes us a few weeks since. We quote a single paragraph.

"I have lying before me a list of Baptist authors and their works, as far as we have yet been able to discover them, from the earliest period that we can find any, down to A. D. 1700, and the draft of a Prospectus for their republication, or the republication of such of them, as upon inspection may seem most deserving. Several of our brethren who have been consulted, are very favorable to the project, and I am about to convene a meeting that it may be considered, and the sense of the brethren assembled ascertained. If it goes on you will hear more of it; but in the mean time let me ask what would be thought of the scheme on your side of the water, and whether, on the supposition of our proceeding, a sale would be found there for the works?" What answer shall we give to this inquiry? For our own part we would say, *go on*; the daughter will help the mother in so good an undertaking. We shall be glad to hear from our brethren of the religious press, and from our correspondents on this subject.

Our excellent friend, Prof. Reynolds, of the Furman Theological Institute, S. C., has prepared, by our request, a historical sketch of that Institution, and of the educational efforts of the Charleston Association, for the last forty or fifty years. It will be inserted in an early number, or numbers, of the Memorial, and we are sure will be read with lively interest.

The Howard Collegiate School, at Marion, Alabama, which suffered the loss of its building by fire a few months since, is about erecting a noble college edifice of brick, one hundred feet long and four stories high. Success to this and

to all similar undertakings. The Judson Female Institute, on the opposite elevation, holds on its distinguished career under the superintendence of Prof. Jewett and his valuable assistants. The address at their late anniversary, by Rev. Dr. Manly, is spoken of in most exalted terms. May we not hope to see it in print?

The topic of most frequent and painful interest in our correspondence from the north and the south, is the threatened avulsion on account of slavery. One considerate man, and an excellent brother, thus writes:

"I have long thought that our religious unions, even in missionary matters, cannot be maintained. The catastrophe seems to be near now. And how long, after that, will the civil union last? If the sacred ties of Christianity cannot bind us together, will any other ties be sufficient?"

Such intimations are now very common: but they make us shudder. We had rather die while the stripes and stars, for which our fathers' bled, and for whose preservation they were ever willing to make such costly sacrifices, remain united, and "*E PLURIBUS UNUM*" has not been erased.

A southern brother in high standing and of commanding influence, thus moralizes: "I wish so to act, that whatever evil consequences come, it shall not be my fault. With a clear conscience, the southern people will bear the result, and meet all its responsibilities with dignity and firmness. I fear that, for some time at least, a rupture may so absorb attention, that the channels of missionary benevolence may run dry. Perhaps it may be in the designs of Heaven, by allowing us to be shaken off from the Foreign Mission enterprise, to turn our attention more directly to the heathen at home. For God yet designs that Ethiopia shall stretch out her hands unto Him. Not many of the African negro race, in any age or country, have embraced the gospel, except as slaves in Christian countries. This may be a reason why God has permitted so many of them to be brought here. And certainly a mission to our slaves is far less costly, and more hopeful than a mission to the same number of Africans in their own country could be. Two millions and a half of poor benighted souls will be remembered of the Lord, and mercy is in store for them. I witnessed a *strong* appeal on the subject of their religious instruction lately, on occasion of a public fast. A large body of influential public characters, besides other citizens,

heard not only with attention, but with evident emotion."

These extracts will enable our numerous readers, in both extremities of the union, to see what views are taken of this momentous subject. In the mean time, let us all humbly betake ourselves to God in fervent prayer. Our cry should be, "help, Lord, for vain is the help of man!"

PATIENCE.

"*Here is the patience of the saints.*" Rev.

Patience is the guardian of Faith, the preserver of Peace, the cherisher of Love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hands, tramples on temptations, endures persecutions, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and in every age. Behold her appearance and attire: her countenance is calm and serene as the face of heaven, unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen in her forehead; her eyes are the eyes of doves for meekness, and on her eye-brows, sit cheerfulness, and joy: her mouth is lovely in silence; her complexion and color, that of innocence and security: while like the virgin, the daughter of Sion, she shakes her head at the adversary, and laughs him to scorn. She is clothed in the robes of

martyrs, and in her hand she holds a sceptre in the form of a cross. She rules, not in the whirlwind and stormy tempest of passion; but her throne is the humble and contrite heart, and her kingdom is the kingdom of Peace.—*Bishop Horne.*

Sin is a flood that has spread farther, continued longer, and left more visible marks of its desolating power, than the flood of Noah. One generation only was swept away by that; but how many generations have been swept away by this, eternity only will reveal.—*Anon.*

THE GREAT DELIVERANCE.

"He brought me up out of an horrible pit, out of the miry clay."—Ps. 40: 2.

By the miry clay in this passage, we may understand an humble conviction of personal defection.

The figure employed is very appropriate. It denotes at *once* the polluting and entangling property of sin; for it is, indeed, a *miry clay* in which thousands sink to endless perdition. Happy is it for every one whose mind is enlightened to perceive its true character! Many, alas! never perceive it, till it is too late; and till they find that their case is not only dangerous, but absolutely without remedy. David felt that he was standing in a *miry clay*, and that every step he advanced he was plunging himself deeper and deeper into a state of pollution. He saw how sin dishonored God; withdrew the light of his countenance; filled the mind with apprehensions of wrath, and cast a veil over the fairest evidences of an accepted state. By a train of the most disquieting thoughts he is reduced to the greatest possible extremity, and amidst all the splendors of his exalted station, as king of Israel, there is no charm of sufficient virtue to allay the conflicting elements of a troubled mind. Does he then abandon himself to despair?

and, like the mariner who sees the last shiver of his wrecked vessel swept from under him, give up all for lost? No! my friends, there is yet one *hiding place* to which the *wearied* and *heavy laden* pilgrim may betake himself! That *hiding place* is the footstool of the divine throne, and there *the expectations of the poor shall not perish*; for God himself has engaged to hear the *prayer of the destitute*!—*Rev. Dr. Morrison.*

REQUIEM.

Weep for the holy dead—O, weep!

Soft be their requiem said;

Within the grave they calmly dwell—

Weep for the holy dead!

The loved, the good, the wise are gone:

They darkly sleep below;

For them fond Nature bids the tear

Of grief—of pity flow.

O, vanish'd are their hallow'd forms,

Their hearts are still and cold,—

Their beaming smile our eyes on earth

Shall never more behold.

Shall we,—who fondly shared with them

The light, the bliss of day,—

In silence let the dear ones go,

And pass unwept away?

O, no! for them it is our part,

Our privilege to weep;

Yet, mourn we not with hopeless grief,

They are not dead—but sleep.

Returning rest and joy, perchance,

May visit us again,

And in the home now desolate

Sweet peace once more may reign;

Yet ever shall our inmost souls

Their memory freshly keep,—

We'll go in spirit to their graves,

And there in secret weep.

Yes! oft we'll pause amid the scenes

Where pleasures gaily flow,

And give a thought, a sigh, a tear

To those who sleep below.

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[No. 11.]

**MINISTERIAL EDUCATION
IN SOUTH CAROLINA.**

The movement in behalf of ministerial education in South Carolina, originated in the formation of "the Religious Society," in Charleston, in the year 1755. This organization was prompted by the laudable desire to promote mutual improvement, and diffuse the principles of benevolence and charity. Any person of good moral character was eligible to membership, and might be admitted by a majority of votes. Upon his reception with the society, he was required "to pay, as entrance money, one dollar, and one pound per centum, on the cost of the library," which was provided for the use of the members, and to enter into an obligation "to pay a true and faithful regard and obedience to all and singular the rules, constitutions, regulations, covenants, promises, articles and agreements" which were enjoined by the society. The regular meetings occurred weekly; and the funds of the body were formed, principally, by the weekly contribution of two shillings and sixpence, from each of the members. These meetings were conducted in such a manner as to promote the interests of virtue, and cultivate a kind fraternal spirit. It was provided, by an article of the constitution, that "no member shall take God's name in vain, under penalty of seven shillings and sixpence. If any member shall presume to come into the society, disguised in liquor, he shall forfeit two

shillings and sixpence, and be ordered out of the society for that meeting. Every member shall express his sentiments without anger, personal invective, &c." Upon the death of a member all the others were required to attend his funeral: and if the deceased was in indigent circumstances, his funeral expenses were defrayed by an appropriation from the funds of the society.

While these subordinate but valuable objects were happily accomplished by the Religious Society, its efforts were chiefly directed to the promotion of ministerial education. The main design is expressed in the 27th article of "The Constitutional Rules," which were "revised and finally ratified" May 3, 1768.

"The principal *end* and *aim* of this Society originally was, and always shall be, to educate such youths, and such *only*, for the ministry, who are of the denomination of Particular Baptists, and who appear to be truly pious, and have promising abilities for the great work of a gospel minister."*

This valuable society flourished many years, and was highly useful. "Several young men were furnished by it with the means of pursuing studies preparatory to the ministry. Of this number were Samuel Stillman and Edmund Bousford, both from the church in Charleston." †

* Constitutional Rules of the Religious Society, Charles-Town, S. C. Printed by Charles Crouch, 1763.

† Furman's Hist. Charleston Association, p. 12.

The impulse thus given by the incipient efforts of the Religious Society, was not destined to expire. God was preparing for it a wide field, and giving it the character of perpetuity.

The Charleston Association, which had been formed Oct. 21, 1751, was already surveying the varied field of pious activity, and preparing itself for the career of usefulness, which marked its subsequent history. The master spirit of that body was the pastor of the church in Charleston, Oliver Hart: a man of enlightened views, indefatigable zeal, and fervent piety. To him our denomination owes a large debt of gratitude. It would be deeply instructive and interesting, removed as we are, from the period in which he lived, to look back upon the character of this good man, and contemplate its varied, yet blended excellencies; to peruse the record of his early struggles, and survey the schemes of usefulness, which were habitually revolved in his capacious mind. In the light of accurate and impartial biography, the father of the Charleston Association, and the educational enterprise in S. C. would stand forth in his full proportions, as the devoted christian and faithful pastor, wise in council, prompt and steady in action; combining the most elevated views of duty, with the most humble conviction of his own weakness; and sustained in his manifold labors by a singleness of purpose and generosity of soul, which hallowed every action of his life. But untoward accidents have deprived us of even the scanty memorials of him, which once existed; and the mind can only revert to him with indistinct conceptions of one, "who continued to shed upon the denomination in South Carolina, the benign influences of his well balanced mind, for thirty years."^{*}

^{*} Dr. Manly's Hist. of Charleston church, p. 33.

Fac Simile of Mr. Hart's handwriting.

As early as the year 1757, the attention of the Association was called to the subject of education, by the following query from the Charleston church. "Whether there could not be some method concluded upon, to furnish with suitable degrees of learning, those among us who appear to have promising gifts for the ministry."^{*} This query was responded to, by the unanimous adoption of measures to raise funds for the object specified. The project was earnestly commended to the churches. These all contributed; and some of them with a liberality which merits great praise. The first amount collected, and that from only six churches, was £133. Trustees were appointed to supervise the expenditure of the fund, and the principles settled upon which it should be applied. The first trustees were Oliver Hart, Jno. Stephens and Francis Pelot. "Among the persons assisted by the trustees, at this early period," says the historical sketch, "were the Rev. Messrs. Evan Pugh, A. M., Edmund Botsford, A. M., Samuel Stillman, D. D., late of Boston, and Edmund Matthews, a grandson of the celebrated Hobbs." Mr. Furman, however, states that two of these were assisted by the Religious Society. See remarks above.

The efforts of the Association were attended with only partial success. The storm of the Revolution laid waste the colonies; and summoned the members of the churches from the peaceful occupations of christian philanthropy to the tumult of the camp and the clash of arms; so that no systematic measures were concerted until the year 1789. In the mean time, Mr. Hart had removed from Charleston. But his place was filled by

^{*} Historical Sketch of the General Committee of the Charleston Association. Prepared by Dr. Manly, 1835. The Philadelphia Association was one of the pioneers in the cause of education. Its first resolution on this subject was in 1765. It will be recollected that the Religious Society was formed in 1755. This was, probably, the first movement on the subject of education among the Baptists of America.

one worthy to wear his mantle, whom God had raised up as a pillar in this cause.

At the period mentioned above, 1789, it was deemed expedient to devise a more extensive and systematic plan of action. A committee was accordingly appointed by the Association, consisting of Richard Furman, Silas Mercer, B. Mosely and H. Holcome, to take the subject into consideration. This step led to the formation of the General Committee of the Charleston Association, which was fully organized and incorporated in 1792. The business of education was then committed to that body; and has remained under its direction down to the present time.

In the summary of rules, provided for the direction of the Committee, the framers evinced a pious solicitude for the purity of the ministry, and sedulously guarded against the introduction of ungodly or improper persons into the sacred office.— Their regulations require that “no persons shall be admitted on the bounty, but such as come well recommended, and appear on examination to be truly pious, of evangelical principles, of good natural abilities, and desirous of devoting themselves to the work of the ministry.” Young men of this character were supported by a fund, consisting of collections made after the delivery of an annual charity sermon in each of the churches, which contributed to the Committee, and of the voluntary donations and legacies of pious individuals.

From this period, the General Committee devoted itself to the work with signal zeal and ability, and the subsequent history of ministerial education in South Carolina for many years, is little more than a branch of the history of that body. Up to the year 1810, the time at which Mr. Furman's History of the Association closes, it had expended \$3397 for the purposes of education. Since that period, a much larger amount has been turned into the same channel. Many of our most useful and distinguished ministers have shared its bounty, and the good accomplished by its services cannot be estimated.

The following list has been made out, from such documents as were within reach. Some of these persons were educated by the Committee: others were merely supplied with books.

- 1759. Evan Pugh.*
- 1791. Matthew McCullers.*
- 1793. John M. Roberts.*
Jesse Mercer.*
Joseph B. Cook.*
- 1800. Davis Collins.*
- 1801. William Jones.*
Sydenham Morton.
- 1803. Samuel Eccles.*
Ezra Courtney.
- 1806. W. T. Brantly.
Richard Todd.*
- 1808. Jesse Pope.
James McKellar.
- 1810. John Ellis.
Washington Belcher.
- 1812. Allan Sweet.*
Allen Morris.
John Good.*
- 1813. Henry Roberts.
- 1814. Darby Swinney.
- 1816. Michael Chrestman.
- 1817. Joseph Gulledge.
Hartwell Magee.
Hilmon Hill.
Thomas Mason.
- 1818. John Morrow.
William Harris.
Creath.
Brooks.
- 1820. G. Rollins.
- 1822. P. M. Dowd.
- 1823. Henry R. Green.
- 1825. Thomas Simons.
- 1827. James Griffith.
- 1828. Isaac Nichols.
Henry Sourhaffer.*
- 1829. H. W. Mahoney.
R. McNabb.
W. G. Collins.
- 1831. J. Seals.
Dwight Hays.
- 1832. James Du Pre.
W. W. Childers.
- 1833. A. W. Chambliss.
Jacob Wheeler.

Whilst the General Committee of the Charleston Association was thus efficiently engaged, an interest in the cause of education sprung up in other parts of the

* Deceased. Those only are thus marked who are known to have died.

state. The necessity had long been felt of co-operation, in this and other important enterprises. Measures were accordingly taken to effect the union of the denomination, in a state convention. For this purpose the Rev. Dr. Johnson travelled extensively among the churches, explained to them the nature and design of the proposed organization; and was successful in bringing a large number of them into the measure. The convention was formed in 1821. From this period, the interests of education were committed in a great measure, to that body. Of its labors I shall speak more particularly hereafter.

The following list contains the names of individuals who have been aided in their education by the Convention :

- | | | | |
|-------|---|-------|--|
| 1825. | Robert Corley.
Carson Howell.
Dempsey Liegler.
Samuel Gibson.
Philip P. Bowen.
Martin Swift.*
W. H. Stokes.
Zedekiah Watkins.
Arthur Williams.
Sanford Vandiver.
James Hutson.
Peter Galloway. | 1834. | M. M. Strickling.
M. M. Abney.
George Bell.
F. M. Hawkins.
William Nolen.
W. J. R. Crossland. |
| 1825. | John Galloway.
Bryan Gause.
John Ross. | 1837. | Blythe E. Collins. |
| 1827. | Issachar J. Roberts.
John Bateman.
Asa Bell.
Samuel Worthington.
Nathaniel Gaines.
David Simmons. | | |
| 1828. | J. Yeomans. | | |
| 1829. | King.
Robinson.
McWhorter.
Nathaniel Walker.
R. McNabb.
W. J. Green.
T. Adams.
F. Brazington.
J. M. Barnes. | | |
| 1832. | W. J. Harley.
J. H. De Votie.
Edward Lathrop. | | |
| 1833. | George Kempton.
James T. Sweat. | | |

For many years, the friends of education in South Carolina were dependent on seminaries which were not under their control. Some of the candidates for the ministry were educated at the College of Rhode Island, now Brown University; and others in more recent times, at the Columbian College, near Washington. This latter institution, from its beginning, shared largely in the sympathies and contributions of the Baptists in this state; and continued to do so, even after their attention had been called to the support of a seminary of their own. The Committee of the Charleston Association found a most efficient auxiliary, in that early and untiring friend of education, Dr. John M. Roberts, who gave to their beneficiaries gratuitous instruction in his seminary, at the High-Hills of Santee. From the enlightened and benevolent mind of this gentleman seems to have emanated the project of establishing an institution of sacred learning in the state. As early as the year 1810, a query was sent up to the Association, from the church of which he was pastor, suggesting the desirableness and expediency of establishing "a charitable Academy, in some healthy central part of the state, &c." This query was referred to a committee, consisting of Messrs. Roberts, Johnson and Collins, who, at the succeeding meeting of the Association, reported that they considered "the attempt ineligible for the present."

This *feeler* on the part of the High-Hills church, although at the time unsuccessful, seems to have exerted a silent and extensive influence: for at the organization of the state convention, in 1821, the denomination was prepared for the attempt; and the establishment of a seminary of learning in the state, was considered by

that body, "an object of primary importance."^{*}

Considerable opposition to the convention's scheme of ministerial improvement existed in some portions of the State; especially to the establishment of a seminary, in which young men should be trained for the work of the ministry. Fears were expressed, lest the plan should introduce learned but graceless ministers into the churches, and thus the armor of the church be bartered away for glittering ornaments. All the objections to the scheme were candidly and ably discussed in the first address of the convention to its constituents, written by Dr. Furman, and more fully in the address of the next year from the pen of Dr. Johnson. The arguments and statements contained in these papers, have been fully corroborated by subsequent experience.

It had long been the desire of the Baptists of S. C. to unite with their brethren of Georgia, in the support of a theological seminary. But a union upon principles satisfactory to both parties, could not be effected, and the idea was, after repeated attempts, abandoned. The project was certainly desirable and feasible. The benefits which would have accrued to both states from a concentration of means, would have been vastly greater than can be realized by separate action. A common interest in a seminary of learning, would have drawn the states nearer to each other, and contributed to foster and perpetuate that enlarged fraternal spirit, which is necessary to counteract the diverging tendencies incident to our church polity, and unite the different portions of our denomination into one compact and symmetrical whole. In the incipency of our efforts, union was practicable. Now it is impossible. The funds belonging to each institution can be expended only in the state in which it is located. Georgia is engaged in fostering an institution of which

the brethren in that state may well be proud. The Mercer University, with its ample facilities and munificent endowment, cannot fail, if judiciously managed, to occupy a high position among the literary institutions of our country.

The convention of S. C. proceeded in the work of founding a theological seminary, and measures were adopted for selecting a location, and drawing up a plan for its government. All the requisite arrangements having been made, such a seminary was established in 1826, at Edgefield, with the title of the Furman Academy and Theological Institution, and the Rev. J. A. Warne was chosen Principal. It was designed, as the name imports, for the education of youth as well as ministers of the gospel. This institution having been established by the convention, the General Committee of the Charleston Association enlisted zealously in its support, and as an evidence of its confidence in that body, transferred to it for the use of the Furman Academy, its entire theological library. Some of these books possess an interest and a value, irrespective of their contents. They formed a portion of the scanty libraries of our fathers in the ministry. If Johnson felt his piety grow warmer among the ruins of Iona, we too may derive some advantage from holding in our hands the volumes, which were once the cherished companions of such spirits as Hart, Chanler, and Pelot.*

* Constitutional principles agreed upon by the B. S. Convention of S. C. Dec. 6, 1821. Art. 7.

* These precious relics have been transferred to the Institution, at its present location. Among other curiosities, there is a volume of Bolton's works, with marginal annotations by Whitefield, in his own hand writing. He doubtless picked up the book in some of his visits to Charleston, and scribbled upon it, as he read. Some other volumes are rich in this way. The men of those times had few books, and read them often, entering upon the margin their judgment of the matter, pro et con. A friend of mine, now at the North, will recollect when he reads this, our whiling away the hours of a long winter night, in reading old Isaac Chanler's marginal com-

The plan upon which the institution had been arranged, did not answer the expectations of its friends. In 1828 Mr. Warne resigned; the classical department was abandoned, and the theological students placed under the care of the Rev. J. Hartwell, "at his own residence, the High Hills of Santee, with a view in future, to establish the institution in more strict accordance with the original design of making the theological department most prominent."

By a subsequent vote of the convention, the institution was located at this place, in 1829, and Mr. Hartwell elected Principal. It went into operation Jan. 18, 1830, with eight students, to whom several others were added before the end of the term. Encouraged by these circumstances, its friends made an effort to secure the services of a second professor. A plan for his temporary support was devised, and the Rev. Samuel Furman appointed Dec. 14, 1830. By a vote of the convention, at its annual meeting in 1831, the institution was finally located at the High Hills; and in 1833, the name was changed to the Furman Theological Institution."

ments on the Lime-street Lectures, in which he expresses his admiration of those masterly productions, by the admonition "note this!" "well said!" &c. with the assurance that it is "unanswerable arguing"; and vents his indignation against the "low and mean stuff" of the Arminian arguments. I will also mention, for the sake of any dusty antiquarian, who may take an interest in the matter, that we possess the original Record-book of the Ashley-river church, in the handwriting of the pastor, Isaac Chanler, down to the year of his decease, and continued by another hand. There is but one step from the "sublime to the ridiculous," and I am sorry to say, this is made in passing from the records of the church to the pages that immediately follow, into which some irreverent school-boy has copied his sums. The entries of Mr. Chanler are made in a neat clear hand, specifying particularly after each account of baptism that the candidate (this was his hobby) "submitted to the ordinance of laying on of hands with prayer," and little dreaming to what vile uses the book would, at last, come.

The professors entered upon their duties with great spirit and energy. A large building for the use of the students, was erected by them at their expense, and subsequently purchased by the convention. The number of students was large, and the friends of education were buoyant with the hope of complete success. Their expectations, however, were destined to a grievous disappointment. At the close of the year 1834, the professors resigned, and the exercises of the institution were suspended. Prof. Hartwell removed some time afterwards to Alabama, and is now at the head of a flourishing institution in that state. Prof. Furman still resides among us as pastor of the High Hills church, and moderator of the Charleston Association—a post which was occupied by his venerable father for a long series of years.

At this period of disaster, the friends of the institution began, unhappily, to devise new schemes, which were destined to the same unfortunate issue. As early as the year 1825, a memorial had been presented to the convention, by the Rev. N. W. Hodges, "on the subject of blending agricultural with literary pursuits, in a system of instruction," and notwithstanding the subsequent failure of the classical department of the Academy at Edgefield, some zealous friends of the institution came forward with a plan for combining mental and manual labor in its management, and reviving the classical department. The convention was willing to gratify the advocates of manual labor, and at its extra-session, Oct. 1835, appointed a committee of inquiry with reference to the subject. The result was a determination on the part of that body, at its meeting in December, to establish a classical and English school on the manual labor plan, in Fairfield district. Provision was also made for the reception of theological students; but manual labor was not made obligatory upon them.

The classical school commenced its career under a gentleman of practical ability, Mr. W. E. Bailey, who had, formerly

filled the chair of languages in the Charleston college. A numerous body of pupils repaired to the spot, and every thing seemed to promise success. But reverses from a new and unexpected quarter, blasted these budding hopes. In the early part of the year 1837, the buildings of the institution were laid in ashes, and an irreparable loss sustained. Cabins were immediately erected by several gentlemen of the neighborhood, for the accommodation of the students, and the exercises were soon resumed. But from this blow the school never recovered. It lingered along through the successive stages of decline, until it finally expired at the close of the year 1840. Mr. Bailey resigned in 1838. Rev. N. W. Hodges was appointed his successor, and continued in office until the suspension of the school.

Meanwhile, preparations had been carried on for opening the theological department, which commenced operations, Jan. 1, 1832, under the direction of Dr. Hooper, who had been invited by the board of trustees, from the station which he held as professor of languages in the University of North Carolina. He was joined, during the year, by the Rev. J. S. Maginnes.— This latter gentleman soon resigned, and returned to the north. Dr. Hooper's connexion with the institution was also of short duration. At the close of the year 1839, he accepted a call to the professorship of languages in the college of South Carolina, and removed to Columbia. The Rev. J. L. Reynolds, pastor of the church in Columbia, was appointed to fill the vacancy, and the Rev. Jeremiah Chaplin, Jr. who had aided in the instruction of the students, during the previous year, was associated with him. Mr. Chaplin was a fine scholar and an efficient officer; and his worth having become known to the board, he was unanimously elected junior professor in December, 1840. He resigned before the end of the year. At the annual meeting of the trustees, Dec. 1842, his place was supplied by the appointment of the Rev. J. S. Mims.

BIOGRAPHICAL SKETCH

OF THE

LATE REV. WM. COLLIER, OF BOSTON.

This humble and devoted servant of God was born in Scituate, Mass. Oct. 11, 1771. His father, though not a professor of religion, was much respected for his intelligence, industrious habits and strict moral integrity. His mother, happily for him, was a woman of piety, and the character which was formed under her training, furnishes one of the most delightful proofs of the influence of maternal instructions and example. To that source, under God, may be traced the peculiar simplicity of spirit and purpose, and the conscientious regard to moral obligations, which distinguished him through life. He was trained up in the way he should go, and when he was old he did not depart from it.

While yet a youth, Mr. C. removed to Boston, for the purpose of learning the trade of a carpenter, and soon became a hearer of the Rev. Dr. Baldwin, whose faithful ministry was blessed to his conversion. Soon after the age of twenty-one, he was baptized by his pastor, and became a member of the Second Baptist church. Considering it as his duty to prepare to preach the gospel, he entered upon a course of study at the Rhode Island College, now Brown University, where he graduated in 1797, and afterward studied theology under the direction of its distinguished President, Dr. Jonathan Maxcy. In 1799, he was ordained to the work of the ministry, Dr. Baldwin preaching the sermon, and Dr. Stillman giving him the charge. Having preached one year to the Baptist church in Newport, R. I., he was the next four years, the pastor of the First Baptist church in New-York, after which he removed to Charlestown, Mass., where he remained as pastor of the First Baptist church until the year 1820, from which date until the time of his death, March 19, 1843, he resided in Boston, and labored in the service of the "Female Society for Missionary purposes."

As a preacher Mr. C. was not remarkable; though his meekness, humility, prudence and eminent consistency of deportment always secured for him the respect and confidence of his hearers. As a pastor, he particularly excelled. Like the good shepherd, he knew his flock, and could call them all by their names. He went from house to house, comforting, exhorting, and instructing every one of them, as a father doth his children. Nor were his labors, when in Charlestown, confined to his own people. Ever intent upon carrying the gospel to the poor and destitute, he early turned his attention to the spiritual wants of the unhappy individuals confined in the Penitentiary, where he was, soon after his settlement in Charlestown, appointed to the office of chaplain, in which capacity he acted for several years after his removal to Boston—thus imitating his Divine Master, who was commissioned "to publish good tidings to the meek, to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

As a city missionary, his labors were confined mainly to the poor, the neglected and the vicious, and, though his movements were noiseless, and attracted little attention, yet they were effective in the production of valuable results. He was the minister of kindness to many afflicted, the almoner of others' bounty to many suffering, the counsellor of many amid the perplexities of temptation. He visited the sick and dying in places seldom trodden by christian feet; he conveyed the light of truth and mercy into the dark, squalid abodes of the most wretched and abandoned; he rescued from the haunts of infamy not a few who were on the frontiers of perdition. Neglected children were the objects of his special care, and many who now occupy respectable stations in society, will long bless him for his devotion to their perilled interests. None but those who occasionally accompanied him, as he "went about doing good," could appreciate the amount of labor which he

performed, the sacrifices which he made, the blessings of which he was the judicious dispenser. His record is on high; and the great day alone, will disclose the sum of his usefulness.

Mr. Collier was one of the pioneers in the great temperance reformation. More than thirty years ago he published Dr. Rush's "Inquiry into the nature and effects of ardent spirits;" and in 1826, he commenced the publication of the "National Philanthropist," the object of which was to advocate entire abstinence from all intoxicating drinks. This was the first temperance journal in the country, and indeed in the world. He was also the friend and promoter of all good enterprises which contemplate the advancement of truth and righteousness in the world.

His last illness was attended by great prostration of physical strength, but his mind was clear, vigorous, and serene, and he was able to give his decided testimony to the faithfulness of the Redeemer whom he had served, and the excellence of the gospel whose doctrines he believed, whose precepts he had obeyed, whose spirit he had exemplified, and whose promises he still trusted. His end was peace; his memory is blessed.

For the Memorial.

THE DECEASED DEACONS OF PO'KEEPSIE
BAPTIST CHURCH.

[The origin of this Baptist interest, may be traced back to a little prayer-meeting, first commenced in the year 1800. The church was not organized, however, till 1807. It has already had *ten* pastors, all of whom it is believed, are still living. Eight individuals in all, have held the office of deacon in this church. Two, on removing to the city of New-York, have been made deacons in the Oliver-street church, and still fill that place with honor. Two others are still serving the church in Po'keepsie. The other *four* have finished

their course, and we are permitted to furnish in our columns some memorial of their worth.] EDITORS.

I. *George Parker* was born in the small town of Gastine, Lancashire, England, in 1760, and, with other members of his family, belonged to the Independent (pedobaptist) Congregation of his native town. The pastor of that church seems to have struggled for a long time with conscientious convictions of the truth of Baptist sentiments, and the erroneousness of his own. Some six weeks before his death, with the solemnities of eternity before him, he definitely announced to his people, that he could find no scripture for baptizing infants, nor for substituting sprinkling, instead of the apostolical practice of immersion. This produced a deep impression on many minds, and led soon after his decease to the formation of a Baptist church in that place. It exerted also a very deep and permanent influence on the mind of young Mr. Parker. In the providence of God, it so occurred, that he soon after left England for America, and gave himself ample time for consideration and searching the scriptures. The result was, what might have been expected; and under the guidance of the Spirit and the word of God, he was immersed, on profession of his faith, while on a visit to his friends in England, early in the year 1798. He returned to Poughkeepsie the same year, and soon afterward, he was one of the little company, who loved their Lord more than all things else; and who in their first meetings for social prayer, and subsequently in the formation of the church, put forth their united energies for the diffusion of the truth of the gospel, both in its doctrines and ordinances. In discharging the duties which devolved on him as senior deacon of the church, his fitness for the important office shone conspicuously. Prudent, yet decided—cautious, but liberal—in prayers and labors unwearied, he used the office of a deacon well, and purchased for himself a good degree, and great boldness in the faith. The closing scene of his life, furnished a beautiful and impressive climax to his course. For three months, during which a consumption was wasting him away, his peace and joy in the Saviour were continual, and at times almost transporting. His little family and the infant church were most dear to him, and for their sakes he would have desired to recover; but he was enabled cheerfully

to give them into the hands of the Lord. He expressed full confidence that God would prosper the feeble church here, because it was His own. The interview between deacon Parker just before his death, and a young brother who had that day been baptized, and on whom he seemed to feel a presentiment, (which the event justified) that his own mantle and office-work would devolve, is said to have been most tender and impressive. He fell asleep in Jesus, March 20th, 1811, at the age of fifty-one years.

II. *William Goss* was born in England in 1764. He came to this country and settled in Poughkeepsie in 1798. Previously to his leaving England he became a subject of renewing grace, and as he found little of vital religion in the established church at that period, he preferred attending on the preaching of the dissenters. Such was the persecuting spirit of that age, that the manifestation of this conscientious preference, led his parents and his employer to discard him. Early after his arrival here, he united with Mr. Parker and others in the prayer meetings which were at that time commenced. He improved the earliest convenient opportunity to be baptized, and united in forming the church, as above stated. Immediately called to share with deacon Parker the responsibilities of the deacon's office, he evinced during the whole period of his membership with this church, how deeply he was interested for its welfare. In the year 1812 he felt constrained, out of regard to the interests of his family, to remove to Oriskany, a small village in Whites town, and about three miles from the Baptist church in Whitesboro. He there united with that church; and though his residence was thus distant from their place of meeting, they showed their high appreciation of his worth, by calling him to serve them as a deacon, which office he retained until his death.

For several years before he finished his course, he was the subject of painful and multiplied afflictions. A severe fall made him a cripple for life, and just after this occurred, he was bereaved of the companion of his youth, the mother of his children, by death. But in his affliction and desolateness the Lord did not forsake him. When the closing scene drew near, his desire to depart and be with Christ increased; and his dying experience and testimony were calculated to lead every beholder to exclaim, "let me die the death

of the righteous, and let my last end be like his!"

III. *John Forbus*, another of the original constituents, who at a much later period in the history of the church held the office of deacon, and died in the midst of us, full of years and full of honors, deserves a distinct notice in this sketch. He was a native of this state, and an early inhabitant of this village. He was led to hope in the mercy of God through the Redeemer, soon after the Baptist brethren had commenced their social meetings, and he was one of the first in the place to put on the Lord Jesus, by being buried with him in baptism. For more than twenty years he was a consistent and useful member of this church, and for the last seven years of this period, he served with honor in the office of deacon. His situation and duties in secular life were not the most favorable to the exercise or manifestation of distinguished piety; yet it is well known that amid all the bustle which surrounded him, he was abundant and fervent in secret prayer; and it should not fail to awaken our gratitude, that in the exposed situation which he occupied, he was enabled to keep the lamp of his christian profession and character undimmed to the end of his course. What he was as a father to the young members, and even to the inexperienced ministers, who at times served the church, some of them will never forget. His zealous activity, notwithstanding bodily infirmities which would have laid one less resolutely devoted to the cause, quite aside;—his frequent and friendly visits to the poor, whom he "loved not in word and in tongue, but in deed and in truth;"—and in fine, the steady and generous liberality with which he contributed to sustain this religious interest from its beginning, are remembered with gratitude by those who were associated with him, and should be rehearsed in the ears of the rising generation. He died in peace and hope, after a severe illness of three weeks, Oct. 24th, 1827, aged nearly seventy.

IV. In 1816, *Henry Dodge* was elected deacon, in place of one who had removed from the village, and continued to fill this office with honor and usefulness till his death, which occurred in 1820. The following testimony which appeared in one of the public papers soon after his death, may be relied on as a truthful tribute to his worth.

Died, on the 19th inst. at his late dwelling house, five miles from this village, *HENRY DODGE*, Esq., in the 65th year of his age. By this dispensation of Providence, society is deprived of a sober, industrious, and useful citizen—the church of Christ, of a truly pious and devotional christian—an affectionate wife, of a fond and faithful husband, and a number of weeping children, of one of the best of fathers.

At the commencement of the revolutionary war, Mr. Dodge, at the age of seventeen, was one of the first in the county of Dutchess, who enlisted in the service of his country; and was among the last who returned in triumph, after the American States were acknowledged free and independent. Such was the correctness of his morals, and such his intrepidity as a soldier, that (though but a youth) he was soon advanced to the honors of a captain's commission. He was in the memorable battle at Quebec, in which the much lamented Montgomery fell, and in several other important engagements, which proved fatal to many of his brave companions. After the cause which impelled him at first to take up arms in the defence of his country had ceased to exist, and the hardships and dangers of the war were at an end, he returned to the joyful embrace of his family and fellow citizens.

Though retired from the noise and fatigues of the army, and happy in the government and freedom of his country, yet he was anxious that the blessings so dearly bought should become the inheritance of future generations; he was, therefore, more or less in public life during the remainder of his days. He was repeatedly elected a member of the Legislature of this state, which station he filled with satisfaction to his constituents. Possessed of a kind and sympathetic heart, he was the sincere friend of the afflicted, and was never more delighted than when it was in his power to render them assistance. His acts of kindness and benevolence were commensurate with his existence, and cannot be erased from his blessed memory.

Mr. Dodge was also a man of God—a possessor of vital piety,—an humble, practical, and devotional Christian. In August, 1810, he made a public profession of his faith, and was unanimously received a member of the Baptist church in this village. The services of the sanctuary were his delight, and the assembly of the saints the house of his friends; while the do mes

tic altar became his morning and evening retreat. In June, 1816, he was duly elected by the united voice of the church, to fill the sacred office of Deacon; into which on the following Lord's day, he was solemnly inducted by prayer and the imposition of hands. In this office he officiated with propriety and much respect, until discharged by the Great Head of the Church.

His constitution was naturally firm, his habits regular and temperate, and until the near approach of his death, there was no indication to forbid his family and friends indulging the fond hopes of enjoying his society and counsels for many years. The complaint which terminated his existence was carbuncular, which immediately after it was discovered, gave the first alarm of a sudden dissolution. Perceiving his family deeply affected, and supposing that his situation might be dangerous, he earnestly requested his physicians to inform him of the true state of his case. With great reluctance and deep regret they kindly told him the nature, and what would probably be the fatal consequence of the disease. He then devoutly commended himself and family to God; after which he calmly proceeded to arrange and dispose of his secular concerns. Having accomplished this object agreeably to his wishes, he repeatedly addressed his kind companion and his children, in the most affectionate and impressive manner.—His prayers were frequent, fervent, comprehensive and submissive. His faith and confidence were strong and unshaken; his hope (as he frequently said) was in the perfect righteousness of Christ, for acceptance with God, and built upon the rock of his salvation. Patience, meekness, and charity were his constant attendants, shedding a pleasing lustre on his countenance, and holding in silent suspense every murmuring sigh. In this desirable frame of mind he continued until nature reluctantly seemed to let go her hold, and the immortal spirit ascended to the skies: and thus "death was swallowed up in victory."

The day following, his remains were conveyed to the tomb, with that respectful attention which his virtues had justly merited. He has left behind an affectionate widow and eight afflicted children, and a number of grandchildren, who sensibly feel and lament his loss.

"The memory of the just is blessed."

Po'keepsie, Oct. 10, 1844.

BIOGRAPHICAL SKETCH OF THE LATE REV.

JOHN PEAK.—MASSACHUSETTS.

Elder Peak, as he was generally called, and as he preferred to be styled, was born in Walpole, N. H. Sept. 26. 1761. At the age of three years, his parents removed to Claremont, in the same state, where, as the country was quite new, there was for several years no school. Under the instructions of his mother, however, he became "quite a reader," and acquired also the rudiments of religious knowledge. By her kind and diligent attentions, he had committed to memory before the age of six, the ten commandments, the Lord's prayer, the Apostles' creed, with a part of the Westminster Assembly's Shorter Catechism, portions of the Holy scriptures, and some of Watts' Divine Songs for children, by which means the leading truths of christianity were early and indelibly fixed in his mind. At the age of nine, his parents having become members of a Congregational church, he and the other children of the family were "dedicated in a public manner by a ceremony called baptism." "I do not recollect," he says, "any serious thoughts on the subject: I felt, however, a kind of boyish diffidence in being thus exposed before the assembly, was glad when it was over, and thought little of it." A few years afterwards he had repeated attacks of rheumatic fever that settled in one of his hips, and made him a cripple for life. Unable to labor on a farm, he was in 1778, apprenticed to a tailor.

In the summer of 1785, he heard a discourse from the late Dr. Baldwin, who was then settled in Canaan, N. H., from Eph. 2: 12, that arrested his attention, and led him so to reflect, repent, and pray, that ultimately he found peace in believing on the Lord Jesus Christ. His convictions of sin were powerful and thorough, and like Scott, he was "converted into all the doctrines of the gospel." His own account of the process is peculiarly

interesting and instructive, revealing, with great distinctness, the determined opposition of the natural heart to the way of salvation by grace, and the power of the Holy Spirit to subdue that opposition, and lay the rebel low at the footstool of sovereign mercy. In September, as Mr. Baldwin was on his way to the meeting of the Warren Association, he baptized Mr. Peak, and expressed to others the opinion that the young man would become a preacher of the gospel. Such was the impression made upon the spectators by his baptism, and the accompanying services, that several were savingly awakened, and the town was blessed with a delightful revival.

In 1787, Mr. P. removed to Woodstock, Vt. where he soon began to "exercise his gift," much to the edification of the church, who gave him a letter of license as a candidate for the gospel ministry. In a few months afterwards, he was invited to preach to the little church in Windsor, Vt. over which he was ordained as its first pastor, June 18, 1788. Though his advantages for intellectual culture had been very limited, yet his strong good sense, and his acquaintance with the bible enabled him to preach in such a manner as to insure attention and respect, and his labors were rendered exceedingly useful, not only in the place of his settlement, but in all the surrounding region. He travelled extensively in the states of Vermont and New-Hampshire, preached many sermons, numbered many converts, and gathered several churches.

Subsequently, he was pastor of various churches, as Deerfield and Newtown, N. H.; Woburn, Barnstable, and Newburyport, Mass. in which, and in numerous other places, he performed an immense amount of ministerial labor, and enjoyed a large share of the best kind of ministerial success. Notwithstanding his severe infirmities, he baptized more than one thousand persons.

In the spring of 1828, he retired from the work of a pastor, and soon after re-

moved to Boston where he resided, till called to his final rest, April 9, 1842.

Elder Peak was a man of unusual good sense, possessed a very amiable, cheerful disposition, and faithfully maintained his christian integrity. He was eminently sound, because eminently scriptural in his views and exhibitions of gospel doctrine. Loved and respected by thousands, he departed, leaving none to regret that he had lived and held the sacred office.

Recently, his aged widow, who was his second wife, Mrs. Priscilla B. Peak, has been summoned away to join him in their heavenly home. The memory of both is fragrant.

HISTORICAL SKETCH

OF THE

BAPTIST CHURCH IN WILBRAHAM AND MONSON, MASS.

In 1768, a Baptist church was constituted in the north-eastern part of Wilbraham, now called the North village. Little, however, is known of its history, and that little is fast fading away. In 1770, Mr. Seth Clark was ordained their pastor. The church flourished for a number of years. In 1779, they built a meeting-house of sufficient dimensions to accommodate a large country congregation for those early times. From some unknown cause, however, this church at length declined. In 1802, when the Sturbridge Association held its first anniversary, they reported 228 members. The same number appears on the minutes till 1807, when a committee appointed by the Association the year previous, reported that this church had lost its visibility.

During the existence of the above-mentioned church, July 2, 1794, about twenty five of its members, residing in the south-east part of Wilbraham and the south-west part of Monson, united together, and received fellowship as the second Baptist church in Wilbraham. In 1815 its name was changed to that which it now bears — The Baptist church in Wilbraham and Monson. The churches represented at the recognition of this church were those of Suffield, Conn. under the pastoral care of the Rev. J. Hastings, Enfield, Conn. un-

der the pastoral care of Rev. C. Miner, and the church of which the recognised church was the offspring. Twelve delegates composed the council. In the year 1800 this church united with the Danbury (now Hartford) Association, and in 1805 it became connected with the newly formed Sturbridge Association.

It is difficult, from the imperfection of the records, to trace the history of this church during its early years. In its infancy it seems for some years to have done little more than maintain "in a limited degree," the public worship of God on the Sabbath, and that generally without preaching. In 1795 trials commenced, which but for the laborious services of one of God's servants, deacon Israel Bennett, whose name is mentioned with great respect, would most likely have resulted in the extinction of the church.

In October, 1799, the clouds which had overhung the church gave signs of passing away. Fourteen were found who were ready to renew their covenant. Measures were likewise taken to ascertain whether the feeble remnant were still in fellowship with sister churches, and an affirmative reply was received from the council to which the question was submitted in May, 1800. In the meantime accessions to their numbers were going on, so that at the close of the latter year their number must have been not far from fifty. After this season of refreshing nothing special in their history occurred till 1807, when a revival was granted them, and about thirty were added to their number. On uniting with the Sturbridge Association this year they reported seventy-two members, and in 1808 they reported one hundred and seven members.

Soon after the revival just named, by which the prospects of the church had been brightened, difficulties of a new character found place among them, and in 1809 it was thought necessary to call a mutual council from sister churches.—The advice of this council resulted in lasting benefit, by occasioning unanimity of sentiment with regard to discipline. Accessions continued to be made from year to year in small numbers till 1815, when as the fruits of a special revival thirty-three were added by baptism, and the following year nine.

In 1817, individuals of the church and others disposed to engage in the enterprise, erected a commodious house of worship, at an expense of about two thousand dol-

lars, in the western part of Monson, on the road leading from Monson to South Wilbraham, nearly equi-distant from both, and favorably situated for gathering the scattered inhabitants of the borders of these towns. Previously to this, the church and congregation had met in private dwellings, and on entering their new house of worship, it was very natural that their pastor, the Rev. Alvin Bennett, should take for the text of the dedication sermon, "*I was glad when they said unto me, let us go into the house of the Lord.*" From this time for many years the church pursued the even tenor of its way, with little to make its history remarkable except that in 1822 a difficulty both singular and subtle, an ingenious device of the adversary, manifested itself, and for a while threatened to separate very friends. By mutual kindness and forbearance, however, the evil was averted, and by a very unanimous discipline, the guilty occasion of the difficulty was removed. From 1817 till the resignation of Mr. Bennett in Jan. 1836, one hundred and seventeen were added by baptism. The whole number of members returned to the Association this year was one hundred and fifty-two. The later years of the history of this church have been marked with many trials. The number of members has been gradually diminishing by death, by dismissions, and by exclusions. Since 1806, twenty-two have been added by baptism.

Ministers. At the the time of the constitution of this church, the Rev. Samuel Webster was their pastor. He continued in the office but a short time. He removed, first to Monson, then to Vermont, where he is supposed to have died.

In 1799, the Rev. Stephen Shepherd became the pastor of the church, and labored with them about half the time for nearly ten years. His labors are very favorably mentioned. He removed to West Springfield, where he died Nov. 4, 1835, in the eighty-fifth year of his age.

In 1808 the Rev. Alvin Bennett, then a licentiate, commenced preaching with this people a part of the time, and in the spring of the following year, he took up his residence among them, where he has ever since resided. On the 31st of January, 1810, he was by request of the church, ordained at Hampton, Conn., of the Baptist church in which place, he was, till after that time, a member. Being thus inducted into the ministry, he entered at once upon his pastoral duties, and though

he was sometimes absent a part of the time by consent of the church, he continued to be their pastor till Jan. 31, 1836, a period of exactly twenty-six years. He then voluntarily resigned his pastoral charge. From the period of his ordination to his resignation, he preached 4505 sermons, and attended as the officiating clergyman, 524 funerals.

After the Rev. Mr. Bennett closed his labors, the church was mostly supplied by licentiates of their own number till April, 1837, when Rev. Amos Snell became their pastor. He had for some time preached for them once a month. He now preached three-fourths of the time. He continued with them till 1840.

Since 1840 they have been supplied by different persons. Brother Elisha C. Ross, a licentiate, is now preaching with them.

Deacons. These have been Israel Bennett, Nathan Pease, Eriel Day, and Nathaniel Pease.

BAPTIST CHURCH IN MONSON.

This church was gathered by Rev. A. Snell in the year 1834. He had preached in this town frequently during the fall of 1833, and the winter of 1833-34, during which time there had been a gracious revival. In the spring of the latter year he took up his residence among the scattered Baptists of the region in which this church is located, at their invitation, and became their regular preacher. In the month of June a Baptist Society was organized, and in October of the same year, twenty-nine baptized believers, nine males and twenty females, formed themselves into a church. Of this number eleven had been recently baptized. On the 19th of Nov. following, this body was publicly recognized, by a council composed of delegates from the following churches, viz: Wilbraham and Monson, Wales, Holland, and the first, second and third churches in Ashford, Conn. The ministers who took part in these services were, Rev. Messrs. A. Bennett, A. Babcock, T. Wakefield, and W. Munger. In December the Rev. Mr. Snell was chosen pastor, and brother Samuel Nichols, deacon. In Aug. 1835, this church was received into the Sturbridge Association.

Rev. Mr. Snell continued his pastoral labors till the spring of 1837, when brother

A. E. Green, then a licentiate, became their religious teacher. He remained with them two years when he was succeeded by Rev. Dexter Munger, who in 1841 was succeeded by Rev. A. Babcock. He was engaged for one half of the time for one year.

This church has never had a house of worship. It has met in school houses. Its members are generally poor. It has seen some dark seasons, occasioned by the necessity of discipline, but has generally maintained the unity of the spirit. It has maintained a Sabbath school during a portion of the period of its history, notwithstanding the disadvantages under which it has labored. A part of this period they have had preaching but one half of the time.

Their prospects have never been bright—they are now gloomy. Rev. Alvin Bennett, who for some years has labored among the destitute, dispenses the word of life here a part of the time, and seeks to sustain the fainting hearts of this little flock. May the little one become a thousand.

BAPTIST CHURCH IN BELCHERTOWN.

This church was constituted June 24, 1795, by a council from the churches in Wilbraham and Shutesbury, Mass. and Suffield, Conn., and consisted originally of sixteen members, nine males and seven females. The Rev. Samuel Bigelow, one of the original members, was, as is supposed, a principal instrument in gathering the church, and labored with them more or less for some time. He died in this vicinity in 1807. Soon after the organization of the church it was voted to unite with the Warren Association, and the pastor was appointed a messenger to make the application. When, however, the Sturbridge Association was formed, the connexion of this church with the Warren Association ceased. In 1806 serious difficulties arose which threatened the annihilation of the church. A council was called in 1808 for their adjustment, and by the Divine blessing was successful in its endeavors. A revival succeeded in which from seventy to eighty were received to the church by baptism. June 10, 1810, the Rev. David Pease was ordained their pastor, (the Rev. Dr. Baldwin of Boston, preaching,) and remained with them sev-

eral years. His ministry is mentioned in terms of commendation. At this time the church labored under great embarrassment both for the reason that its members were spread over a large territory, and because they had no suitable place of worship. The attempt to remove this latter difficulty, after great exertions, was finally successful. A meeting house, commenced in May, 1812, was finished and dedicated March 14, 1814, the Rev. Eliza Andrews preaching on the occasion from Psalms 80 : 1. Rev. Mr. Pease closed his successful ministry in the spring of 1818, and was immediately succeeded by Rev. Thomas Marshall, who was installed Sept. 23, of the same year. The Rev. Elijah Montague preached. The Rev. Cyrus P. Grosvener visited this church in the fall of 1823, before Mr. Marshall had left town, and labored with them three or four months. The Rev. Stephen S. Nelson commenced preaching with this church in 1825, and continued his labors for about a year and a half. They were then dependent on occasional supplies until the summer of 1828 when the Rev. Henry Archibald commenced preaching, and continued with them till the spring of 1830. The Rev. Tubal Wakefield succeeded Mr. Archibald at this time, and continued his labors for four years. For the succeeding two years, the pulpit was supplied by Rev. Messrs. John Holbrook, Benjamin Putnam, Moses Curtis, Thomas Rand, Alvin Bennett, and others. In the spring of 1836 the Rev. Calvin Monroe commenced preaching with this people, and was succeeded in 1837 by the Rev. Chester Tilden, who in 1842 was succeeded by Rev. Moses Curtis, whose valuable labors this church now enjoys.

In 1834, in consequence of difficulties growing out of the Anti-Masonic excitement, a new Congregational church, called the Brainerd church, was organized in this town, and a beautiful house of worship was built for their use. In 1842 these difficulties were so far adjusted that a re-union of the Congregational churches took place, and the new edifice was left vacant. It was bought soon after by the Baptists, who now occupy it. It was built at an expense of about five thousand dollars, and an edifice of that cost will rarely be found which combines so many beauties of architecture and satisfies so well a cultivated taste.

For the Baptist Memorial.

MRS. SARAH A. PALMER.

Mrs. Sarah Amelia Palmer, wife of Rev. Albert G. Palmer, was born December 1st, 1814; and died at Stonington Boro', Conn., March 27th, 1844, aged 29 years. She was the daughter of Deacon John and Mrs. Sarah Langworthy, both of whom are still living, and who have for many years been constant and active christians.

Mrs. Palmer was characterized by a sweetness of temper and a mildness of disposition, seldom met with, which manifested itself early, even in childhood, and increased with her years, endearing her to all with whom she had intercourse.

Her taste for literary pursuits was more than ordinary—her desire for mental improvement great, and her progress in learning rapid. Of mathematical studies she was very fond, and pursued some of the higher branches with peculiar pleasure. Yet the character of her mind was decidedly practical, and thus she became possessed of a large amount of useful information, which well fitted her both for the common cares of life, and for the responsible duties of her station.

She was early the subject of religious impressions, and manifestly of renewing grace. On account of the natural mildness of her disposition, and her strictly moral deportment, even when a child, the religious change wrought in her heart and life was not so marked as otherwise it might have been; yet with clear views of the depravity of her heart and the goodness of God, she seemed to *herself* like a brand plucked from the burning.

She made a public profession of religion at the age of sixteen, and continued walking in the fear of the Lord, honoring the profession she had made.

At the age of twenty-two, March 27th, 1837, she was united in marriage to Mr. Palmer. Immediately after their mar-

riage they removed to the village of Westerley, R. I. This was his first settlement as a pastor.

Under his ministrations there, the church was much established and enlarged, so that from a feeble few, it became a strong church. Much of his success in the building up of that Zion, to use his own words, was owing to her counsels, her prayers, and her zealous and laborious co-operation. She soon became strongly attached to the church and society, and they as strongly attached to her; and in the wide circle of acquaintance which she formed, not only with her own society, but with others, it is believed that there was not one who did not regard her with respect and affection.

Six years of happy union with the church at Westerly, in all the interesting varieties of social and religious friendship, had so strengthened her attachment to this dear people that it was not without a painful conflict that she could think of a separation. Yet when duty seemed to require it she cheerfully made the sacrifice.

Their removal was to Stonington Boro', where she died. There she soon became deeply interested in the welfare of the church and all that pertained to the cause of religion in the place; and the same attractive character and devoted life by which she had elsewhere become attached to her acquaintance, made her here also, beloved and respected by all who knew her.

Of a mild and gentle temperament, of a cheerful and affectionate disposition, Mrs. Palmer became possessed of a calm equanimity of feeling and disposition, which peculiarly fitted her for that variety of trying circumstances with which her situation in life was beset. Naturally modest and unostentatious, she sought and enjoyed the happiness of social retirement, yielding up to others without a regret, all that vain show which to many has so powerful a charm.

She rather shrunk from than sought the gaze of community; she was satisfied to

pass quietly along, unnoticed in the discharge of her domestic and public duties, and yet no one enjoyed more than she did the society of friends, as many who received her hospitality can testify.

Always holding a low estimate of her own virtues and qualifications; if she had a fault it was that *she undervalued* herself.

The character of her piety partook of the character of her mind. It was not that unsubstantial, superficial kind which is satisfied with *profession*, and which unfortunately forms so large a share of the religion of the churches. Her religion was a living, acting principle; felt in the heart, and acted in the life. It was a modest and unassuming piety that shunned all display and shined the brighter because it sought to be unseen. Never presuming, but often, if not always distrustful of herself, she rejoiced with trembling; and yet her confidence was strong in God.

She never dared trial and danger, but when they came she met them with that calm submission, and determined trust in Christ, which enabled her always to triumph. By the power of that simple, child-like faith which the humble christian exercises, she was enabled to place her feet on the rock of eternal ages, and if earth and hell threatened, she could defy them to move her firm foundation or shake her trust in God.

This was remarkably exemplified in the short but painful struggle that terminated her life. She was attacked late in the afternoon with severe pain through the chest: medical aid was called, but could avail nothing, nor did the violent distress cease till death brought a release. The attack baffled all skill, alike to understand its nature and to arrest its progress; and in five short hours, from comparative health she breathed her last, on the seventh anniversary day of her marriage. But during this brief, this terrible conflict, she seems never for once to have had a doubt as to the compassionate goodness of the Saviour, nor did her confidence for a moment seem to waver. In death

she asked for no other—she wished for no better hope than that which had been her trust in life. Jesus while living had been her all, and dying she wished for nothing more.

Though racked with pain, yet with a calm, uncomplaining resignation to the divine will, she kissed her husband and her two little boys, and with this last token of earthly love, bade them adieu till they should meet in Heaven. With the honor and glory of God, which had been her guiding star through life still before her, she breathed out her last breath in prayer that her death might be sanctified to the church and community, and thus she fell asleep.

But from the life she has lived, short though it be; from the death she has died, there will go out upon the world a sanctified influence, that shall be felt long after those who wept around her, shall with herself have mouldered into dust.

The funeral was attended on Saturday, March 30, when a sermon was preached by Rev. E. T. Hiscox of Westerly, R. I. from John 11 : 26. The day was cold and stormy, yet a large and deeply sympathizing audience assembled, and the deep interest and many tears that were witnessed throughout the congregation, were evidences to the affectionate estimation which was cherished for her by all who knew her.

Her remains were committed to the grave, while her husband and children, almost broken hearted from the loss, return to a desolate home.

Peace to her dust! so shall it rest in the unbroken repose of the tomb, till the resurrection morn shall break its slumbers and gather the ransomed dead from all lands, to meet in Heaven! E. T. H.

The following notice of her death is taken from the minutes of the Stonington Union Association.

We would also notice the sudden death of our much esteemed Sister Palmer, late

wife of Elder A. G. Palmer. In this death, the husband feels the keenest of earthly sorrows, and two little boys, but just old enough to talk of their loved mother, in strains to draw forth the lonely father's tears afresh. But O, how much is there in her case that is alleviating. It is not extravagant to say, that under Christ, she ranked high as a helpmeet for a minister of the sanctuary. Her home was freely rendered the home of the numerous visitors, especially of the ministry who often called to spend a season there. She loved the church of God, and was loved by them. She was a devoted christian in life, tranquil and resigned in death. She has left behind her an influence, that we trust, will tell favorably upon the living who were best acquainted with her virtues.

Four rules for promoting the Peace and Prosperity of the Church.—David prays for the church, "Peace be within thy walls, and prosperity within thy palaces." The former perhaps invariably produces the latter. Let me recommend the four following maxims to all professors of the gospel, especially to members of Christian churches; they will promote the happiness of the person who adopts them, as well as the happiness of the persons and societies with which he is connected.

1. Let the judgment you form of yourself be dictated by humility.
2. Let the judgments you form of others be dictated by charity.
3. Let your desire to please yourself, be moderated by self-denial.
4. Let your desire to please others, be stimulated by benevolence.

Believe yourself certainly accountable to God for the time you spend in sleep—this will make you, with holy Hooper, sparing of your sleep; more sparing of your diet, and most sparing of your time.—*Burkitt.*

REVIEW.

APOSTOLICAL BAPTISM. *Facts and Evidences on the subjects and mode of christian baptism.* By C. Taylor, Editor of *Calmet's Dictionary of the Bible.* With engravings. Stereotype edition. New-York: Saxton & Miles. 12mo., pp. 236, 1844.

It is not often that the pages of the Memorial have been occupied as we now propose to fill one or two of them; nor has it been frequent with us to review books of the class to which the one before us belongs; neither have we been accustomed to write much in the exact style of the present paper. It may, therefore, be proper to say a few words explanatory of our conduct.

Some thirty years ago, Mr. Charles Taylor, one of the editors of *Calmet's Dictionary*, became acquainted with the deacon of a Baptist church in England, favorable to mixed communion, to whom he addressed a series of letters against the Baptists, showing his disapprobation alike of the mode and the subjects of their baptism. As these letters were not thought worthy of insertion in the *Baptist Magazine*, its conductors not thinking fit to devote any portion of their scanty pages to the dissemination of what they considered error, the said letters were published in pamphlets, and as these pamphlets were never answered, Mr. T. boasted to the day of his death that they were unanswerable; and they remain even till now without notice. Our pedobaptist brethren in this country have reprinted, ay, and stereotyped the book, and the "volume is submitted to the Pedobaptist churches, with the full conviction that it contains more important information upon the subjects and mode of baptism than ever yet has been published in the United States; and that as no person in Britain hitherto has attempted to disprove these facts, and to deny these evidences, during nearly thirty years, so the researches of Mr. Taylor will

remain irrefragable proof amounting to moral demonstration, that the dogma which the Baptists promulge—that *βαπτισμα* *Bapto*, and *βαπτισμος*, *Baptismos*, when applied to the christian ordinance mean *plunging under water only*; and that *οικος*, *Oikos*, and *οικια*, *Oikia*, when used in the old and new testaments, include *only adults*, is not more substantial than the 'baseless fabric of a vision.'" p. 10. Happening to know somewhat of the character of our British brethren, we may be allowed to say, we hope without giving offence, that they have been governed by the counsels of an old volume, "answer not a fool according to his folly, lest thou be like unto him." Mr. Taylor's book never was read in England.—Like his 'Fragments,' it was so full of learned lumber, ill arranged, and misapplied, that no one was anxious to study it. Pedobaptists themselves did not read this book, nor care even about his "Calmet," till it had been re-written and re-arranged. Nor do we think our brethren would have replied to this volume, even though the letters had been composed in a less "confused manner," or had it not been necessary "to condense his labors, to cancel his frequent repetitions, and redundancies, to reduce the subjects into method, according to the general topics; and thus to give to his facts their essential weight, to his evidences their just preponderance, to his arguments all their force, and to his illustrations all their evangelical resplendency." pp. 8, 9. The fact is, that our brethren there allow nine works written against them out of ten, to remain unnoticed. When the late Daniel Isaac wrote to prove that the sprinkling of thousands of persons was recorded in the new testament, they did not answer him; even the charge of our amiable friend William Thorn, of Winchester, that Baptists have committed innumerable murders by their immersions, remains to this hour unnoticed. And in reference to Taylor, the Baptists of England entirely concur with the American editor of the volume, that "the

original was printed with numberless errors."

But now it has been "decided to remodel the work," "the attempt has carefully been made," and "the increasing demand for the work has induced the publisher to stereotype it; especially as the American anti-pedobaptists, like their British brethren, have not ventured either to dispute the 'facts,' or to invalidate the 'evidences.'" Seeing that such are the circumstances, we propose to notice it somewhat, and that on the authority to which we have already referred, "answer a fool according to his folly, lest he be wise in his own conceit."

No; it really is not our intention to answer the book; but simply to assign a reason, once for all, why we allow it to pass unanswered. The reason is founded on *its ineffable absurdity*. We are sorry to say that our Pedobaptist brethren often attempt to injure the cause of truth, in a manner similar to Mr. Taylor; at present, however, we have only to do with the volume before us.

Were this book to be placed in the hands of a shrewd infidel, and he were asked to examine and make a fair report on it, he would say that many of the author's statements were outrageous; that his appeal to antiquity was a fallacy; that his mistakes were laughable; and that much of the evidence he furnishes is opposed to his own theory. We have only room to place on record two or three statements in support of each allegation.

In proof, first that his statements are sometimes outrageous, by which we mean exceeding all bounds of reason or moderation, such a man would refer us to his statement that no *family* can exist without infants; pp. 14, 48,—that "if our translators had employed the term family instead of the words, house and household, the sect of Baptists could not have existed." p. vii; whereas Mr. T. himself shows they existed many centuries before any translation whatever into English was

made;—that Lydia was a married woman with a young family—of daughters; p. 51—that Crispus and the Jailor, mentioned also in the Acts, had numerous families; pp. 52, 53, and that Cornelius had a "*very numerous family*." One reason for the latter having *young* children was, that he "was a soldier." p. 54,—that women in the Eastern baths "scarcely ever immerse their bodies in water," p. 137; that a man is *immersed* who stands on his toes or up to his knees in water; p. 116;—that "the primitive christians received baptism in a state of nakedness," p. 162; and that the reason why the Adorable Messiah, who tells us that he came to bring, or occasion, the sword, rather than peace, and to place parents and children in opposition to each other, did "not enact that all young children should be baptized" was to prevent quarrels between husbands and wives on the subject, pp. 21, 22.

In confirmation of the statement that Mr. T.'s appeal to antiquity is a fallacy, the infidel would say that the author must have been mistaken when he said "the Baptists judged that it was preferable not to force out any more memorials of christian antiquity," inasmuch as all the facts Mr. Taylor has brought out in his engravings are far too modern for antiquarians like the members of that body. They are resolute people, and cannot be induced to look at the pictures placed before them, just because they do not belong to the purest times and are not "apostolic baptisms." You may even tell them that this kind of evidence has "virtually been sanctioned by their great champion, Robert Robinson, in his History of Baptism," and that he has met Mr. Taylor, by anticipation, on his own ground, but they simply say, "we appeal to the first century, does Mr. Taylor go up to that?" We turn to the first engraving of the baptism of Jesus Christ, which "was brought from Jerusalem by the Crusaders, about the commencement of the *twelfth* century;" the

door which the second "covers is dated 1070 ; but the plate is much older than the door ;" how much older, a thousand years ?—the third is "extremely ancient," and here "the ordinance of baptism is represented as conjoining both immersion and aspersion ;" the fourth, of just the same character, is of the date of 454 ; the fifth is of the date of 401, where Christ stands in the Jordan, and John is pouring upon him ; the sixth is an ancient bath, without date, large enough for immersion ; the seventh is pouring, in the latter end of the sixth century ; the eighth the same without date ; the ninth ditto of the ninth or tenth century ; the tenth is Laurentius baptizing Romanus, by pouring ; the eleventh is the "baptism of Constantine the Great. The Emperor receiving baptism is immersed in the bath, metaphorically called the 'laver of regeneration,' and Eusebius adds the proper rite of baptism, by pouring water on the monarch's head ;" the twelfth, without a date, is called "Jesus Christ baptized in the Jordan. By John Baptist ;" the whole character of this is doubtful. No one of all these pictures is of the least authority in the controversy. Could Paul see them he would say of them as of baptizing naked, "We have no such custom, neither the churches of God."

The infidel to whom we have referred, if acquainted with ecclesiastical history, would tell us farther that Mr. Taylor's mistakes are truly laughable. With conceit almost unprecedented, and with such a consciousness of infallibility that he says "as for his facts, they await every attack with firmness, and willingly brave the utmost efforts both of learning and of ignorance." Who would have expected that such a man, after telling us that in the year 200 Tertullian wrote against infant baptism, would have made this fact an argument in its favor, saying "he could not have written against a custom which did not exist." The mirth of the affair is that Mr. Taylor well knew that Tertullian wrote against it as an evil just then creeping into the church ; but far more laugh-

able still is the fact that both in writing and in copying the engravings, he actually mistakes the chrism, or anointing by pouring oil on the head, and placing it on various parts of the body, which was early introduced into the church, immediately following baptism, with the baptism itself. We hardly know how to attribute this strange mistake to thoughtlessness, seeing we met in this very volume with the following passage :—

"The introduction of oil and anointing into the office of baptism is of extreme antiquity in the church, and passages of scripture may be adduced in its favor ; for was not Jesus Christ anointed at his baptism ? And why should not believers be anointed also ? 'whose duty it is to be conformed in all things to their head.' It is also of almost universal usage, where oil is the product of the country ; and some churches anoint before immersion as well as after it." p. 155. No reader will hereafter dispute the author's statement when he says, "Of all the arts of logic, I most admire a well managed *sophism* ; a proposition that presents the semblance of truth, but is essentially false." p. 14.

And finally, the critic of whom we have been speaking, would tell us that much of Mr. Taylor's testimony, or in other words, his "facts and evidences" oppose his own theory. It is somewhat amusing to observe that the only picture which he gives us professing to belong to the first century (p. 222) is the chapel of the baptistry in the catacomb of Pontianus. Of this building he says, "It was a baptistry before it was a sepulchre," and all his attempts afterwards to show that it was not wide enough to hold more than one person is mere-special pleading ; and moreover as to the mode of baptism, referring to the language of Clemens Alexandrinus, A. D. 190, he says, "it proves that children were at that time, as formerly by the apostles, drawn out of the water of baptism." p. 96.

And then as to the subjects of baptism, Mr. T. tells us (p. 90) that the apostles re-baptized the disciples of John, "because

they had *explicitly* professed neither the name of Jesus, nor that of the Holy Ghost." And finally, he says, "those who were baptized by John and by the apostles, were *volunteers*. They left their houses, and *came* and solicited the rite," p. 21. Enough; we are satisfied; error is never consistent with itself.

We have scarcely touched the absurdities of this extraordinary book; and yet we feel that we owe an apology for occupying the precious time of our readers, and our own valuable space with it. We hope our brethren will read it, as one among the very choicest "curiosities of literature," though we sincerely pity the desperate condition of our brethren who publish such a volume "as the authentic delineation of original christian baptism—with the assured conviction, that an erudite Polemic cannot be found who will seriously controvert Mr. Taylor's oracular position—*Baptism, from the 'day of Pentecost' was administered by the Apostles and Evangelists to Infants, and not by submersion*—therefore, the subsequent '*Facts and Evidences*' are irrefutable as 'the truth is in Jesus.'"

A GENERAL BIOGRAPHICAL DICTIONARY: *comprising the most distinguished persons of all ages, nations and professions, including more than one thousand articles of American Biography.* By Rev. J. L. Blake, D. D. Sixth edition, N. Y., 1844.

Dr. Blake in this useful compend, has availed himself with his usual good judgment and discrimination of the ample materials which are before the public, to construct a real *thesaurus* of biographical information. At little more than half the price which we paid for Lempriere, with additions of American Biography—(and what we regard as a great convenience in a dictionary)—the comprehension of the whole in a single volume,—we are here presented with just such a book as intelligent families require, and what will also

satisfy most of the scholars and professional gentlemen in our country. In about eleven hundred large and well printed imperial 8vo. pages, for the moderate charge of five dollars, this very desirable acquisition may be secured. Important as it is to all classes, we have been led to think of its desirableness to the thousands of young families in our country, who having been prospered in their worldly circumstances, and determining to become more intelligent than they and their fathers were, begin some course of general reading, but find themselves so ignorant of the persons and characters with which they constantly meet in their course, that their ardor is repressed, and often the endeavor abandoned in despair. Let them meet this obstacle by putting this dictionary on their table for *reference*, and our word for it, their difficulties will soon be diminished, if not entirely removed.

We are gratified with the praiseworthy zeal evinced by the author in correcting this work for his successive editions, so as to make it as complete as possible to the latest dates.

By omitting all scripture proper names, and those of a mythological character, much more room is allowed for a satisfactory exhibition of whatever pertains to the character of the more important individuals here mentioned. So far as we have been able to examine the immense amount of articles here combined, their preparation seems to indicate impartial fidelity, untiring industry and good taste.

We select as specimens, and for their intrinsic worth some half dozen articles from different parts of the volume, by reference to which our readers may judge of its adaptedness to please and profit them.

BACKUS, ISAAC, a distinguished Baptist minister of Massachusetts. He was born at Norwich, Con. in 1724, and commenced preaching in 1746. He was ordained as a congregationalist in 1748; but in 1751, was baptized by immersion. He was settled in Middleborough, both previous to, and subsequent to his change

of sentiments. To his exertions the Baptist denomination in America is much indebted for the prosperity now experienced. He died Nov. 20, 1806, aged 82 years. His publications were numerous; among others a History of the Baptists, in three volumes.

EDWARDS, Morgan, a Baptist minister, was born in Wales in 1722, and began to preach in his 16th year. He came to America in May, 1761, and became the pastor of a church in Philadelphia. He removed in 1772 to a plantation in Newark, New-Castle county. Being opposed to the revolution, he ceased preaching during the war. Afterwards he read lectures in different parts of the country. He had been intemperate; it was his own opinion, that a minister should not preach again after such a fall. He died 1795, aged 72. He once persuaded himself, about the year 1770, that he should die on a particular day and preached his own funeral sermon; but he lived a quarter of a century afterwards. He published a farewell discourse, 1761; at the ordination of S. Jones; customs of primitive churches; on new year 1770; materials towards a history of Baptists of Pennsylvania and N. Jersey, 2 vols. 12mo. 1792; on the millennium; on the new heaven and new earth; res sacra, a translation. He left many volumes of sermons, and twelve volumes of manuscripts on various subjects.

HOLLIS, Thomas, a most liberal benefactor of Harvard college, was a native of England, and died in London, 1731, aged 72. He was for many years an eminent merchant, and while success attended his exertions, he was inclined to charitable and benevolent deeds in proportion to his wealth. He founded two professorships in Harvard college, that of divinity and mathematics. He also presented a valuable apparatus for mathematical and philosophical experiments, and at different times augmented the library with valuable books. In 1727 the net produce of his donation, exclusive of gifts not vendible, amounted to £4,900, the interest of which he directed to be appropriated to the support of the two professors, to the treasurer of the college, and to ten poor students in divinity. Being a Calvinist in his sentiments, he required his professor of divinity to be "of sound or orthodox principles." Still he was not governed by a sectarian spirit; he did not require the preference of

his own Baptist denomination; but the professorship was open to every one, who in his view, embraced the important and fundamental doctrines of the gospel. His nephew Thomas Hollis, who died in London in 1774, had a most ardent attachment to liberty, and endeavored to promote it by the publication, and distribution of books, which vindicate the rights of man. His benefactions to the library of Harvard college amounted to about £1400.

MANNING, James, D. D. first president of the college in Rhode Island, was a native of New-Jersey, and graduated at Nassau hall in 1762. When he began to preach, several of his Baptist brethren in New-Jersey and Pennsylvania proposed the establishment of a college in Rhode-Island, on account of the religious freedom, which was there enjoyed, and directed their attention towards him as its president. The charter was obtained in Feb. 1764, and in 1765 he removed to Warren to make preparations for carrying the design into execution. In Sept. the seminary was opened, and it was soon replenished with students. In 1770 the institution was removed to Providence, where a spacious building had been erected. He was soon chosen pastor of the Baptist church in that town, and he continued in the discharge of the duties of these two offices, except in an interval of about six months, in 1786, when he was a member of congress, till his death, 1791, aged 52.

ROGERS, William, D. D. a Baptist minister, born at Newport, Rhode Island, 1751; and graduated at Brown university of that state, in 1769, being a member of the first class which received the honors of that institution. In 1771 he was settled over the first Baptist church of Philadelphia. In 1789 he was appointed professor of belles lettres in the college of that city, which office he relinquished in 1812. Dr. Rogers was an eloquent preacher, and was highly esteemed by brethren and all who knew him. He died, April 24th, 1824, aged 73 years.

WILLIAMS, Roger, the founder of the Providence plantations, was born in Wales, in 1599, and was educated at Oxford. Being a dissenter, he came to America, in the hope of enjoying in freedom his religious opinions. He arrived at Hull, February 5, 1631; and was established at

Salem, Massachusetts, as colleague with Mr. Skelton. His peculiar notions soon subjected him to the severest censure. He maintained that the magistrates were bound to grant toleration to all sects of christians; and in his actions and words avowed the liberality of his principles. After the death of Mr. Skelton, he was sole minister of Salem. Continuing to avow his opinions, which were considered not only heretical, but seditious, he was summoned before the general court, to answer to numerous charges. He however refused to retract any of his opinions, and was accordingly banished, 1635. He first repaired to Seekonk; but being informed that that territory was within the jurisdiction of Plymouth, he proceeded to Mooshausic, where, with others, in 1636, he began a plantation. The land was honestly purchased of the Indians; and the town, in acknowledgment of the kindness of heaven, was called Providence. Mr. Williams's benevolence was not confined to his civilized brethren; he learned the language of the Indians, travelled among them, won the entire confidence of their chiefs, and was often the means of saving from injury the colony that had driven him from its protection. In 1643, he was sent to England, as agent for both settlements; and in September, 1644, returned with a patent for the territory, with permission for the inhabitants to institute a government for themselves. In 1651 he was again sent to England, in the capacity of agent, and returned in 1654, when he was chosen president of the government. Benedict Arnold succeeded him in 1657. He died in April, 1683, aged 84. Mr. Williams was consistent in his religious doctrines, and set a bright example of that toleration which he demanded from others. His mind was strong and well cultivated; and he read the scriptures in the originals. After his banishment from Massachusetts, he maintained a correspondence with some of its principal men, and ever entertained for them the highest affection and respect. In his writings, he evinces his power at argument. In 1672, he held a public dispute with the most eminent Quaker preachers, of which he has published an account. He also published a Key to the Indian Language, 8vo. 1643; an answer to Mr. Cotton's letters, concerning the power of the magistrate in matters of religion, with other letters and discourses.

KEITH'S LAND OF ISRAEL. *The Land of Israel according to the covenant with Abraham, with Isaac and with Jacob.* By Alexander Keith, D. D., with numerous engravings. New-York, Harpers, 1844.

This beautiful large 12mo. volume of nearly 400 pages, with very costly and attractive embellishments, has just issued from the press, and is destined, we have no doubt, to produce an unwonted sensation among one class of religious readers. Dr. Keith has long been favorably known by his able and satisfactory works on the prophetic writings. This volume he is willing to have regarded as in part a sequel to his treatise on the evidence of prophecy. It seems that while engaged in his former works, the very natural desire took possession of his mind to verify by personal inspection, the fulfilment of many of those divine predictions which he had so long been studying and laboring to illustrate. None of these scenes had equal attractions for him with the land of Palestine, and after the enjoyment of ample opportunities of observation there, he returned, and was encouraged by his friends to draw up the following treatise.

It consists of three parts. The first sixty pages are devoted to an illustration of his views of the covenant which God made with the Patriarchs for giving to their descendants in perpetuity and peace, this large and goodly land. He argues the point of a literal fulfilment of these predictions, in a way which sadly staggers our long cherished preferences for a spiritual rather than a literal fulfilment.

Then follows a still longer and more elaborate discussion of the boundaries of the promised land, not as were possessed by the Jews, but as set in the divine prescription. This will probably be regarded as the most original part of the work by many readers, and if we mistake not, some of the views are new to the author himself, and he grasps, illustrates, and

defends them with all the vigor of a recent perception. Indeed, if the views of Dr. Keith, in regard to *the entrance into Hamath*, be correct, it will not only give fresh interest to this question of boundary; but from it is fairly deducible an important argument, for a future fulfilment of that divine promise, which as yet, has received no adequate accomplishment.

Then follows a chapter on the natural fertility and ancient populousness of the land of Israel: and another on the history of Syria in the Middle ages. Its progressive desolation; and the ruins of Moab and Ammon fill the next two chapters. The ruins in Gilead, Bashan, &c., with some graphic illustrations, occupy the eighth chapter. The next is devoted to the natural fertility of the countries east of the Dead Sea and of the Jordan. The tenth sketches the ruins of cities in Judea, and the following one, those in the north of Syria, beyond the ancient borders of Israel. The twelfth and last is devoted to the natural fertility of Judea and the north of Syria.

Then succeeds a most interesting "conclusion," of nearly twenty pages, full of life-like suggestions, from the teeming events which for the few last years have been gathering with clustering fulness, about this sacred land. We wished to present an analysis of the views here furnished, but on looking them over again and again, they have been found so much condensed, and so full of suggestive wisdom to the thoughtful observer, that we gave up the task of abridging them in despair.

Let the volume itself be read and studied by those who wish to enter into, and profit by the investigation of the prophetic writings, which are just now fulfilling, or on the eve of accomplishment. The movements of the nations in the affairs of Syria for the last few years, are full of import. The wise shall understand these things—the prudent shall know them, while the brutish do not consider.

BOOK NOTICES.

Hosken on Infant Baptism. We have kept this little volume on our table for some months, intending to give it a more elaborate examination and exhibition, for the benefit of our readers. In despair of being able soon to accomplish this, we must content ourselves with a brief notice. It professes to be "an examination and refutation of the Rev. Dr. Brownlee on the mode and subjects of baptism," and we can very honestly assure our friends that it makes good its professions. Wherever the strange and monstrous perversions of this dutch doctor are circulated, we earnestly hope that this caustic and thorough reply and refutation will follow.

M'Ilvaine's Evidences of Christianity; Sixth Edition, revised and improved by the author. The Harpers have just issued this volume, which has already been circulated so widely that commendation from us may seem superfluous. We will only say therefore, that when we reviewed the first edition, in the Baptist Magazine twelve years since, our opinion was expressed in its favor just about as warmly as the public approbation on both sides of the Atlantic has since confirmed.

The Spirit of Popery is a neat 18mo. vol. by the American Tract Society, rendered more attractive by a dozen engravings. The volume is well adapted to do good.

The Useful Christian; a memoir of Thos. Cranfield, for about fifty years a devoted S. S. teacher. Of course he was an Englishman, for nowhere else have Sunday Schools been in operation for half a century.

If you would see how an humble man can do immense good, and leave behind him a savour most sweet and profitable, get this book from the S. S. Union—read it till you weep and pray more, and then as we believe you will do more for souls.

Prof. Bush of the N. Y. University has issued ten numbers, at twenty five cents each, of a critical work on Nebuchadnezzar's dream, comprised in the 2d chapter of Daniel. The plan and execution of this work certainly deserves to be regarded as a novelty. He takes each verse by itself, gives us the original Hebrew or Chaldee, and the English translation opposite. Next the Greek text of Theodotian, with an English version opposite—then to cap the climax—the Latin Vulgate is introduced, with the English version of that on the opposite side of the page. Then he takes up every word by itself and tells all that it ever means in any connexion—and some things which it *does not*—and after all this Herculean labor, brings us to the same or nearly the same result which every simple minded reader of the chapter had reached without it. In the few instances of departure from the common meaning as in the fifth and eighth verses, where the king says, "the dream is gone from him," which our learned professor, on very slim grounds, undertakes flatly to deny—we think him entirely in the wrong. On the whole, after having examined a large part of the 144 8vo. pages to which the criticism of this chapter extends—Hebrew and Chaldee, Greek and Latin, with the notes appended—we cannot but regard it as the most precious specimen of learned nonsense—or perversion of labor and expense, which we have lately witnessed.

Carson on Baptism. Just as the public are mourning the death of this excellent man, suddenly cut off in a good old age—the Baptist Publication Society, Philadelphia, have laid on our table two of the three numbers in which form they are issuing this very important work. We have spent a few hours with the highest satisfaction in looking over some of its masterly chapters. If Pedito-baptists were not doubly incased in prejudice, it seems to us this volume would settle the question with them, promptly and for ever. We hope every intelligent Baptist in the land

will promptly procure the book, and after reading it, lend it among his neighbors. Of course we shall *review* it more amply in a subsequent number.

1. *The Way of Life*, by Charles Hodge, D. D.
2. *A Peep at my neighbors*, or the houses in Kingston court turned inside out.
3. *Choice Medley*, by a mother.
4. *Willy Graham, or the disobedient boy*.
5. *The Poor House*.
6. *Ann Ray*.

Published by the American Sunday School Union.

The publications of the American Sunday School Union are always interesting and profitable. We love to think of the vast amount of good effected by this immense agency of mercy—about twenty millions of books have been circulated by this society, and of these probably twelve or fourteen are still in use. "The way of Life" is one of the best books we ever read; it has all the warmth and cogency of Baxter, and like the writings of that worthy, will be held in veneration by all coming generations.

Hooker's complete works. Two volumes 8vo., D. APPLETON, & Co. 1844.

There are few books we have wanted to place on our shelves more earnestly than these. They are finely printed, and among other excellencies have the admirable life of Hooker by Isaac Walton. These volumes are masterpieces of theological argument, and cannot be studied closely without great advantage. The Appletons are doing a worthy service to the country by the republication of these important works.

Tappan's elements of Logic:—WILEY & PUTNAM, 1844.

We simply announce this important volume so deserving of attention on account of its importance as a subject of study, and the reputation of its respected

author, we purpose to review it at an early day.

Incidents of Social Life, by J. Heinrich D. Zschokke. D. APPLETON & Co. 1844.

The circulation of this work will be large—every one will read it who can obtain access to its charming pages. It is a work of unusual fascination,—*we beg for other works from this pleasing author.*

Choules's History of Missions. 2 vols. quarto. Seventh edition. ROBERT CARTER, 1844.

The large and constantly increasing sale of these volumes has enabled the enterprising publisher to place them before the public at the very low price of four dollars and a half. They are now generally adopted by the ministers of all denominations as a text book on Missions, and at the present moment are selling faster than ever. This is all that it becomes us to say.

Narrative of a visit to the Syrian church of Mesopotamia, with statements and reflections on the present state of christianity in Turkey, by Horatio Southgate. D. APPLETON & Co. 1844.

The author is a violent churchman of the Puseyite school; he has become somewhat notorious for his imputations on the missionaries of the American board, which have been so completely refuted by Drs. Anderson and Hawes. We have had no time to examine the volume, which is neatly printed, but our friends ought to read its pages with close caution and many grains of allowance. Mr. Southgate sees every thing through an Episcopal lens.

Saxton & Miles have issued *Bush on Joshua*. This is good service to the church. We never feel disappointed when we consult the professor, he is a scribe well instructed, and he knows how to teach others also.

Apostolic Baptism, by C. Taylor. This is a thick fog bank, and seems to have been fabricated on purpose to darken and mystify a few plain passages in the word

of God respecting the baptism of believers in Jesus Christ.

Henry G. Langley, 8 Astor House, New-York, has just printed *Commerce of the Prairies*, or the Journal of a Santa Fe Trader, by Josiah Gregg. In 2 vols. 12mo.

These are very beautifully executed, and ably written, and contain precisely the information that we wished to obtain after reading Madame Calderon's charming book, *Life in Mexico*. We have no question that this work will find a place in every collection where American history and topography are regarded with interest, and we rejoice to witness the general attention which these topics are now receiving from our people. The maps and engravings of Mr. Gregg's book are very valuable additions, and the type is admirably in contrast with the eye-destroying print of the day.

We wish we could say as much in praise of a handsome volume from the same house entitled *The Mackenzie case, or proceedings of the Naval Court Martial in case of Captain Mackenzie for the execution of the pirates Spencer, Cromwell and Small*, to which is added an elaborate review by *James Fenimore Cooper*. This is an artful attempt to change public opinion by special pleading. The people of the country have by all possible ways expressed their approbation of the firmness and courage of the gallant officer who was so singularly situated, and he has the satisfaction to know that the best of his fellow citizens in our large cities have given him their spontaneous approval of his heroic conduct. We think we see evident traces of another pen in the compilation of this work, but we are sure that the talents employed in this futile and unworthy effort could be much better employed. Mr. Cooper has so long been employed on works of fiction, that his imagination runs wild in the creation of a particular theory, or the arrangement of incidents for a particular object.

MONTHLY RECORD.

REV. MESSRS. PECK AND KINCAID.

MR. EDITOR:—The subjoined report, this day submitted to the Acting Board of Foreign Missions, was unanimously accepted, and ordered to be published. The Rev. Dr. Wayland, originally appointed a member of the Committee, was unable to attend to the duty.

BARON STOW, *Rec. Sec.*

{ *Baptist Miss. Rooms,*
 { *Boston, Oct. 7, 1844.*

The undersigned were appointed a Committee by the Baptist Board of Foreign Missions, to examine the grounds of certain impressions against the Foreign Secretary of that Board, which were stated by bro. Kincaid, at the late Triennial Convention in Philadelphia, to have been made on the minds of the missionaries in its employ.

Pursuant to that appointment, they met at the Mission Rooms, in Boston, on the 18th of Sept., 1844, and with brother Kincaid and the Foreign Secretary present, went into an examination of the correspondence of the missionaries and Secretary, and the Records of the Board.

Bro. Kincaid stated to us, as he had done in Philadelphia, that an impression existed amongst the missionaries in Burmah, that their communications to the Board were not, *in all instances*, laid before them, and that the Foreign Secretary had exercised discretionary power, interfering with the faithful transmission of communications from the one to the other. To ascertain the correctness or incorrectness of this impression, the Committee called for those communications particularly which bro. Kincaid stated the missionaries supposed had not received proper attention. On reference to the records of the meetings of the Board, and to the correspondence of the Foreign Secretary, in pursuance of the orders of the Board, they found that all the communications had received due attention; although it

appeared, from the date of the action of the Board upon the last communication referred to by bro. Kincaid, that the reply could not have reached Burmah until he had left for America. It did not appear however, to the Committee, that there had been any delay; and bro. Kincaid stated to the Committee, that the examination had satisfied him, that there was no ground for suspicion of undue assumption of responsibilities on the part of the Secretary.

The Committee also ascertained that the call upon bro. Kincaid, in Philadelphia, before the Convention, in reference to remarks which it was said he had made in private was not understood by him at the time to be in pursuance of an arrangement which had been made between him and the Foreign Secretary, in a previous conversation. An incidental remark which he had made in the freedom of social intercourse, had been circulated in the Convention, with such additions and exaggerations as the Foreign Secretary deemed not only unjust but deeply injurious to himself. When they were reported to him, he inquired of bro. Kincaid, whether he had made such representations; and on learning that he had not, requested that he would disavow them before the Convention; which bro. Kincaid expressed his readiness to do. This was before the commencement of the afternoon session. His absence from the Convention in the afternoon until the moment at which the body was about going into an election, rendered it necessary, in order to prevent injury which it was seen would be inflicted on the Secretary, to call upon bro. Kincaid at that time, for that disavowal. In the agitation and embarrassment of the moment, the object of the call, made as it was by the *Home Secretary*, was not understood by bro. Kincaid; neither had he expected to be called out before *the Convention*, but understood that his explanations were to be made before *the Board*.

Thus it appears that neither bro. Kincaid nor the Secretaries were in fault in what passed in the Convention; and the Committee are happy to say that the examination has resulted in the perfect satisfaction of all parties.

In conclusion, the Committee beg leave to say, that, although the occurrence which gave rise to their appointment was attended with unpleasant consequences for a time, they believe the God of missions will overrule it for good. It has been the occasion of a strict investigation of the manner in which the Secretaries have discharged their onerous and important duties; and this investigation has resulted in the firm belief that they are justly entitled to the entire confidence of the denomination.

All which is respectfully submitted.

SPENCER H. CONE,
DANIEL SHARP,
G. S. WEBB,
BARNAS SEARS,
R. W. CUSHMAN.

EDITOR'S TABLE.

[This month, the contributions to this part of the Memorial are furnished chiefly by extracts from a hurried letter of one of our editors who left this city the third of October, expecting to spend the next four months, in the western and south western States. In our next we shall hope to commence a series of sketches of this tour, which will be continued through several successive numbers. In this number we can only present some few gleanings from a hasty note, written to the publisher from Zanesville, Ohio, dated the 9th of October.]

My hasty journey to this place, has barely sufficed to give me some casual *glimpses by the way*, of the great and good things connected with our Redeemer's kingdom. The two or three hours spent in Philadelphia, barely allowed me time to look in at the office of our Publication Society, and learn the healthful but slow progress which is making in its important operations. The ~~Episcopal~~ General Convention was in ses-

sion with all its prelatial dignitaries, on whom I looked in for a moment, and had even less time for the Philadelphia Baptist Association then in session at brother Higgins' new house of worship in Southwark. The S. School Union in Chestnut-street, are sending forth their usual amount of good books, and have several new publications, of more than usual interest and value, nearly ready.

Baltimore was all excitement on account of a recent political election; and our brief stay only allowed us to learn that our two Baptist churches which have recently suffered from division, remained still unhealed. How sad this spectacle! and how certain that a painful amount of responsibility will rest *somewhere*, for this state of things. He whose divine prerogative it is to bring good out of evil, may and doubtless will overrule all this for the ultimate good of His cause; but in the meantime how many may be left to make shipwreck of faith and a good conscience, while the enemies of our cause look on exultingly.

We passed through UNION, (*Uniontown* it is usually called,) in the southwest corner of Pennsylvania, where the Baptists have recently been offered a college, *on condition that they will maintain it*. From what we saw and could learn in that vicinity, we hope our brethren will be cautious how they engage in any doubtful project of this kind. It will probably turn out to be a very poor concern, inconveniently located, and quite out of the reach of any efficient body of our brethren, able to superintend it, so as to secure and profit by its success.

In Wheeling, situated on the Ohio river, in Western Virginia, we passed the Sabbath, after our weary ride over the mountains. The attempts here made by our brethren in former years to maintain the cause of truth, have not resulted as favorably as might be desired. We found a very small company of the Disciples, or Reformers, and worshipped with them in the morning, entirely unrecognised by any individual till the close of the services. We heard nothing in the preaching, or prayers, or hymns of praise, by which the most sensitive orthodoxy could be dissatisfied. In the afternoon we found the large upper room where the members of the Baptist church were holding a prayer meeting. It was pleasant, and we hope mutually profitable to spend an hour together, in united, earnest supplication, and in attending to such instructions and consolations as seemed appropriate. Should some plans there set on foot, be vig-

rously and successfully prosecuted, not many months will pass away before a different aspect will be shown by our cause in this important town. Surely our brethren of the old dominion will cheerfully lend their aid to sustain such a ministry in this great thoroughfare, as the exigencies of our cause seem to demand. Nor can our Home Mission Society more wisely appropriate some portion of the funds in their control than at this point.

Crossing the Ohio river here, our ride of more than seventy miles on the National road, led us over hills and valleys of great fertility and beauty to this interesting town on the Muskingum river some sixty or seventy miles above its junction with the Ohio at Marietta. Here are two interesting churches, with whom and their beloved pastors Shepardson and Courtney, we have passed some interesting hours of sympathy and gratulation. Hence on the morrow to Columbus, leaving Granville and its sick and afflicted President, Dr. Goig, some miles to the north of our route. Should God disable that good man from farther labor, he has already accomplished much, very much, for this great and rapidly growing state. The College and the Churches and Associations will long have occasion to bless his memory. May a gracious Providence restore and long preserve his active usefulness!

Several times, and from different brethren of first rate intelligence and influence, the Memorial has been spoken of in terms of high commendation. This must be very gratifying to you, Mr. Publisher. May that sheet become every month more and more worthy of its increasing and wide spread patronage. What we can accomplish in giving interest to its pages you may confidently rely on.

Yours truly,

R.B.

I MUST PRAY MORE.

I habitually feel this necessity, but the other day the conviction came to my mind with stronger power, and I said with greater emphasis than ever, *I must pray more.* It struck me with indescribable wonder that so little time should be employed, and so little energy expended in prayer, even by those who are prompt to acknowledge its deputy as a privilege, and its efficacy as a means of obtaining good. It is not now as it was in patriarchal times. We do not pray as Jacob did. He wrestled until the breaking of the day. Yes, his praying was wrestling, and it lasted all night. We put forth no such power in prayer, and we do not allow the repose of our night to be interrupted by it. It is not because our wants are all supplied, that we are so feeble and brief in prayer, nor is it that God's bounty is exhausted. We are as poor as creatures ever were, and he as rich and munificent as ever. His hand is not shortened, neither is his ear heavy. Only think how small a portion of each successive day spent in prayer. I wonder if any christian ever thought of it, without being so dissatisfied as to resolve that he would spend more time in prayer the next day. Just add together the minutes you daily occupy in supplication and the kindred exercises of devotion, scriptural reading and meditation, and see to what it will amount. Will the sum total ever be one hour? What! less than an hour a day in devotion? Why not one hour in seven, according to the analogy of the divine law, which requires one day in seven? But if less than an hour is all that can be afforded, no more is required. Let us see. How much time has business? Could not a little time be saved from business for prayer? Do you not give an hour more to business every day than it absolutely requires? Then how much time has sleep for the refreshment of the body? Might not some little time be redeemed from sleep and spent in prayer with more profit to the whole man than if it were given to repose?

Beautiful it is to see and understand that no worth, known or unknown, can die, even in this earth. The work an unknown good man has done, is like a vein of water flowing hidden under ground, secretly making the ground green; it flows and flows, it joins itself with other veins and veinlets; one day it will start forth as a visible perennial well.—*Cartyle.*

Would not the soul thereby obtain a rest, which would most favorably react on the body? I do not believe that the Psalmist felt any worse in the day, for the hours of night he spent in communing with his own heart, and with God. I presume he enjoyed as good health, and was as vigorous through the day as we, though he rose at midnight to give thanks unto God, and prevented the dawning of the morning with his prayers.

If we take none from business, and none from sleep, yet could not some time be spared from the table or conversation, which is not always the most profitable?

Perhaps many of us spend more time in barely receiving the body's nourishment, than we do in the entire care of the soul!

Seeing then that we can pray more—that time can be *afforded* for it, I am amazed that we do not pray more. We do not pray enough to discharge the mere obligation of prayer. We are commanded to pray more than we do. But while prayer is a duty, it is rather to be viewed by us in the light of a privilege. And oh, it is such a privilege! What a favor that we may petition God, and ask of him eternal life, with the confidence that we shall not ask in vain! It is astonishing that the sense of want, or the desire of happiness does not carry us oftener to the throne of Grace; and that we should ever require to be incited to prayer by the stimulus of conscience. O! I wonder that we do not oftener go in unto the King whose gracious sceptre is ever extended toward us—I wonder we have not more frequent and longer interviews with our heavenly father. It is strange we do not pray more, when prayer is the easiest way of obtaining good. What is so easy as to ask for what we want? It may be hard to the spirit to beg of men. To beg of them you may be ashamed, but no such feeling should keep you aloof from God. He giveth liberally and upbraideth not.

Is there any thing attended by a purer pleasure than prayer? One who knew said, "it is good for me to draw nigh to

God." But prayer is a means of *doing good*. We are commanded "as we have opportunity" to do good unto all men. Now prayer affords us the opportunity of being universal benefactors.

Through God we can reach all men, we can make ourselves felt by the world by moving the hand that moves it. In no other way can we reach all. Prayer makes us in a sense omnipresent and omnipotent: it prevails with him who is both. The world needs your intercessions. It lieth in wickedness. Zion needs them. She languisheth, because few pray for her peace; few come to her solemn assemblies. What family needeth not the prayers of its every member? Who hath not kindred that are out of Christ? With such a call upon us for prayer, so urgent, and from so many quarters, I wonder we pray no more.

I must pray more, for then I shall do more—more for God, and more for myself, for I find that when I pray most, I accomplish more in the briefer intervals between my devotions than when I give all my time to labor or study. I am convinced there is nothing lost by prayer. I am sure nothing keeps a student like prayer. His most felicitous hours—his hours of most successful application to study—are those which immediately follow his seasons of most fervent devotion. And no wonder. Shall the collision of created minds with each other produce a happy excitement, and shall not the communion of those minds with the infinite Intelligence much more excite them, and make them capable of wider thought and loftier conception?

I must pray more, because other christians, whose biographies I have read, have prayed more than I do. God is disposed to hear more prayers from me than I offer; and Jesus the mediator stands ready to present more for me.

If I pray more, I shall sin less. *I will pray more*. The Lord help me to fulfil this resolution.

C—

For the Baptist Memorial.

MESSRS. EDITORS :

In looking over the minutes of the N. Y. Baptist Association for 1804, it struck me that the following items would be interesting to your readers. The anniversary was one of unusual interest, and in addition to local matters which were adjusted in the spirit of christian kindness, the fact that several missionaries were present, who had been compelled to visit the United States to obtain a passage to Calcutta and the Cape of Good Hope, (not being permitted to sail from England) will serve at least to illustrate one page in the history of our missions to the Heathen.

H.

Minutes of the New-York Baptist Association, holden in the city of New-York. May 23d and 24th, 1804.

Wednesday, May 23.

Assembled at 3 o'clock, P. M. for Public Worship, at the Baptist meeting-house in Gold-street. Brother Stephen S. Nelson preached the Introductory Sermon, from 2 Peter 1 : 1. "*To them that have obtained like precious faith with us.*"

In consequence of an application from the First New-York Church, the usual business of the Association was postponed, to give an opportunity for the ordination of brother Jeremiah Chaplin, minister of that church.

Dr. Baldwin of Boston, preached the ordination sermon from Daniel 12 : 3.— "*They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.*" Then Dr. Jones, previous to the imposition of hands, to show that attention was paid to the injunction of the Apostle, when he says, "*Lay hands suddenly on no man,*" stated that they had examined the candidate, respecting a work of grace on his own heart; his call of God to the ministry, as well as of the church; his soundness in the faith, and his becom-

ing deportment of life; on which head they received ample satisfaction: After which, hands were laid on by five of the Elders—and Dr. Jones made the prayer. The charge was delivered by Dr. Gano of Providence; brother Williams gave the right hand of fellowship; brother Van Horne made the concluding prayer; and brother Chaplin gave the benediction.

Thursday morning, May 24.

The Association met. Prayer, introductory to business, by brother Nelson. Brother Samuel Jones was chosen Moderator—and brother Ezra Darby, Clerk.

Brethren Williams of New-York, Pitman of Providence, Rhode-Island, and Holmes, Missionary to the Indians, were invited to a seat with us; likewise, brethren Mardon, Biss, Rowe, and Moore, from England, proceeding as Missionaries to the East Indies, and brother Erasmus Smit, from Rotterdam, Missionary to the Cape of Good Hope, were invited to a seat.

The committee appointed last year to assist in settling the dispute between this and the Warwick Associations, reported, That a council, consisting of Dr. Samuel Jones, David Jones, and Burgis Allison, appointed by the Philadelphia Association, had met upon the business; and after hearing the parties, had recommended that all disputes and differences between the two Associations should be buried in oblivion; and that the parties should mutually and cordially unite in christian fellowship. Which was concurred in by this Association.

Voted, That this Association entertain a grateful sense of the attention of the Philadelphia Association, to a joint request of this and that of Warwick, for a council of assistance; and the thanks of this body are hereby presented to the brethren of the council, for their christian advice, in bringing to a close a long and an unhappy contention.

Adjourned till 4 o'clock, P. M. Prayer by brother David Jones.

THE WIDOW AND HER SON.

[The following lines were suggested by the sight of a beautiful picture by Thomas H. Illidge, Esq., in the Liverpool Exhibition of 1841.]

The sunset hour! how many hail
Rejoicingly its glow,
Bordering with golden hues the veil
That twilight spreads below.

Gladly the peasant sees its fire
Tinging the old tree stems,
Turning church window, roof, and spire,
To gold and living gems.

The lover hails its reign on earth,
For then he knows, full soon,
The loved one from her home comes forth,
To wander 'neath the moon;

But never may its fleeting waves
So fittingly be shed,
As on the hallowed place of graves,
The city of the dead.

So thinks the pale and silent one
Who seeks her husband's tomb;
With him went down life's cheering sun,
And all around was gloom.

Yet, as in darkest skies there are
Some little streaks of light,
Still shines for her *one* lonely star,
When all besides is night.

She brings that living treasure here,
With awed and reverent tread,
Yet, with the love that casts out fear,
He stands beside the dead.

Her home hath grown a lonely place,
Though friends may gather there—
Without the *one* beloved face,
What pleasure can she share?

Her home!—no more her *house* may claim
A word so very dear,
The only spot that hath that name
For her on earth is *here*!

Now hath it grown a daily joy,
To steal from friends and kin,
And by his tomb, with that fair boy,
To talk of him within.

Each day he lists with ear intent,
To all she can impart,
She builds her husband's monument
Within that orphan's heart.

And who can tell but after years
May witness to the power
A mother's words, and prayers, and tears,
Can have at sunset's hour?

When dark temptations shall be his,
Perhaps this thought may save:
"My mother warned me once of this,
Beside my father's grave!"

Well, painter, didst thou choose the hour,
To paint the widowed one
Beneath the magic and the power
Of that declining sun.

This is the spot her heart holds dear—
This is her happiest time—
Her gentle spirit rises here
To something of sublime.

If midst her sorrow, hope, or pride,
Her heart may overspread;
'Tis when these twain are by her side—
The Living, and the Dead.

M. A. BROWN.

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ON CHRISTMAS DAY.

BY REV. T. T. WATERMAN.

[It gives us great pleasure to lay before our readers the following admirable article on the celebration of Christmas, written by our respected friend, the Rev. Thomas T. Waterman, of Providence, R. I. We beg our friends to read it thoughtfully. It is time that voices were raised against the ceremonies of a church whose greatest grief seems to arise from her amputation from the idolatrous and apostate communion of the Romish church. Ed.]

Ye observe days, and months, and times, and years.—
Gal. iv. 10.

There are themes on which the truth, if told, is extremely unpleasant, especially to all such as are indisposed to hear and admit it.

Truth, however, like gold, is valuable according to the degree of its purity. Like gold, too, it is the most brilliant where the light is the most perfect. It loses nothing by free and open discussion.

All principles and ceremonies, and most certainly those of the church of God, should be based on reason. In this day of searching after knowledge, Zion should open wide the portals of her temples and court investigation. The shades of mental night

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are fleeing away—the day dawns. All that cannot be rationally and scripturally maintained, must be abandoned. The trammels of early education, and of sectarian prejudice, as binding without knowledge or reason to any one system of doctrine and rite, must be broken off, and thrown to the moles and the bats.

Truth alone will stand the earthquake shock of error; all else will tumble to ruins; and the sooner the better. Cost what it may of sacrifice and toil, the Augean stable of ecclesiastical innovations must be cleansed. The signs of the times betoken it, and all who are interested should be prepared for what, to them, may seem a most distressing event. There will doubtless be great quakings among the mountains of Israel. This is to be expected ere they fall and become a plain.

“They tell us,” says Mather, in the preface of his *Magnalia*, “that on the highest of the Caspian mountains in Spain, there is a lake, whereinto if you throw a stone, there presently ascends a smoke, which forms a dense cloud, from whence issues a tempest of rain, hail, and horrid thunder claps. Our church history will be like a stone cast into that lake, for the furious tempest which it will raise among some whose ecclesiastical dignities have set them as on the top of Spanish mountains.”

Said the Rev. Mr. Noyes, of Salem, Mass., years since, respecting the history of the aborigines of New-England :

"Tell me their Patriarchs, Prophets, Priests
 and Kings,
 "Religion, manners, monumental things;
 "What charters had they? what immunities;
 "What altars, temples, cities, colonies
 "Did they erect?
 "These things in black oblivion covered o'er,
 "As though they were not, lie with thousands
 more."

In puritan style, he wished for historical light and fact; and if ever the friends of purity and freedom in Church or State needed light, they need it at this day. Every breeze and wave of ocean are bearing to our land—the asylum of the oppressed—thousands and tens of thousands of those who have been trained in passive subjection to Priest and King. The chains they have worn they bring with them. They are the chains of early association, unenlightened subjection, and long established habits. Theirs are manacles of thought and of feeling; they are stronger than iron, and more to be dreaded than fire and sword. These thousands and tens of thousands of our adopted fellow-citizens are to be welcomed to our endeared privileges and blood-bought freedom, with philanthropic and christian sympathy. They are to be enlightened as we are enlightened, and blessed as we are blessed. In this way only can they be enfranchised. Thus alone can we be secure from suffering, through their influence, as they have suffered, and bowing as they have bowed, and bleeding as they have bled.

Would we bless and be blessed at a time like this, all that in origin or tendency is associated with usurpation in Church or State—all that connives at conformity to what in rite or law has filled the old world with blood and groans, must be exposed and renounced.

Is it asked, in what does the danger consist? what one thing can be stated of sufficient magnitude to warrant alarm? In answer, let it be understood that danger does not flow so much from any one great

thing, as from a multitude of what, in the estimation of many, are deemed little things.

The primitive bondage of Zion and of Europe, came not in one sudden and tremendous avalanche of innovation in church or power in state. This bondage stole the march by little, and little, and little. This thing, and that thing, and the other thing, all apparently non-essential, and most surely innocent, and more than certainly expedient, rolled in and rolled on, until, like the mingling of ten thousand streamlets, they formed a dark, rolling, and resistless Mississippi, which swept all before it into the yawning gulf of religious and civil despotism.

The alarm was sounded, but it was lost amid the death roar of the merciless current! Cyrus had entered Babylon—and it was too late.

He must indeed be a novice in ecclesiastical and political revolutions, who laughs at venerated and increasingly endeared relics of former wo, because they seem trifling. The fang of the rattlesnake is small, but it carries the poison which does the work of death. Strange that good men and wise men will, amid the awful warnings of the past, be thus cajoled to silence and to sin. Strange that they will select and carry about with them, the fringe and deckings of a leprous robe, because forsooth they are attractive and small. Strange that they will mock alarm, and cry all is well! and gravely travel on, rattling the links of chains which have galled Zion and the world to the quick, and made both sweat drops of blood at every pore.

Is it said that the chains are broken, and the links are loose? Then why, in the name of reason and of mercy, are they retained? Why do they not drop off? What means their holding together and their holding on? Why such a sensitiveness, when they are but gently touched, and this merely to test their strength? Sound links as parts of a chain to encum-

ber if not to bind the conscience, are dangerous—broken ones useless. On either ground they should be shaken off.

It is too late to sound the alarm when the ship has struck the reef and bilged, or to cry fire when the city is in ashes. The remedy, if ever, must be applied before the ruin!

With these views—which all, who have a just conception of the evils of human devices in religion, or who are acquainted with the rise and progress of Prelacy or the monstrous union of Church and State, will know how to appreciate—allow your attention to be turned to the following reasons against the observance of what is called Christmas.

Efforts, it is known, have been made to extend the observance of this festival in this country. The plea is, innocent and pious regard to the Saviour. Many non-conformists in the land are conniving at such observance; some are conforming to it! To such an extent is this true, that by some it appears to be thought a marked disrespect or neglect of the blessed Redeemer for any minister or church not to conform so far at least as to hold a Christmas service. All this being as it is, there are some who are so scrupulous as to duty and authority for the same, that before they can conscientiously consent to own this festival as obligatory or as innocently optional, they wish to know its origin and design. They are honest and anxious to do right, and wish to know the truth, the whole truth, and nothing but the truth. The festival claims the sanctity of ecclesiastical, if not divine authority. It is not merely a civil holy-day, as that of Thanksgiving, on which it is recommended as a voluntary service that we unite as a people, and return thanks to God for collective blessings. Far otherwise. Christmas is ecclesiastically binding, and ecclesiastically enforced, if binding and enforced at all. The Church assumes the claim, and in the name of Him who has died to redeem, calls upon us to fulfil the duty of observance. Here we demur—and thus

demurring, we are frank and unreserved in stating our reasons. If these reasons are false; if there be historical evidence to show that the hundreds and thousands in this land who dissent, and by dissenting disown the festival in its authority and appropriateness as a christian rite, are mistaken, we are ready when such evidence is adduced, to acknowledge our error and repent of our sin. If on the contrary these reasons are true, we claim the right of promulgating them. Nay, we deem it a duty to seek to rescue our land from all that would help on the dreaded encroachment of a foreign emigration or a foreign despotism.

Our reasons against this festival are :

1. *The day of the Saviour's nativity is not known.* The authority on this point is abundant. Dr. Adam Clarke, in his commentary on the advent as recorded in Luke, remarks—"As the Shepherds had not yet brought home their flocks, it is a presumptive argument that October had not yet commenced, and that consequently our Lord was not born on the 25th of December, when the flocks were out in the field. *On this very ground the nativity should be given up.*"

Again he says—"The time in which Christ was born, has been considered of great importance among Christians. However, the matter has been considered of no moment by Him who inspired the Evangelist, as not one hint is dropped except the chronological fact."

And again—for the mind of such a man as Doctor Clarke, was not to be awed by the aristocracy of Lords and Bishops—he adds: "Learned and pious men have trifled egregiously on this subject, making that of importance which the Holy Spirit, by his silence, has plainly informed them is of none. Fabricius gives a catalogue of no less than one hundred and thirty-six different opinions as to the year of Christ's birth; and as to his birth-day, that has been placed by Christian sects and learned men, in every month of the year. The Egyptians placed it in January. Wagen-

seel in February, Bochart in March; others in April and May: Lightfoot in September, Scaliger in October, and others in November. But *the Latin or Roman Church, supreme in power and infallible in judgment, placed it on the 25th December, the very day on which the ancient Romans celebrated the feast of their Goddess Bruma!*"

This testimony of Doctor Clarke is certified by the unanimous voice of history. Let this be confuted, and we will adduce more. As, then, the day of Christ's birth is not known, it is evidence to demonstration, that God never commanded or sanctioned its observance. It is assuming an undelegated and dangerous, if not impious right, to affirm that such a day is the day, when the day is not known. Children, and multitudes of others, are led to believe that this is the day. Thus it is affirmed in the Almanacs, from year to year; and thus the *may be* falsehood is perpetuated. It is said, that the time is a matter of indifference!—it is the thing the Church wants. But is that *want*, which leads the Church and others to tell a probable lie, a matter of indifference? Will God accept, or is he honored by services which are purchased at such a price? Judge ye.

II. *There is no warrant in the Bible for the observance of such a festival.* The celebrated Doctor Donne, who in 1619 was elected Dean of St. Paul's, London, in a discourse on this festival, is candid enough to admit that the scriptures record the celebration of but two birth-days, those of Pharaoh and Herod, both of which were of heathen origin, and were attended with bloodshed and murder.

Among all the Jewish festivals, or days of sacred service as instituted by God, there are no birth-day celebrations. The announcement of the birth or advent of the Saviour, by the angels to the shepherds, was in the night; and the celebration of the event was confined to the angels. There was no festival and no services performed by the shepherds. The babe was

found by them, wrapped in swaddling bands, lying in a manger—facts evidently designed of God to reprove all parade, and pomp, and feasting, as connected with the coming of the meek and lowly Jesus. The act of the angels was merely an official announcement, a sealing testimony to the fact. There is not a word, nor has any rational man ever pretended to the contrary, which warrants the observance of a Christmas festival. Scott, a rector in the established Church, in his remarks upon the passages in their place, says—“*Most happy for us, the hour in which we believe in Christ. Without such belief, we can have no reason to celebrate the nativity of Jesus with rejoicings; for that event will but enhance the guilt and condemnation of unbelievers. And if real Christians deem it proper to commemorate it, at a season set apart for that purpose, they will not do it with bacchanalian revels or luxurious feasting.*” What a pointed and deserved reproof this, against such *as*, being impenitent, riot and sport in professed honor of Jesus Christ. Nay, what an argument against the observance of the day. The “*bacchanalian revels and luxurious feasting,*”—what does Doctor Scott mean? whom does he reprove?

In all this, there is not a syllable to sanction the festival called Christmas but every thing to oppose it. It is a festival which has not the shadow of a warrant from the Bible. If there be proof to the contrary, let us have it.

III. *There is nothing in the observance of such a festival, which is not more emphatically signified in the divinely sanctioned sacrament of the Lord's Supper.* The birth of the Saviour, though essential, was not the consummation of his atonement and his triumph. It was but a part; the whole was perfected in his death. It is the death of Jesus that gives him the crown of Redeemer and Saviour. To commemorate any thing distinct from, and inferior to this, is to set at nought the high and holy command, *this do in remembrance of me.* Here in this celebration of the Supper, is all, all

of glory. Of course, an assumed and unauthorized rite which commemorates merely a part is not only unnecessary but derogatory to the honor of our Lord and our God. The plea of expediency is, by this one consideration, rendered little less than presumptuous. This festival pays no respect to Christ, which is not paid by the regularly repeated and expressly enjoined ordinance of the Supper. Can Christ be honored by gratuitously adding to his ordinances? How far is the assumption of such a prerogative removed from what is dangerous and criminal? We call for light and for argument on such a momentous subject. If any one benefit is secured by such a feast, which is not and cannot be better secured by the regular ordinances of the church, let us know it, that we may find one instance in which the great Head of the Church has failed in wisdom and in justice. A child can see that if the Church may appoint and urge the observance of one ecclesiastical festival or rite, and by special attention to seek to render it attractive to the gaze of an idle world, it may add another and another, until it becomes the mother of abominations.—Here we tread on holy ground, and it becomes us to step surely and safely. God is not mocked. At any rate, there are some who remember what has been, and are afraid—they want light before they presume to run at random within the hallowed enclosures of Zion, and teach for doctrines the commandments of men.

IV. *The observance of this festival is attended with a fearful amount of reckless mirth and impious feasting.* In proof, we might simply ask each one to call to mind the scenes he witnesses or knows of being transacted on this day. We will save ourselves the painful task of a special reckoning, and refer to history. In 1644, the Lords and Commons of England passed the following order:—"Whereas some doubts have been raised whether the next fast shall be celebrated, because it falls on the day which heretofore was usually called the feast of the nativity of our Saviour; the Lords

and Commons in Parliament assembled, do order and ordain that public notice be given, that the fast appointed to be kept the last Wednesday of every month, ought to be observed, and that *this day in particular* is to be kept with the more solemn humiliation, because it may call to remembrance our sins and the sins of our forefathers, who have turned this feast, pretending the memory of Christ, into an extreme forgetfulness of him, by giving liberty to carnal and sensual delights, being contrary to the life which Christ led here on earth, and to the spiritual life of Christ in our souls."

This was done on the ground, says the historian, that this, as well as other festivals, is of ecclesiastical appointment; that there is no mention of the observance of Christmas in the first or second age of Christianity; that the church of Scotland never observed it since the reformation, except during the short reign of the Bishops, and do not regard it at this day.

Mr. Edward Calamy, in his sermon before the House of Lords, has these expressions: "This day is commonly called Christmas day—a day that has heretofore been much abused to superstition and profaneness. I have known some that have preferred Christmas day before the Lord's day. Some that would be sure to receive the sacrament on Christmas day, though they did not receive it all the year after. Some thought, though they did not play at cards all the year long, yet they must play at Christmas, thereby it seems to keep in memory the birth of Christ!" This testimony may be jeered at, as antiquated and puritanical; but who will attempt to prove it false? Who will say, that in modern times there is not all and more of this on Christmas? Who does not know the greeting of the day? I wish you a merry Christmas. A merry Christmas! What does this mean, as passed from the impenitent, and the debauched, and the profane; nay, what does it mean, in the lips of an ambassador of God, or a professed follower of Jesus?

What does it mean? Why it means, what all will admit, a day of cake and pies, and sumptuous dinners, and presents, and all that is "of the earth, earthy!"

How many children have heard of the superstitious, and to some, unpardonable falsehood, of the cattle's kneeling at twelve o'clock on Christmas eve. How many of the little ones, who are early taught conformity, and some who are not, are told of Fairy Queen, who, coming on this favored, sacred night, will leave in stocking hung in chimney corner, or basket placed on shelf, her gifts of cake or toys, or books! What is this but christianized superstition, the most base and criminal of all? Who does not know that the displays of evergreens and illuminations, and things innumerable, seem to fill the mind, especially of the young, and turn them to what is vain and external? Is it said that all this is mere form, and is not designed as part of the honor of the day, and in itself is nothing? But why waste so much time and expense in gathering and twining evergreens and flowers, and this for nothing? And why illuminate places of worship, and call in the multitude to gape and gaze at nothing? Is this becoming the temple of the Lord, and the commemoration of the meek and lowly Jesus? Is it said that this is an uncharitable construction?—then let us know what sacred meaning and what holy use these things have. We wish for light, not the light of candles, but of truth, to dispel the darkness. True, it may be said that all the feasting, and dance and song, and revelry, are an abuse of the day; that its design is good; and that many of those who hallow the day, are opening their eyes to these perversions, and are opposing them. Grant it; and here is the very difficulty, the tendency to abuse things called sacred. If rites and feasts, good in design, are and will be abused, it is proof to demonstration that they should not be unwarrantably multiplied. The very fact that this festival is called religious, and is to honor Christ, is the fact of all others

which militates against this observance. Under the pretence of honoring Christ, they eat, and drink, and sport, and seek above reproof or reproach, for it is Christmas, and what they do is for religion.

There is a sufficiency of perversion and abuse of the ordinances which are of God, without adding to all this, by self-imposed rites of man. The good secured by all human ordinances, as embodied in the rites and services or canon law of Zion, is purchased at too dear a rate. Who would dare endorse the bill of Christmas sins for the judgment day—we mean of sins *especially* occasioned by this unnecessary and unauthorized festival? Some few well meaning, godly persons, may be, and no doubt are, devout on that day; they draw near to God; but even with them the blessing is in the word and in the ordinance of the Supper, all of which they have without this feast. Where few or many are benefited, and made more holy, and less conformed to the world; multitudes, there is reason to fear, are hardened and hurried on in sin. We know that this is a melancholy comment upon human nature, but so it is; facts, abundant and lamentable, and which need not be disclosed, proclaim it. If men will not regard the institutions of God, much less will they reverence the ordinances of men.

V. *This festival is claimed to be of human or Popish origin.* The first footsteps we find of the observance of this day, says Buck, in his dictionary, are in the second century, about the time of the Emperor Commodus. Very definite authority truly—*first footsteps! about the time! &c.* He also alludes to Telesphorus, as quoted in the Decretal or forged epistles, and whom Doctor Rees calls a Pope, as the assumed father of this festival. This same Decretal Telesphorus lived, if he ever had a being, of which there is much doubt, in the second century. Mason, in his Compend of Ecclesiastical History, which is recommended by the "Rt. Rev. Bishop Hobart," and by the "Rt. Rev. Bishop T. C. Brownell," and by the Rev.

Bishop B. T. Onderdonk, and other distinguished men of the Church, says, under the second century: "The principal annual festivals observed in the Church, were as yet but two, one to commemorate the resurrection, and the other the descent of the Holy Ghost." Here, then, is express testimony of the highest dignitaries of the Church to prove that Christmas was not observed in the second century. Mason further says: "It is not to be questioned that many unnecessary rites were added, in this century, to the simplicity of Christian worship. The introduction of which was extremely offensive to good men!" The occasion of these changes, he adds, may be traced to an injudicious desire of accommodating the public services to the habits of the Jews and the Pagans!—(See Mason's Compend, chap. 4, p. 61.) Here is indubitable authority, and what does it prove? Why, that Christmas was not observed in the second century, and that Popery or human rites were being introduced to the church.

Chrysostom, who lived at the close of the fourth, and commencement of the fifth centuries, and is quoted as the earliest and best authority, says that it is but a little time that Christmas has been celebrated at Antioch on the 25th of December, as a distinct feast, it having been the same as Epiphany; the use of it came from the West. Now if this feast was of Apostolic origin, how happens it that at Antioch, the very place where the disciples were first called Christians, all this change and interchange, according to Chrysostom, should have happened? How is it, that its observance on the 25th of December, came from the West, if it were already, and had been from the days of Christ, in the East? Will those who quote Chrysostom, in defence of Christmas, tell us?

From this testimony, which is the most favorable which distinguished and accredited authors give, we prove that Christmas is of human or Popish origin. The name marks the descent—Christ and Mass; and Mass, every body knows, or

might know, is defined a service of the Romish Church, or of Popery.

Has it been said that this must be a mistake, as Boniface III., in 606, first assumed the title of universal Bishop, Pontiff, or Pope, and that Christmas was observed before this? Strange that men are so blinded. Popery, or the mystery of iniquity, was working secretly in the days of Paul. It was the eruptions of Popery, of which the Christmas festival was a part, that made the Pope. Popery came first, and the Pope last.

Besides, as soon as the master corruption, a denial of the Gospel equality of ministers, was established, the title of Pope was given to Bishops, who had what were called "Apostolic Sees." The Valentinian Law, 372, empowered the Bishop of Rome to examine and judge other Bishops. What was this but Popery!

But Christmas is termed a festival. And who does not know that festival is defined, ecclesiastically, a Church solemnity, or days enjoined by the Church? "The prodigious increase of feast days in the Christian Church, commenced towards the close of the fourth century.—These, instead of being set apart for pious exercises, were abused in indolence, voluptuousness, and criminal practices. Many of them were instituted on a Pagan model, and perverted to similar purposes."

How evident the parentage of Christmas. On testimony the most authentic, and that sanctioned by the Church, we claim that it is demonstrated to be of Popish origin; and as stated by Doctor Clark, designed to meet the *Drumalia*, or feasts of Bacchus, which were held by the Romans in December. If we are mistaken—if any man has authorized ecclesiastical reference to prove that Christmas was known to the Church until two or three hundred years after Christ, let him present it to the world. Let the time, place, and all of its observance be told. We do not call for testimony that is posterior to the flood of rites which inundated the Church after the third century. We call

for names and for dates previous to 200, 350, 398, or 413. Until we have such names and dates, we may be told of time immemorial, and of Cyclops, and of Calendars, and of Decretal Epistles, and all else which helps make up the mass of Romish corruption, and shall not be satisfied. We must still ask for proof that Paul, or Barnabas, or John, or Polycarp, or the early Church at Corinth, or at Rome, or Ephesus kept a feast, and dressed their houses, and wished each other and all a merry Christmas on the 25th of December!—Give us testimony of this, and we shall see our way clear to advocate an appeal to divine sanction of the day.

These are some of the reasons which induce multitudes of honest individuals to disapprove the observance of this festival. To meet and obviate these reasons, it must be shown—

I. *That the day of nativity is known and can be proved to be the 25th of December.*—We deny, and call for the man who is ready to make the affirmation, that we are wrong! We do not call for surmises and possibilities, and say so's. Nor do we wish to be told, that it "is a mere matter of indifference;" it may as well be on one day as on another day. While truth is truth, and error is error, the truth will be essential.

II. *It must be made evident from the Bible that the Festival is of divine authority.*—We call for chapter and verse, containing, not an express command, but an implied sanction. We do not wish to hear of heroes and their natal days; of triumphal arches; of palm leaves and evergreens, brought to welcome the return of such days. All this is of the earth, earthly. It may touch the chords of patriotic affection, and kindle up the fire and love of heroism; but it is not argument; it makes the kingdom of Christ too much of this world. It seems too much like turning from things spiritual to things temporal; to weak and beggarly elements; to the observing of days and months, and times and years, after the course of this world,

and not after Christ. We wish, moreover, to know of the conversions from the fashions and gaiety, and service of the world, to the service of God, by this feast. We wish to do all we can to save the world from sin, and bring it back to its appropriate allegiance to Christ. If rites and forms, and splendid rituals and festivals will do it, we wish to add our testimony and our influence, feeble as they may be, to their efficacy.

III. *It must be made apparent that this festival is not a part of the drapery of the man of sin.*—We desire proof that it has no connexion with the "Saints' days," and this, too, on Pagan model. This system of festival worship, and canonization of saints, we believe, of all things else, is the curse of Zion, as blended with the devices of man. The number of Saints allowed as such in the Romish Church, is, says the historian, prodigious. Father Papebroche reckons seventeen or eighteen hundred to have died on the first of June only. Indeed the crowd of saints, with which their martyrologies and calendars are stocked, is scandalous even to the more sober of their own communion.—Father Mabillon observes, that honors are given to Saints, who, perhaps, were not Christians, and whose very names were never known. He adds, that they every day beseech Saints to intercede for them with God, when it is doubted whether they themselves are in heaven.

"Father Papebroche and his associates were a long time employed in writing the lives and acts of the Saints; they ranged them each on the day of the year in which they died. For the first six months, they published twenty-four volumes in folio." No marvel that we hear of, and see in our Almanacs, All Saints' days, and All Souls' days! No wonder that these otherwise valuable family manuals are filled with St. Stephen, St. Ambrose, St. Philip, St. Anne, St. Michael, St. Crispin, St. Patrick, &c. &c. &c. names of which one of a thousand, even of the "Mother Church," know nothing and care less; and of which,

did they know all, they would in many cases blush and disown their calendar. No wonder that instead of useful and intelligible events and dates in our Christian Almanacs, we find Circumcision, Epiphany, Candlemas, Lady Day, Annunciation, Incarnation, Palm Sunday, Good Friday, Ash Wednesday, Sexagesima, &c. &c. &c. Names signifying things which numbers of the most devout adherents to the ritual and the Church, never did know and probably never will learn enough to tell their nonconformist friends what they are, and whence they came. We call for light; for we want it for our own and our children's benefit. If all this will help on the redemption of earth, let us know what it means. Let the devoted calculators of eclipses, and of the rising and setting sun, and of days, and months, and years, tell us why they send, in the nineteenth century, such a paraphernalia of undefined things to perplex and confound our children and youth. Let this be done, or let them be expunged. Reason, common sense, and religion plead, and let their plea be heard. Until this is the case, we must be constrained to lament the necessity we shall be under of speaking out on a subject which we know must be so painful to some, who, for consistency, wish it passed in silence. The desire of good to them and to the Church, and the fear of God, and an all-constraining hope that the world may speedily be released from ecclesiastical usurpations, are paramount to all personal considerations. When truth and liberty are at stake, we must speak, though we thereby make many of those we love and would benefit, our enemies.

We believe that the best way for ministers and for the Church, is to be honest and avow the truth. If we have labored under delusions, and been sincere, let us, when the light shines, confess and forsake. Far better to be honored for renouncing, than to be shamed for defending imposition. Zion needs not the ap-

pendages of ecclesiastical or civil Lords, Deans, Prebendaries and Kings. Truth and love, not law and fagot, must help her on to glory. The Church must cut loose from human thrones, or God will cut her loose from his throne. Of all that is human and unmeaning, Zion must be stripped, before she ceases to be the laughing stock of the infidel, and the dread of the heathen. She wants not Saul's armor to meet the Goliath of sin.

It is too late to hold back free inquiry. A waking world is calling for knowledge, and knowledge it will have.

To think of a compromise, would be like holding a parley with chain lightning. In the landing of the Pilgrims, truth won the start of hell, and on it goes, and let it go. The PEOPLE are beginning to think, and read, and judge for themselves. Happy era!—Glorious perquisites of the Puritan expedition! Let the era brighten; let the perquisites of religious and civil redemption, as a sea of glory, roll from land to land.

In all this, we speak the sentiments of our hearts. From principle, and in accordance, as we believe, with the great law of love to neighbor, we abominate religious aristocracies and ecclesiastical monopolies. We harbor no unkind feelings against any of our brethren in Christ; we lament their mistakes on some of these topics, and would help set them and ourselves free from all that encumbers the work of God. We find, and believe they have no time to spend in gilding over the relics of former ruins, or in propping up the empty non-essentials of an hereditary worship. We know something of what the human heart is, when it has become identified with a given cause. We know how to forbear and to overlook in some things; but we do not know, nor do we wish to know, how to sit still and cry peace, when institutions of man's invention are usurping the place of the Gospel; and this, too, only to become in the result as mighty millstones upon the neck of

Zion, to sink our social, civil, and religious blessings in the depths of Romish aristocracy and despotism.

Purity and freedom! the prize the Pilgrims sought, and which, by Heaven's smiles, they found. Let them remain and extend, while the sea rolls a wave, or the sun sheds a ray. Where they are, let us and ours, and all, find a temple and a God.

To this end, let our lamps be trimmed and burning, and in the strength of a Saviour's death, let us, by spirituality of life, help emancipate a world.

"Then Satan's kingdom shall from earth retire,
Dead forms dissolve, and furious zeal expire,
The beast's fell throne shall darkness dire surround,
Mohammed's Empire tumble to the ground;
The dreams of infidels in smoke decay,
And all the woes of man shall flee away."

AN ESSAY

On the different characters amongst mankind who are induced to search the Holy Scriptures, and the general mode of their perusal.

Like the body, the human mind requires proper nourishment; and, unless it is supplied with wholesome food, it will naturally admit the most unhealthy provision: and either pine away under a sort of moral waste, or become inflated with pride and self-conceit.

Books are the food of intellect; but it is highly requisite for a man to beware of poison in the aliment of his mental taste, or he may embrace error for truth, and run into the greatest danger, where he had not the least idea of impending harm. We are to take care, both what we read and how we read; or, even that which of itself is good, may be perverted to our ruin. Some have wrested the sacred scriptures from their grand designs, and rendered the volume of life a bill of indictment against their own persons; and, with the voice of salvation sounding in their ears, sank down into the pit of destruction.

In this essay, therefore, we shall introduce the different individuals, by whom the word of God is sometimes taken up; and observe the spirit and manner in which they read over its hallowed pages. We begin with

The avowed skeptic.

He peruses the inspired oracle, with an air of self-importance, a confident tone of expression, and sometimes a pitiful sneer.

He reads them with a determined hostility to every sacred principle; and looks upon the word of truth, as a mortal lie; the record of heaven as the basest production upon earth; and the testimony of the living God as the grossest imposition of a dying man. The skeptic reads the Holy Scriptures as a book destitute of evidence, fraught with contradictions, disgraced by the most palpable absurdities, and made up of all sorts of legends. He reads not for instruction, but to confute; and by assuming the supposed superiority of a philosophic mind, he becomes a degraded character, and sinks far beneath the happy condition of the poorest, and most unlettered peasant, who has embraced the word of God.

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store;
Content though mean, and cheerful if not gay,
Shuffling her threads about the live-long day,
Just earns a scanty pittance, and at night
Lies down secure, her heart and pocket light;
She, for her humble sphere, by nature fit,
Has little understanding, and no wit,
Receives no praise, but, though her lot be such,
Toilsome and indigent, she renders much;
Just knows—and knows no more—her Bible
true;

A truth the brilliant skeptic* never knew.
And in that charter, reads, with sparkling eyes,
Her title to a treasure in the skies.
Oh happy peasant, Oh, unhappy lord!
His the mere tinsel, her's the rich reward;
He praised perhaps, for ages yet to come;
She never heard of, half a mile from home:
He lost in errors, his vain heart prefers,
She safe in the simplicity of her's."

* Voltaire.

But, from the avowed skeptic let us turn our attention to

The man of the world.

He may not professedly reject the word of God; but he reads it so seldom, feels so little interest in its important truths, and is so completely absorbed in secular objects that he cannot derive instruction from the very fountain of knowledge. He is the friend of mammon, to whom God stands expressly opposed; and, while he admits the inspiration of the scriptures, he practically renounces their claims.

He pays the Bible a compliment, and gives it a fair promise of future attention; but at present his occupations clash with his religious duties. When he retires from business, or is brought into a state of affliction, or rendered incapable of the pleasures of sin, he proposes a compliance with the demands of revelation: but now if he reads the sacred word at all, it is so hastily, so carelessly, and so unfrequently, that he remains without understanding of its great subjects; and is neither competent, nor disposed to enter into its bearings of profit and loss—as a man of pleasure it does not meet his taste—and as one engaged in the pursuits of commerce, it does not answer his inclinations in point of gain. But from the man of the world let us direct our thoughts to

The fickle-minded person.

How does this individual read the Holy Scriptures? Without any settled plan, or proper understanding. He passes on from verse to verse, chapter to chapter, and book to book—not, as the industrious bee, from flower to flower, to gather the multifarious stores; but with the fleetness of the butterfly, he ranges the whole extent of the land of promise, without stopping to admire its beauties, or even taste of its fruit. This conduct reminds us of the spruce macaroni, who boasted of his happy genius, and adduced as a proof of his superiority to common minds that he read *Euclid*—all *Euclid* from beginning to end, in a part of one afternoon, between dinner

and tea-time. “Read all *Euclid*,” replied a gentleman present, “in one afternoon! how was that possible?” “Upon my honor I did, and never found smoother reading in my life.” “Did you master all the demonstrations and solve all the problems as you went?” “Demonstrations and problems! I suppose you mean the a’s and b’s, and c’s; and 1’s and 2’s and 3’s; and the pictures of scratches and scrawls. No, No; I skipt all those; I only read *Euclid* himself and all *Euclid* I did read, and in one piece of the afternoon too!” The word of God must not be read so genteelly, but we must pause and ponder over its contents as we peruse them, or we shall be kept in a state of mental childhood, as long as we live. Reuben was unstable as water, and therefore he could not excel.* Fickleness of disposition stands completely opposed to the improvement of the understanding, and should be guarded against, as a dangerous evil.

A puerile fondness for novelty keeps a man from peace of mind, and exposes him to the baneful blast of every pernicious wind of doctrine.† If you put your plant in the ground, and then remove it from place to place, and from soil to soil, without allowing it time to take root and vegetate it will die and yield no fruit;—and so it is with the fickle-minded teacher of the word of God. But I now behold the approach of

The theological disputant.

This is not the humble, diligent, modest and judicious divine, or private christian, who has searched the scriptures for religious instruction, feels his own insufficiency, and proposes his opinions for the consideration of others, with an unassuming air and tone. It is not the man whose temper is kind, and object to do good; but the supercilious individual who seeks for victory rather than truth, and longs to shine, as a superior light in the world.

* Genesis xlix. 4.

† Eph. iv. and Heb. xiii. 9.

Ask him, "How readest thou the word of God?" and he may very properly say, "With a high degree of self-importance, a proud heart, and an evil spirit." He makes the grand subjects of revelation subservient to a perverted taste, reads for argument alone, departs from the path of peace, lives in a perpetual tempest, and prefers the waters of Meribah to the peaceful streams of Zion.

Bishop Horne was a great enemy to disputation, and he observes, that many persons spend so much time in contending about the gospel that they leave none for its practice. It would be well for these people to take the advice of Lord Bacon; he says, "Read, not to confute and contradict; nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." We now pass on to

The forgetful man.

How does he read the word of God? With very little advantage. As the book stands open, and his eyes are fixed upon its sacred pages, he seems to understand something of its interesting subjects; but as soon as the volume is closed, the whole of its contents appear to depart from his mind. "He is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."^o

Unless we retain what we read, we cannot derive a proper advantage from the subjects of the inspired volume; therefore the memory should be cultivated and strengthened by all possible means. Let the truths of God's holy word be well considered in their perusal; let a man feel their importance; let him ascertain his own interest in the divine promises; let him habitually practise the precepts of christianity, and he will not soon forget the law of the Lord.

^o James i. 23, 24.

But we proceed in our inquiries, and observe

The mere legalist.

This is the very person, to whom Jesus Christ himself said "What is written in the law? How readest thou?"^o The mere legalist considers himself as possessed of the key of knowledge, and entitled to all the blessings of paradise. He thinks he has eternal life in the scriptures, and presumes upon his own virtues, as a secure and honorable passport to enter the kingdom of God.

He has a film over his eyes, which prevents him beholding his condition as a ruined creature, and therefore he attempts to escape the gates of hell, and soar to the heights of heaven, by righteous deeds of his own performing. But now let us turn round and behold

The humble Christian.

How does he read the word of God? With great attention, fervent prayer for divine illumination to understand the sacred records, humbleness of spirit, devout feelings, and faith in Jesus Christ for life eternal. He desires to enter into the views of holy men of old, experience their happiness, and adore the Lord. He brings the doctrines of the gospel into practical operation; and, the observance of the precepts, secures the recollection of the principles, on which they are established. The christian reads the bible as the statute book of heaven—as the great charter of Israel—as the will of the eternal God—as the brightest light of a dark world, and the best relief of a sorrowful bosom.

There he finds his compass and his polar star; there he beholds his present defence, and future haven of repose; there his Lord meets him, angels surround him, saints hail him, his enemies are laid prostrate at his feet, and the glories of heaven are opened to his view.

^o Luke x. 26.

What then remains? The full fruition of a boundless, everlasting, and unspeakable state of bliss, at the right hand of Jehovah, to sing unceasing hallelujahs to God and the Lamb.

Now, reader, how dost thou peruse the scriptures? To which of these classes dost thou properly belong? Let conscience do her office—let her speak, and listen to her voice. Time is passing away, and will soon close our eyes in death, and eternity will open them in happiness or woe, world without end, according to the character with which we leave all mortal scenes; therefore it behooves us all to examine the basis of our hopes, and see that we stand approved of God.

Let us search the scriptures, as testifying of Christ, and look for complete redemption through the blood of the cross. "To him give all the prophets witness; in him are all the promises of heaven established; by him, the enemies of God are reconciled unto himself; in him, sinners find wisdom, righteousness, and sanctification.

For him and through him, and to him, are all things; to whom be glory for ever. Amen.

"To man, the bleeding cross has promised all;
The bleeding cross has sworn eternal grace;
Who gave his life, what grace shall he deny?
O, ye, who from this rock of ages, leap
Disdainful, plunging headlong in the deep,
What cordial joy, what consolation strong,
Whatever winds arise, or billows roll,
Our int'rest in the Master of the storm.
Cling there, and in wreck'd nature's ruin smile,
While vile apostates tremble in a calm.

THE DESIGN OF AFFLICTION.

Many years ago a pious and devoted clergyman entered the shop of a prosperous London bookseller, with whom he was on terms of intimate and christian friendship. He inquired for his friend, and when told that he was at home, but particularly engaged, sent a message to

him to the effect that he wished an interview with him, if but for a few minutes. This message being delivered, the clergyman was invited to walk up stairs into the bookseller's sitting room. He entered the room, and found his friend sitting by his child's cot. The child was dying, but with affection strong in death, it had clasped its father's hand, and was holding it with a convulsive grasp.

"You are a father," said the afflicted parent, "or I should not have allowed you to witness such a scene."

"Thank God, thank God," fervently exclaimed the minister, as he instinctively comprehended at a glance the situation of his friend: "Thank God. He has not forgotten you! I have been much troubled on your account, my dear sir. I have thought much about you lately. I have been much afraid for you. Things have gone so well with you for so long a time, you have been so prosperous, that I have been almost afraid that God had forgotten you. But I said to myself, surely God will not forsake such a man as this,—will not suffer him to go on in prosperity without some check, some reverse! And I see he has not, No; God has not forgotten you."

These were the sentiments of Richard Cecil on the design of affliction, and his friend Thomas Williams thankfully responded to them. Within three weeks of his death, he related the incident as it is related here, and the feeling of his heart was, "He hath done all things well."—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."—Heb. xii. 6—8. C.

If a good man cannot prevent evil, he will hang heavy on its wings, and retard its progress.—Cecil.

REVIEW.

Sermons, not before published, on various practical subjects, by the late Edward Dorr Griffin, D. D.

It is pleasant to ponder the memorials of the pious dead. Associations of a hallowed character crowd around our hearts, and scenes of holy fellowship long since past, and never to be renewed on earth, are present to our minds. We feel as if we were holding intercourse with the spirits of the just.

Piety hallows and ennobles the endearments of earth, and long after these have been torn asunder, it perpetuates a remembrance, which soothes the heart, and prompts to high and holy deeds.

This is specially the case when the object of that remembrance was distinguished for his eminent and varied talents—for his deep toned spirituality of mind—for his universal consecration, and enlarged usefulness in the cause of Christ. To think of such an individual, whose sympathies were one with Christ's,—who esteemed his talents as a sacred deposit given in trust for Christ,—and who zealously, and throughout a protracted life, used them for the honor of his Lord, and the salvation of his race, is in the highest degree grateful and quickening to the christian mind.

In such a case we catch the spirit of the dead,—we become assimilated to the mind of the departed—and under the bedewing influence of Heaven we adore the grace of God, and sacredly resolve to be the followers of them who through faith and patience are now inheriting the promises.

It is well that we are furnished from time to time with aids to quicken and perpetuate this remembrance; and far distant be the day when there shall be a general indisposition to encourage and sustain those who furnish for us these means of holy influence and pleasure. We know there are at present some who decry the publication of christian memoirs, and we are

not ignorant of the fact that biographies, and other memorials have been published, adapted to excite distaste; still, while we admit this, and would have great discrimination exercised in reference both to the characters and materials to be presented to the public gaze, we must affirm that in many cases the compilers do a great and lasting service to the church and world.

One of these cases is now before us, and we shall be greatly mistaken if those who received "with expressions of the highest approbation on both sides of the Atlantic," the memoir and previously published sermons of the Rev. Dr. Griffin, do not regard with great cordiality these additional discourses just issued from the press.

We thank the editor and publisher for them. The selection has evidently been made with all that care and correct taste for which the Rev. Dr. Sprague is so deservedly esteemed, and we feel sure that many will hail their appearance as a correct expression of the author's talents, sentiments, and fervent piety.

He was a man of superior abilities and attainments. He eminently cultivated the spirit of prayer, of holy meditation, and of faith. He earnestly sought to know the mind of the Spirit, and resolutely followed the direction of God. His heart burned with love to Jesus, and to souls, and the first sixteen years of his ministerial life were marked by an almost continued series of revivals of religion through his instrumentality. "Wherever it fell to his lot to labor in the service of his master, though but for a few weeks, the divine Spirit seemed almost uniformly to accompany him, bringing men to think on their ways, and turn their feet to God's testimonies. Intelligent men of his time, who believed no evangelical religion, whatever they might think of him in other respects, were constrained to acknowledge him as a distinguished instrument in promoting the work of God."

He possessed while living a large share of public attention, and successively filled the important stations of pastor to the

church in New-Hartford, Conn.—the first and second Presbyterian churches in Newark, N. J.—the Park-street church in Boston—was professor of Pulpit Eloquence in the Theological Seminary at Andover, and President of Williams' College. For almost half a century he was intimately connected with the more important measures that were taken for the diffusion of knowledge, and the conversion of the world, and at his death the Presbytery of Newark thus expressed their opinion respecting him. "The Presbytery record with strong emotion the departure by death of the Rev. Dr. Griffin, a name dear to genius and religion. He was an unwavering friend of the truth, able in its defence, and powerful in its enforcement. His rising sun shone with uncommon splendor—his meridian power shed a cheering and hallowed influence extensively over this, and far pagan lands—and his sunset scene was gilded with the richest radiance of a cloudless and triumphant faith."

These sermons Dr. Griffin revised it is believed, not long before his death, and they are marked by a plain, forcible, and eloquent advocacy of those great and peculiar doctrines which lie at the foundation of evangelical piety. In these Dr. G. gloried. He esteemed their belief and practical exhibition as the very essence of religion. In their defence and propagation he both labored and suffered, and he esteemed them as the sum and substance of the gospel plan. He says in sermon 55: "It is all of grace—free, sovereign grace.—Whatever light, or holiness, or title to salvation we possess, comes from God, through the Redeemer. We are ignorant and foolish, he is our wisdom,—we are guilty; he is our righteousness,—we are depraved; he is our sanctification,—we are in bonds; he is our redemption. In every part the character of God appears most glorious, and that of man most deformed. And all this exhibition is made that God may be seen as he is,—that men may know him and their obligations to

him, and grow up into eternal union with him, and that all holy creatures may see his glory and take their proper place at his feet, and go in to constitute a united, happy, and glorious universe."

These sermons give proof of a vigorous and heavenly mind, and are eminently adapted to impress the heart. There is scarcely a page on which may not be found sound and scriptural reasoning, with importunate entreaty to believe and live. Easy indeed it would be to present extract upon extract, that would evince the expansiveness and original character of the author's conceptions—the beauty and force of his language—with the ardor of his holy compassion, and the strength of his desire for the glory of God. This was the natural result of the course which as a preacher he pursued:—for to a junior brother who wished to know that course, he said, "I believe that an early commencement and systematic study of the bible, in connexion with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim in my ordinary sermons to reach the conscience and the heart at every stroke, and the habit of striking out as I corrected my sermons for a new exhibition of them, every clause and word which is not subservient to this end, may be numbered among the most efficacious means of forming my present manner of preaching, such as it is."

We know individuals who heard some of these sermons delivered, and who still retain a vivid impression of their strength, beauty, unction and power. We think it is not too much to say, that they are equal and in some respects superior to those of President Davies, and we cordially join in the opinion expressed by Dr. Sprague, that they "are characterized by great strength and beauty, and originality of conception, by the most impressive views of divine truth, and by a sublimity of pathos, and an all-pervading unction, which have rarely graced the American pulpit, or the American press."

MONTHLY RECORD.

SKETCHES OF A SOUTHWESTERN TOUR.

NUMBER I.

KENTUCKY AND TENNESSEE.

Beginning our present sketches at Louisville, Kentucky,—the point where our route the present year diverges from that of 1842, the record of which may be found in the first volume of the Memorial—it may not be inappropriate to bestow a few lines on this interesting place. The city of Louisville, now much the largest in this state, was a wilderness fifty years since. Ten years later it contained but two or three hundred inhabitants, and for a considerable time after the beginning of this century it gained very slowly; partly on account of its real or supposed unhealthiness. Situated at, or rather just above the great falls of the Ohio river, the water power for hydraulic purposes is immense; and the place seems naturally pointed out as the spot designed by Providence for the great Western Emporium of commerce and manufactures. Hitherto its neighbor and rival, Cincinnati, with no advantages over it, except that it is *situated in a Free State*, and obviously with many less facilities for inviting and sustaining a large population, has yet gone forward with double the celerity and vigor of Louisville, and has at this time more than twice as many inhabitants. But Louisville is now flourishing again much more than for several years past. Many houses are in progress of erection, and all tenements are in prompt demand at remunerating rents. It is certainly a very pleasant place of residence, for the entire year, having salubrious air and water, with well paved and tolerably cleanly streets. The environs of the city are beginning to show some beautiful and attractive private residences, and the new asylum for the blind now in progress of erection, promises to be an ornament as well as a blessing.

The first Baptist church in Louisville

dates its origin from the year 1815, but had no house of worship till five or six years later. It is now flourishing under the superintendence of its esteemed pastor, the Rev. A. D. Sears, having at the present time about four hundred members, well united, and increasing in enterprise and intelligence. The second church was constituted six years since, under brother Morey. The Rev. F. A. Willard succeeded him, and was its pastor for three years; up to the end of which period they had increased to forty-two members, and were encumbered with a heavy debt. Its present beloved pastor, Rev. T. S. Malcom, commenced his labors two years and a half since, and for the whole of this period they have enjoyed cheering prosperity. Their debt is nearly paid off, and the membership of the church has increased to nearly two hundred. They seem zealously and actively alive to all the enterprises and labors of religious benevolence, having contributed to Foreign Missions alone more than two hundred dollars per annum. The East church was constituted early in the year 1842, with only seven members. It has a new and commodious brick meeting house forty feet square, and under the pastoral labors of the veteran and well known Rev. Wm. C. Buck, has increased to nearly fifty members. The various other avocations of brother Buck in his arduous vocation of Editor, Publisher, &c. &c., do not allow but a small portion of his time to be devoted to pastoral labors, but his preaching is so highly valued that we wonder not at the cheering measure of his success.

In March, 1842, the colored Baptist church of Louisville was constituted with four hundred and seventy members, having previously been regarded a part of the first church. Their present pastor, brother Henry Adams, a highly esteemed colored brother, has very usefully labored with them for five years past. They are

regarded as orderly and respectable a body as is found in the state, having a numerous Sunday school, in which colored children and adults, both bond and free, are taught to read without molestation. This church observe the monthly concert, pay their pastor six hundred dollars per annum, and recently made him a Life Member of the Am. and For. Bible Society. Besides taking many other religious publications, they circulate among themselves one hundred copies of the Macedonian, thus evincing a lively missionary feeling. They have already raised from fifteen hundred to two thousand dollars towards meeting the expense of a new and larger meeting house.

The American Indian Mission Association has its board of managers located here. That long tried friend of the poor Indians, the Rev. Isaac McCoy, is its Corresponding Secretary, and under his supervision it may be reasonably hoped the Society will accomplish much good. Like all similar organizations it is now grappling with the difficulties and embarrassments incident to the commencement of every good enterprise. On our arrival two events had just occurred, calculated to produce in the mind of brother McCoy especially, as well as in those of the other friends of this cause, mingled but deep emotions. The one was the death of a female missionary, Mrs. Lykins, a beloved daughter of the Secretary, who finished her course with joy at, or near the Shawanoe Indian Mission, in September last. The other was a precious revival, and the baptism of a large number of converts, under the labors of their recently appointed missionary, brother Dyer. It is thus that one thing is put over against another, in the providence of God, that we may not be unduly elated or depressed.

The editor of the *Barber and Pioneer* had already set out for the General Association of Kentucky, so that we experienced the unwelcome disappointment of not meeting him at his office. His paper is holding on manfully in its course,

though with a somewhat diminished circulation since new papers are printed in the neighboring states.

Crossing the Ohio river below the falls, we spent a short time in the city of New-Albany, on the Indiana side of the river. The Baptist church here *has been* more flourishing than at present; but we were gratified by the manifestation of some consistent increasing love for the bible cause. The Theological department of Hanover College, under the control of the Old School Presbyterians, is established at New-Albany. It is understood to be in prosperous circumstances. This and the Lane Seminary, near Cincinnati, under New School superintendence, will do much towards giving a learned and able ministry to our pedo-baptist brethren throughout this wide and inviting field. When our now *unoccupied* Theological Hall at Covington can be opened, and competent instruction furnished for the scores and hundreds of young ministers who are annually passing into our ranks in this great valley, we shall begin to do our part in this immensely important work. *When shall this be?*

We had hoped that the impediments to river navigation, resulting from the low state of the waters, would not hinder our progress below this point as frequently as had been the case above. But in this respect we were destined to disappointment. After no little delay in finding a boat ready to proceed down the river, we were delayed again and again, by fogs and shallows, so that we did not reach Henderson, two hundred and twelve miles below Louisville,—the appointed place for the religious anniversaries of the Kentucky brethren—till Friday afternoon. Henderson is the county seat of the county of the same name; has a new and well built court house—several church edifices, and some twelve hundred inhabitants. It was raining plentifully on our arrival, and dripping with wet—besmeared with mud, and heartily tired of our long detention, we reached the hospitable man-

sion of a Presbyterian brother, Dr. Glass, assigned us for our quarters, and were greeted with a cordial welcome. On repairing to the Baptist chapel we soon met with a choice company of beloved brethren, some of whom we had known personally, and all by reputation. How cheering in the dreary pilgrimage of life, to find here and there such refreshment to the wearied spirit! The attendance this year was less numerous than on some former occasions, less than forty ministers being present at any one time. The afternoon of our arrival was chiefly devoted to the China Mission Society—now reorganized and made directly auxiliary to the Baptist Board of Foreign Missions at Boston—and the Kentucky and Foreign Bible Society. This last, by the efficient aid of the Assistant Treasurer of the parent Society, Rev. I. M. Allen, who spent some four months in this field, was enabled to report a very large increase of receipts the last year, amounting to near thirteen hundred dollars, besides a legacy of five hundred paid directly to the parent Society in New-York. The anniversary sermon was preached at night according to appointment by Rev. S. Baker of Russellville. It was an admirable specimen of what such discourses ought to be, rich, full, pertinent and powerful, and by the unanimous vote of the society was solicited for the press in the Monthly Baptist Preacher of our brother Keeling, Richmond, Va.

Saturday morning was chiefly devoted to the organization of the General Association. This body seems intended and adapted to embrace the entire body of Mission Baptists in the state, reckoned at thirty-nine Associations, six hundred and twenty-five churches, and about sixty thousand communicants. Many of these, however, though nominally favorable to the benevolent religious operations, are practically among what is significantly called the *Omission* party; loving in word and in tongue, rather than in deed and in truth. The general agent, Rev. J. W. Frost, reported that he had obtained in

cash less than five hundred dollars, and in subscriptions some five or six times that amount, to be paid in annual instalments in the next five years for the support of missionary labors within the state.

The Anniversary Sermon before the General Association was preached by the Rev. T. G. Keen, of Hopkinsville, from Isaiah 52 : 1. *Put on thy strength, O Zion.* The following is a meagre analysis of this well prepared and energetically delivered discourse :

The conflict between the church and the world is much more important and severe, than any other which has ever taken place on earth. The course of the church from the upper room at Jerusalem, has been one of glorious but difficult progress. From the nature of the case, the magnitude of interests involved cannot be over estimated. Hence the interest of the theme involved in the text, "*the moral power of the Christian Church.*" He proposed **FIRST**, to develop the elements of this power.

1st. Strong confidence in God is one of these elements. Faith—its province and prerogative to aid spiritual discernment; to induce due subordination of the allurements of the world; to arm the soul against fear; and to infuse strength into it for grappling with the enemies of the truth.

2d. Prayer is an element of moral power. See what it has done in the examples furnished throughout the scriptures. John Knox, who cried with such importunate energy in prayer, "Give me Scotland or else I die!" and whom the wicked Queen more feared than all the armies raised against her, was another example.

3d. Active benevolence is another element. A principal reason why so little power is exerted by many churches in this day is because of their prevailing selfishness. All seek their own, not the things of Christ.

4th. Sanctified intellect is another. This is requisite not only in the ministry, but among the people at large. Intellectual attainments alone cannot be relied on, as Germany and France have shown. It must be purified and pervaded by God's truth.

5th. United effort is an element. One reason why the *early* religious efforts were so pre-eminently successful is attributable to their *union*. The church ought to be *one*: and her various parts must learn not to expend their chief forces in opposing each other. Whereto they have attained, let

them walk by the same rule, and mind the same things.

6th. Holy living, unblemished individual sanctity, is an element of power. Christ gave himself for us that he might sanctify us, and only so far as this divine benevolent purpose is accomplished in us, shall we teach transgressors God's way, or be recognised as living epistles of Christ.

SECONDLY. The consistency of such power with the end Christ had in view in the establishment of the church was evinced. This was—I. To display the divine glory. II. To perpetuate religion on the earth. III. To embody the great conservative principles of society. IV. To overthrow all principles of false religion, and establish the truth. The church is not merely to act defensively, but to be aggressive.

Remarks: I. Numerous accessions do not constitute the power of the church, nor II. worldly respectability. III. We have now reached a *crisis*, specially demanding the increase of moral power.

In the afternoon we listened to an address in behalf of popular education, by the Superintendent of Common Schools, Rev. R. T. Dillard. There was not a little to interest, amuse, and profit all classes by the statements and manner of this appeal. At night a discourse well adapted to the object was preached by the Rev. Y. R. Pitts, in behalf of the Indian Mission Association; while at the same time the business of the Association was in the process of completion at another place.

Delightful harmony characterized all the deliberations and acts of this anniversary. A State Education Society was organized, and several scholarships immediately subscribed. The next annual meetings are to be held at Georgetown, to which place the acting board of the General Association has been removed. Thus closed the week, and the mere business part of this meeting. The Sabbath, however, is reckoned the great day of the feast, and special arrangements had been made for its services. All the churches were supplied by Baptist ministers; even the Episcopalians, in the absence of their Rector, venturing on the uncanonical experiment of admitting the performance of religious

services for them by one who had not received the imposition of [their] bishop's hands. We listened in the morning, to the fervent and powerful discourse of brother Buck in behalf of the China Mission Society. For nearly two hours he held the assembly in the deepest and most absorbed interest by his discussion of the 1st and 2d verses of the 97th Psalm. The divine sovereignty, and the assurance of Jehovah's triumphant and righteous reign, notwithstanding the darkness in which his ways seem often to be involved, were the chief topics, and were illustrated in the happy and earnest manner of the distinguished speaker. In the end of this afternoon's service the Lord's Supper was administered, closing with the usual singing and shaking of hands, which seems to be the orthodox finale on all great occasions. The congregation was immense, and the exercises very long, but not apparently wearisome. An equally large congregation were in attendance at night, to hear Rev. T. S. Malcom.

The church in Henderson is of recent origin. Five years since, there was scarce a Baptist in the place. The Rev. J. L. Burrows, now of Philadelphia, visited the place, and preached for several days in succession, and the Lord gave his attesting approbation by the Holy Ghost sent down from Heaven; many were baptized, the church formed, and the impression made on the minds of the whole community by this visit of our brother was so great and salutary, that many told us, were he to visit the place again, the whole mass of population for many miles around, would feel and obey the power of the attraction. A former pupil of ours, Rev. H. B. Wiggin, became the pastor of the church for a few years, and was succeeded by the present incumbent, Rev. Geo. Mathews, formerly of Massachusetts. Both have been useful, respected, and ardently beloved, and the church has constantly prospered; so that though the youngest, it is much the largest in the place. They have a large brick meeting house, with spire and

bell, and we were rejoiced to learn were faithful in their annual contributions to the bible and mission cause. Long may they flourish and abound in every good work.

The following morning we hastened on our way toward Tennessee. For fellow-passengers we had Father Carr, one of the pillars of the church ministered to by brother Dillard above mentioned; who, with his amiable and intelligent daughter, added not a little to the relief of an otherwise tedious and monotonous ride. Early in the afternoon of the second day, we reached Hopkinsville, and by the provident care of brother Keen, (though he had not yet returned,) we found ourselves delightfully *at home*, with one of the estimable families of his flock. The day was fine, and after dinner we sallied forth, for a general reconnoissance of the town. The object of chief attraction and interest was the new edifice nearly completed for the Baptist church. It is an uncommonly fine specimen of the semi-gothic style of architecture, forty feet by sixty, with an ample basement, and an exquisitely beautiful spire, not deformed with a weather-cock at the top—which the Catholics are wont to say is the appropriate designation of the fickle, changeful Protestants. Here, too, for the first time in our lives, we had a favorable opportunity of forming the acquaintance of the Cumberland Presbyterians. Their Presbytery and Synod were about holding their regular session here; we were introduced to several of their preachers and brethren, and attended the opening services. Of the introductory sermon little need be said, for it was regarded by all that spoke of it, as an unusually small affair. With several in attendance it was our happiness to converse, and they seemed to be good men, truly desirous of honoring the Saviour and securing the salvation of men. These qualities are estimable and endearing wherever found. Here, too, at a late hour, our beloved yoke-fellow, Rev. J. M. Peck, joined us, on his way from Illinois to the General Association of Tennessee. A little after midnight

we boarded an over-filled stage, and quietly seated on the top, took up our line of march. Long before sunrise, we had passed the southern boundary of Kentucky, and for the first time in our lives entered her neighbor, Tennessee. Breakfasting at Clarksville, on the northern bank of Cumberland river, we witnessed the very usual concomitants of high political excitement, in shape of some of the degrading parade and buffoonery too much resorted to by both the political parties. Here, too, we saw the small and unattractive place of worship of the Baptist church, to which our long-tryed friend, Rev. Thomas Baldwin Ripley, has for the last two years ministered. He was now absent; but the very place where so good and guileless a man has long labored for souls, is invested with a moral dignity, however unpretending. The whole of this day's ride was unusually slow and wearisome, through a country less interesting than we have usually found in the west, and over roads which, to say the least, do no credit to the public spirit or private enterprise of the inhabitants. Half tired to death we reached Nashville at a late hour. Have our readers, either gentle or simple, ever made the transition from such a coach, at the end of such a day's ride, to the luxury of a first-rate hotel, such as we found kept by our excellent brother, Col. Marshall, and deservedly regarded as the head-quarters of both travellers and boarders who desire quiet, neatness, comfort, and good fare, at reasonable charges, in this proud capital of the state? Here we met several friends on their way to the place of our anniversaries. The next morning, in company with our valued correspondent and friend, Dr. Howell, and several brethren, we took up our line of march for Wilson county. Our road passed by the Hermitage, and it gratified a reasonable curiosity to turn aside for a few moments and pay our respects to its illustrious inmate. The estate of Gen. Jackson lies on the southern bank of the Cumberland, about twelve or fifteen miles above Nashville, and consists

of more than one thousand acres of land, a considerable portion of it under cultivation. The mansion in which he resides is larger than that of Washington on the Potomac, or of Mr. Clay at Ashland, or Mr. Calhoun at Fort Hill. A lofty portico, in full Grecian pro-style, runs across the entire front of the edifice. The grounds around are less distinguished for fine taste, than for amplitude; and the same remark would be justified by the building itself. An aged negro met us at the door, and regretted to say that his master was ill. Learning, however, that he had seen some company that morning, Dr. Howell sent in his name, and we were at once called for by the General, to wait on him in his bedchamber. He was sitting in his chair, and evidently had been in bad health for some days; but he welcomed us with his usual courtesy, and insisted on our sitting down with him, which on his account, we were disposed to decline. He was told the object of our journey, and expressed a fervent desire for the successful prosecution of all the great objects of religious benevolence. He spoke of them as the hope, the only hope, under God, for preserving the union of the states, and perpetuating our free institutions. One of our number adverted to a quotation the General had made in a letter recently published, from the farewell address of Washington, and thanked him for thus reiterating the salutary counsels of that great father of his country, to beware of sectional jealousies and divisions. With impassioned pathos and glowing emotion, he repeated the sentiment, and after a few moments more spent in his presence, he kindly traced his name and the date in our note book, and we rose to retire. Taking each one of us by the hand with paternal kindness, and a hearty "God bless you," he bade us all adieu. His appearance, aside from the wan and pallid aspect created by illness, was truly noble; and in recollection of all he has done, and of the important stations which he has filled, we could not but breathe an earnest prayer that his last

days on earth may be peaceful, and that through the merits of an atoning Saviour, his spirit, like that of the humblest and most obscure, may be prepared for a blissful immortality.

Our ride for that day terminated at Lebanon, a pleasant village which has recently become the seat of the Cumberland College, an institution under the control and patronage of the Cumberland Presbyterians. With its late President, the Rev. Dr. Cossitt, we took tea that evening, and found him and his amiable family, intelligent, catholic, and agreeable. They accompanied us to the Baptist chapel, a plain brick edifice, where a crowded congregation had been drawn together by the expectation of a sermon from brother Peck. Two short discourses were delivered, the last by him on the necessity of unfainting perseverance in well doing, if we would reap its rewards in due season. This church is now flourishing under the charge of brother Bullard, a recent graduate of Hamilton Theological Institution. The next morning saw us on the way to *Round Lick* church, situated near the *Three Forks*, and less than two miles from the county road or turnpike, a well constructed Macadamized road, which greatly increased our comfort all the way from Nashville.

The edifice of the Round-Lick church is situated in a beautiful grove of the natural growth of trees, which extends in one direction as far as the eye can reach. Near by flows the stream constituted by the union of the "Three Forks," presenting a picturesque view which a painter would admire. For nearly half a mile the horses, carriages and vehicles of different descriptions gave indication of the extensive gathering. On entering the place of worship a large number were found already assembled. The opening sermon was delivered according to appointment by the Rev. John M. Peck, before the Tennessee Baptist Publication Society, from the apostolical injunction "Give attendance to reading." It was a happy effort, and listened to

with great interest by the whole assembly. Then followed the organization of this and several other societies, filling up the time till the afternoon (uniformly called *the evening* here,) was well nigh spent. On the adjournment we proceeded to the place assigned us for quarters—some two or three miles distant—where a very large number of guests soon assembled. Had not our kind entertainers possessed an unusual amount of genuine, unwearied benevolence, their patience would have been exhausted. For four days not less than thirty of us were well accommodated in an ordinary sized house, filling the table three times in succession at each meal, and comfortably lodging some dozen or fifteen in a room. This experiment showed conclusively, that “where there is a will there is a way,” and “that some things can be done as well as others.” We should not fail to mention that after supper each night, these guests, together with the family and servants of our host,—making up a congregation of some fifty souls,—attended religious services; a sermon or two being delivered on each occasion by some of the ministers present.

(To be continued.)

WESTERN BAPTIST THEOLOGICAL INSTITUTE.

Origin.—This Institution originated with the General Convention of Western Baptists, held in Cincinnati in November, 1833, and subsequent years. They deeply felt, that the state of our denomination in the West, especially in our large towns and important posts—the ravages of error among our churches—the peculiarity of Western institutions and customs—as well as the necessity of securing for our own wants, the services of our best young men when educated—all most clearly indicated the *absolute necessity* of having an institution of our own, where our young ministers could enjoy all the facilities for a thorough education, preparatory to the work of preaching the gospel. Frequent and disastrous failures had proved that it was impossible for the States, individually, to supply either the students or the

funds, to support, single handed, a thorough theological Institution in each State. It was therefore understood, that while each State would as soon as practicable, establish a literary Institution for the general education of all her sons, we would *combine our efforts* throughout the whole western valley, and found, in some central place, a Theological Institution of the highest character, for the training of all those whom God hath called, and the churches approved, for the work of the ministry. Thus originated the Western Baptist Theological Institute.

It is located upon elevated ground, in the back part of the City of Covington, Ky., immediately opposite to Cincinnati; which two cities are so laid out as to correspond to each other, and, at the distance of the Institute from the river, they appear to form but one city.

The advantages of Location here enjoyed, are found combined to the same degree in no other spot in the Western Valley. 1. *Centrality*—four-fifths of the whole population, and more than three-fourths of the Baptist denomination in the great Western Valley, lying within 250 miles of this centre. 2. *Accessibility*—a railroad, two canals, two rivers, six turnpikes, and many other large roads, all converging to this point. 3. *Healthfulness*—unsurpassed, and unsurpassable. 4. *Economy*—living is cheap. 5. *Means of information*.—Here are our largest bookstores and publishing houses. 6. *General attractiveness*.—Our large meetings of general interest are usually held here. 7. *Means of improvement*.—Opportunities are enjoyed every Sabbath of listening to the best ministerial gifts, and in the greatest variety.

History.—The Convention above mentioned appointed a Committee, (since incorporated by the legislature of Kentucky,) who proceeded, according to instructions, to select and purchase the site above named, with about 370 acres of land, then adjacent to, but since included within the corporate limits of the city. They have erected a College edifice, 120 feet long by 46 feet wide, four stories high—built of brick, finished in the most substantial, workmanlike manner, and capable of accommodating 100 students. A president's house also, which, with a little addition, might accommodate two professors with their families. The cost of these buildings, and other improvements, such as opening and grading streets, &c., is not far from \$30,000, which, added to the ori-

ginal purchase money of \$33,250, makes the aggregate expenditure not far from \$60,000. All of which has not cost the denomination a single dollar, but has been effected by the sale of their property as city lots at advanced prices. The Trustees still hold about 700 city lots, increasing in value, upon which they rely for the payment of their debts, amounting to about \$10,000, and the enlargement of their operations, when necessary, by the erection of other buildings, &c. This property, if now forced into market, before the institution is opened, must be sold at a ruinous sacrifice.

Thus has the good providence of God given to us an estate worth at the lowest estimate from \$60,000 to \$100,000; and our determination is, to make the most judicious use of it, guarding, specially, against those failures which have attended similar enterprises. This can only be done, by establishing a permanent fund, the interest of which alone, is to be used to support the teachers—since, from the peculiar circumstances of our students, no reliance can be placed upon income from tuition fees. We are not without hope, that God may raise us up some nursing fathers, who will consider it a privilege to give a name to this Institution, or at least to one of its professorships, and thus perpetuate the memory of their munificence. The same result, however, can be reached, by dividing the professorship of \$20,000 into scholarships of \$500 each, allowing to the founders of such scholarships, when secured to the trustees, the privilege of naming the scholarship, and keeping a student always at the Institute, whose tuition will be reckoned as the interest of that sum.

The amount pledged by any individual, may be paid in instalments of from two to four years, according to the convenience of the donor; which, if secured to the Institute, and bearing interest from date, will entitle the donor to the same privileges as if already paid.

The foregoing is a CIRCULAR lately issued by the Agent on behalf of the Trustees of this projected Institution. It contains some important facts, in addition to what we have heretofore published in the Memorial. The origin and progress of the enterprise have been signally providential. The colleges and minor seminaries, projected and sustained by the Baptist de-

nomination in the different states of the great Western Valley, must necessarily, from existing circumstances, give biblical instruction to a considerable number of brethren, approved for the ministry, who cannot go through both a collegiate and a regular theological course—but in five years, from present prospects, there will be graduates enough, devoted to the ministry, to form a large class of students for a full theological course. In Granville College, Ohio, there are now over one hundred students, of which eighteen or twenty have been approved by the churches for the ministry;—in Georgetown, Ky., one hundred and thirteen under graduates, and twenty-three licentiates;—Union University, Ten., forty students and six licentiates;—Franklin Institute, Ia., forty students, and ten or twelve licentiates;—Shurtleff College at Alton, Ill., about fifty students, and twelve destined for the ministry. There are now not less than one hundred young men in the states lying on the waters of the Mississippi, who have been approved by the churches for the ministry, and are now struggling to obtain a regular course of instruction. Many more, for want of means, are trying to obtain the elements of education at some private school or local academy, who ought to be brought out, aided as beneficiaries and placed in a Baptist institution. These facts show that our brethren in the Western Valley have not been premature in their measures, nor unreasonable in their solicitations for aid.

In the ten states and two territories on the Mississippi, Baptists now number one fourth of the communicants in evangelical churches. They now have more than 4000 organized churches, and 225,000 communicants, with only 2535 preachers, (ordained and licensed.) More than 1000 churches are now wanting pastors, many of which would support them, in whole or in part, could they obtain men well qualified for the station.

J. M. P.

Nashville, Ten., Nov. 5.

EVERY MAN HIS OWN BIOGRAPHER.

Suppose you die, no matter in what month in the year, what will be the *nature* of the obituary which will be read at your funeral and to all eternity? You may startle at this question, but it is an important one, and should be seasonably and candidly answered by you. You may ask, how can I tell what *my* obituary will be? Somebody will write it after I am dead; I shall never see it or read it! Oh, here is your mistake. Another may reduce it to paper, but you only can furnish the material. You alone can write it upon the heart and memory. None but yourself can so write it that it will be eternally read and remembered. You have been writing for years,—you may have but one sentence more to add to complete the work. Think a moment; look over the manuscript. How does it read? Is it well written? Is it what it ought to have been? Are you a minister? What is the nature of the paragraph you have added to your obituary notice during the last year? You may have delivered one hundred and four sermons, but how were they studied and delivered, and what has been the result? How many sinners have been awakened, converted to Christ, and added to the church through your instrumentality? Have you, like Paul, wept night and day for lost men? Have you been grieved for the affliction of Joseph? Have you done all you might have done for the immediate salvation of sinners? Have you raised the standard of piety higher in the church? Have you fed the flock, over which you have been placed, with the word of God? Have you led them in green pastures, and by the side of still waters? Have you carried the lambs in your bosom and accustomed the more aged and experienced of the flock to go alone; in other words, to exercise themselves in the word of God? Have you so lived, that should you die this year, it will be said, "He was indeed a good man, a

faithful shepherd, and his death is deeply regretted by all who knew him. He was highly esteemed when among us. In his death he was deeply lamented, and his praise is in all the churches. Though now removed from us by death, yet he still lives in our affections; though dead, he yet speaks to us by the influence of his labors and examples?" We ask, are you a private member in the church? What have you added to your obituary? Read it. "He made during the year four hundred pounds—increased his stock one half—added one house to his fixed property;—but he neglected family worship—was irregular at church—indifferent to the word spoken—did not stay up his pastor's hands—was difficult to please—exerted a blighting influence upon his family—and finally died as he had lived. He has gone, but the church has lost nothing—he is not missed except by his own family. He is dead, but society is none the poorer."

Reader, "be not deceived; God is not mocked; whatsoever a man sows, that shall he also reap; if he sows to the flesh, he must reap corruption."

Impenitent reader! what have you written? Read it. "He had good instruction. Christ as revealed in the gospel, was kindly, freely, and repeatedly offered to him; christians prayed for him, the Spirit strove, but he despised every offer, made light of religion and religious people, lived a life of impiety, died without mercy, and is lost!"

Dear friend, let us feel that every act of ours is but a line in our obituary. If you are a minister, preach for *eternity*. Every sermon enters into your obituary notice; you will read it in eternity—*time is short! time is short!* If you are a writer, write well, for you are writing for eternity. You have perhaps written several obituary notices the past year; yours may be written ere this year closes. Every sheet you submit to the press is but matured for your own obituary, which some kind friend may soon reduce to paper. Write well; you will read your proofs in

eternity! Write well though brief,—*time is short! time is short!!*

Christian parents, christian friends, what you write must be briefly written; but write it well, and re-write it as much as possible of what you have already written, and write it better. I repeat it, write it *well*; you will read it millions of years hence.

Are you a Sabbath school teacher? You are writing your lessons upon the minds and hearts of your scholars. Write them well. *Write them with faith, prayer, earnestness, and affection.*

Impenitent sinner, write your consecration to Christ to-day! Begin your heavenly journey this very night! You may have Christ to-day, for "mercy's free, mercy's free!" You may reject Christ to-day, perfect your obituary, and die and go to hell, for time is short, time is short!

I may have written my last address—the thought deeply affects me. My hand trembles as I write, and tears blot the page; I have tried to write it well; and may both writer and reader so live, that this may prove the happiest year that we have ever lived!

A TEXT FOR PEOBAPTISTS.—About fifty years ago, the society in London for promoting religious knowledge among the poor, sent to the Rev. Benjamin Francis, of Horsley, in Gloucestershire, a number of bibles for distribution among the poor members of his church. As soon as the information of their arrival had circulated in the neighborhood, a poor woman, named "Mary," a member of a pedobaptist church in the neighborhood, called on Mr. Francis to solicit him for a copy of the holy volume. He told her that the number was limited, his poor members were numerous, and that they were sent exclusively for his own church.—"However," added he, "I do not like, Mary, to refuse you, and so, on one condition, I will give you a bible:—you shall

bring me, on this day month, a single text from the New Testament in favor of infant baptism." Mary very readily engaged to do this, asserting the perfect ease with which she could adduce many. Mr. F. told her he only wanted one, and she went home to look for it. On that day month, according to their arrangement, Mary again made her appearance, but with somewhat less of confidence about her than before. On being asked for her text, she observed, with some hesitation, that she had not found her task quite so easy as she had expected, but that she had found a text in one of the epistles of Peter which she thought would answer the purpose. Mr. Francis became very desirous of seeing what could be found there in favor of the practice; and the old lady directed his attention to 1 Peter ii. 13, "Submit yourselves to every ordinance of man for the Lord's sake." Mr. F. handed her the bible, to which he thought her fully entitled.

BETA.

For the Baptist Memorial.

RECOLLECTIONS OF THE ENGLISH PULPIT.

REV. W. JAY, OF BATH, ENGLAND.

Psalm cxlix. 9.—"*This honor have all his saints.*"

Notice I. A term or character to explain.

II. A peculiar and universal honor to describe.

1. This term is frequently used reproachfully. It is at this present, to a party in the senate—it is so when christians fall, or professors of religion apostatise.

2. It is a term improperly applied, especially in the Romish church—is as justly affixed to the names of patriarchs and prophets, of Winter, Cecil, and Newton, as to the evangelists and apostles.

3. It is too little understood, and is only rightly considered when attached to such as are *holy* in their *wish and aim*, and destination.

II. Their honor. It is that of redemption—of descent—of victory—of divine regard—of celestial attendants—of usefulness, and of heaven.

Redemption.—Three millions of crowns were demanded of English Edward for the ransom of the French King; and if the price paid be an estimate of the worth, who so honored as those, who [though prisoners and slaves] are bought with the precious blood of Christ.

Descent.—Such are the sons of God.

Victory.—They conquer the whole world, and millions of enemies, and could conquer more, for they are more than conquerors.

Divine Regard.—And can you believe it? The Deity corresponds with his saints, visits them, and suffers them to walk with him, and lean on him, and sit at his table—holds himself at their command—ready to serve them. Oh, unutterable grace! he declares he will make all their beds in sickness, and receive them to glory, &c.

His power.—It is universal. All the saints share it. For it is regardless of office, and rank, and talent, and age, and degrees of grace. Paul, heroic and high-minded, wished all who heard him, every one of his pleasures, and not one of his sorrows; and graced with every honor that would have dignified an archangel preparing to bow his neck to the executioner's axe, anticipating the crown he adds, "not for me only, but for all who love his appearing."

Improvement.—How gracious our God then, to honor the degraded and enslaved. David well describes man's state as "a low estate," and Dr. Watts sings—

"At hell's dark door we lay."

Christians should maintain their dignity and rank. This honor, though extensive, is also limited to the saints, and be-

longs not to you, sinner. It may be obtained—apply to Christ—he will bless you also.

WAY TO BE HUMBLE.—Meditate much on the example of Christ, who humbled himself even to the cross. Endeavor to gain deep impressions of your guilt, and of the punishment which your sins have merited. Dwell upon the precious promises of God to the humble and contrite. And remember, that one employment of the redeemed in glory is to cast their crowns at the Saviour's feet. One of the Fathers once said, "If I were asked what is the first grace of the christian, I would say, humility. If I were asked what was the second, I would say, humility. If I were asked, what is the third, I would say, humility for ever."

THE CHARACTER OF A HAPPY LIFE.

By Sir Henry Wotton (born 1563, died 1640.)

How happy is he born and taught,
That serveth not another's will;
Whose armour is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepared for death;
Untied unto the worldly care
Of public fame, or private breath;

Who envies none that chance doth raise,
Or vice; who never understood
How deepest wounds are given by praise;
Nor rules of state; but rules of good.

Who hath his life from rumours freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great;

Who God doth late and early pray,
More of his grace than gifts to lend;
And entertains the harmless day
With a religious book or friend.

This man is freed from servile bands
Of hope to rise, or fear to fall;
Lord of himself, though not of lands;
And having nothing, yet hath all.

THE RISING AND THE SETTING SUN.

The heavens declare the glory of God : and the firmament showeth his handiwork.

This declaration must have often occurred to the minds of some of our readers as they witnessed with holy admiration the rising and the setting sun ; and feeling that the following beautiful lines from a lately published work, entitled "Astronomy and scripture," by the Rev. T. Milner of Northampton, England, are adapted to strengthen this holy feeling, we cheerfully give them a place in our *Memorial*.

"Beautiful and imposing is the aspect in which all natural objects are arrayed, as the earth rolls its hills and valleys, floods and forests into the presence of the great luminary, or causes them to recede from its beams. Travellers have spoken with enthusiasm of the prospect from the summit of Etna at sunrise, when the atmosphere is propitious. Elevated at the height of ten thousand feet above the level of the sea, the range of view is prodigious. The lovely island, associated with the thought of its ancient poets, philosophers and historians ; its architectural renown ; the unrivalled beauty of its landscapes ; its never failing fertility ; the sea that girds it, glowing beneath the rays of the ascending sun so far as the visible horizon extends,—all unite to form a scene which captivates the cultivated mind, and startles the dull gaze of rustic ignorance. Even in our northern latitude with its proverbially gloomy atmosphere, we are occasionally favored with a morning without clouds, when the sun pours forth his effulgence, with prodigality over the landscape, and clothes its most tame and monotonous features with peculiar grace and attractiveness. But all accounts agree in representing our sunrise, under the most auspicious circumstances, as far inferior to that of the Orientals. Hence the frequency of its introduction as an image in their poetry. Feminine beauty is often thus illustrated. The

royal bride in the canticles, is addressed as follows : 'Who is this that looketh forth, fair as the morning ?' Theocritus thus delineates the beautiful Helen :—

'As beams the rising morn in vernal pride,
The golden tressed Helen all outvied !'

"Not less inviting are the scenes of beauty connected with his setting. The most gorgeous sunsets are said to take place in the West Indies, during the rainy season, when the sky is sublimely mantled with gigantic masses of clouds, which are tinged with the glare of the descending luminary, and which seem to be impatiently waiting for his departure, in order to discharge their pent up wrath on the bosom of the night. Sunset in the South Atlantic has a milder and more sober aspect : in the eastern tropics it has generally an overpowering fierceness, as though the last expression of the solar heat should be the greatest ; but in temperate latitudes there is often such serenely beautiful horizons, such rich and varied dyes, such mellowness of light, and such objects to be irradiated, as it is impossible to view, without mingled emotions of awe, gratitude, and delight. Mrs. Hemans, writing to a friend, observes, "I rode round Grassmere and Rydal Lake in the evening. The imaged heavens in the waters more completely filled my mind, even to overflowing, than any other object in nature did before. I thought of the scriptural expression, 'a sea of glass mingled with fire.' No other words are fervid enough to convey the least impression of what lay burning before me. But independent of these visible glories, there are memories—trains of thought in relation to the past and future—which a beautiful sunset is apt to excite, which are calculated to affect the mind and improve the heart. Are we keeping, like him, our appointed path ? Is our course tending to a proper termination ? Have we preserved the feelings unimpaired, and the aims unneglected, with which in early life we marked his retirement ?"

THE FINGER OF GOD.

The following striking narrative shows the importance of close attention to small impressions on the mind.

The late Sir Evan Nepean, when Under Secretary of State, related to a friend of his, that one night he had the most unaccountable wakefulness that could be imagined. He was in perfect health; had dined early and moderately; had no care, nothing to brood over, and was perfectly self-possessed. Still he could not sleep, and from eleven till two in the morning had never closed an eye. It was summer, and twilight was far advanced; and to dissipate the *causa* of his wakefulness, he resolved to rise and breathe the morning air in the Park. There he saw nothing but sleepy sentinels, whom he rather envied. He passed the Home-office several times, and at last, without any particular object, resolved to let himself in with his pass key. The book of entries of the day before lay open on the table, and in sheer listlessness he began to read. The first thing appalled him.—“A reprieve to be sent to York for the coiners ordered for execution the next day.” It struck him that he had no return to his order to send the reprieve, and he searched the minutes, but could not find it. In alarm he went to the house of the chief-clerk, who lived in Downing-street, knocked him up, (it was then long past three,) and asked him if he knew anything of the reprieve being sent. In greater alarm the chief-clerk could not remember. “You are scarcely awake,” said Sir Evan, “collect yourself; it must have been sent.” The chief-clerk said he did now recollect he had sent it to the clerk of the crown, whose business it was to forward it to York. “Good,” said Sir E., “but have you his receipt and certificate that it is gone?” “No!”

“Then come with me to his house; we must find him though it is so early.” It was now four, and the clerk of the crown

lived in Chaucery Lane. There was no hackney coach, and they almost ran. The clerk of the crown had a country house, and meaning to have a long holiday, he was at that moment stepping into his gig to go to his villa. Astonished at the visit of the Under Secretary at such an hour, he was still more so at his business.

With an exclamation of horror, cried the Clerk of the Crown, “The reprieve is locked up in my desk!” It was brought.—Sir Evan sent to the Post-office for the trustiest and fleetest express,—the reprieve reached York the next morning, at the moment the unhappy people were ascending the cart. C.

THE SCRIPTURES.—*Ancient Manuscripts.* The late Dr. Buchanan found in India, in a record chest of a synagogue of the Black Jews in the interior of Malaya, various biblical manuscripts, and among them a copy of the Pentateuch, written on a roll of goat skins and dyed red. The book of Leviticus, and the greater part of Deuteronomy are wanting. It consists in its present state of thirty-seven skins; contains one hundred and seventeen columns of writing, perfectly clear and legible; and exhibited a noble specimen of the form and manner of the most ancient Hebrew manuscripts. It is thought that the roll comprises the fragments of at least three different rolls, of one common material, and exhibits three different specimens of writing. This manuscript is now deposited in the public library at Cambridge, England, and the result of a comparison of it with different printed editions confirms the integrity of the Hebrew text. The variations are comparatively few, and none of them are found to differ from the common reading as to the sense or interpretation. This is a cheering fact, and most conclusively proves the uncorrupted preservation of the word of God, while it confirms our reliance on that excellent version we possess.

